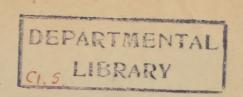


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THE



ODYSSEY OF HOMER

EDITED

WITH MARGINAL REFERENCES, VARIOUS READINGS,
NOTES AND APPENDICES

BY

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VOL. I.

BOOKS I to VI.

την 'Οδύσσειαν, καλόν ανθρωπενου βίου κάτοπτρον.

Alcidamas apud Aristot. Rhet. iii, 3, 4.

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1866.

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PREFACE.

PART I. GENERAL VIEWS.

Est Homerus Græcorum, scriptorum multo et facilimus et dissicilimus: facilimus delectari cupientibus, dissicilimus inquirentibus vel in dictionem ejus, vel in res quas commemorat, vel in carminum ipaorum originem et compositionem. Hermann Opusc. 111. præfat. ad Hom. Il.

I. Whoever believes that "God hath made of one blood all nations of men", will feel that they have in the genius of Homer a common heritage and a perpetual witness. His moral standard is beyond compare the highest with which the poetry of the heathen world supplies us, and it is inseparably connected with the awe(1) of God. We find in the poet a moral sense penetrated by the consciousness of responsibility and by the apprehension of retribution, but not benumbed by any overruling agency, coercive from without, to evacuate the will of its freedom. We see in him a pure theistic conception, struggling for the mastery with the grosser genius of mythology and polytheism — the Deus against the Zeus; but as regards humanity, he teems with testimony to what in it is good and true as its proper nature, in contrast with whatever embases and corrupts it. The heroism not only of action but of suffering, and not the

The moral and intellectual claims of Homer appeal powerfully to the feelings and taste of the present age.

HOM. OD. 1.

¹ ή φιλόξεινοι, καί σφιν νόος έστὶ θεουδής, ζ. 121 (see note there) ι. 176; cf. πρὸς γὰο Διός είσιν ἄπαντες ξεῖνοί τε πτωχοί τε, ζ. 207 — 8. ξ. 57 — 8; Ζεὺς δ΄ ἐπιτιμήτωρ ἐκετάων τε ξείνων τε, ι. 270. οῖ δ΄ αἰεὶ βούλοντο θεοὶ μεμνῆσθαι ἐφετμέων, δ. 353, where see note; πάντες δὲ θεῶν χατέουσ΄ ἄνθρωποι, γ. 48. See also the description of an upright king as θεουδής, τ. 109 foll. Many other passages may be found in Nägglsbach, V., die praktische Gotteserkenntniss.

sterner virtues only but the gentler ones, are imaged in his verse; and in spite of the light account made of rapine and homicide, there is not an ancient and scarce a modern writer who contains so little to revolt the most refined moral sentiment, and so much to gratify the ideal not only of beauty but of goodness, as this the earliest of all. As regards matters of delicacy, we apologize to modern ears for Shakspeare, on the score of the fault of his age, on a moderate computation five hundred times at least for once that such an apology is needed for Homer. Nor is the intellectual value of Homer of less account than the moral splendour of his song. It is even more cognizable in this age than in any previous one. The older the world grows, the keener is the sense of invigorating freshness with which we recur to the pure simplicity of the hero-dream of its youth; and re-ascend the epic heights as to a patch of primeval forest, still left on some mountain top, towering above the sheep-walks and stubble of civilization and modernism.

The present es-'say is limited as regards its scope to certain questions only, but they include from the necessity of the case the lliad as well as the Odyssey;

II. Among the vast number of questions of first-rate interest, which arise from the study of "the poet", as his earlier commentators loved κατ' έξοχήν to call him, I shall not attempt to discuss any save those connected with the text and its authorship, and with the latter only so far as it is connected with the language and substance of the poem. It is, however, impossible to deal with Homer by halves. Were I less convinced than I am of the unity of authorship (reserving of course questions of particular passages) pervading the Iliad and the Odyssey, still, the extent to which all the greater critical or ethical questions started in either poem tend to run into the other, would require a general survey of the whole Homeric ground. Those who hold the opposite persuasion will at any rate allow that the two poems stand so far on the same ground as regards language and subject matter, that the same enquiry may include them. This consideration may, I hope, have the effect of rendering this volume serviceable for general Homeric study, as well as for the particular portion of the Odyssey which it

contains; and may thus make some amends for the extent to which its bulk has swelled.

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III. But the Odyssey has special claims of its own on the which latter, student of quaestiones Homericae which have been most re- claims of its own cently acknowledged by Mr. Grote (2) and Dr. Friedländer. arising from the Its estimate has been generally lowered through the traditional precedence of the Iliad, to an extent not warranted character and of on critical grounds, and probably arising from the bias, venture. naturally powerful with scholars, derived from the judgment of antiquity. But if it were possible for Greek ever to become so current among us as for Homer to appeal to the heart of the people in his native tongue, I am persuaded that this preference would disappear, even if it were not reversed. I will touch on one ground only for this opinion, the perfection, viz. of Homer's female characters, and the balance which in the Odyssey only they are found to maintain. Every woman's ideal of her own sex would be ennobled by the power to trace for herself the character of Penelopê in its original lines. But apart from this, the versatility of the narrative of the Odyssey has enabled it to exercise a perceptible influence over adventurous fiction ever since; and in a wider radius still Penelopê's web, Calypsô's wiles, Scylla and Charybdis, the Sirens' song, the cup of Circe, and the transformations of Proteus, have passed into the imagination of all civilized nations, and won for themselves a second life in proverbs, while Polyphemus has become the type of a wide family of truculent and witless ogres.

however, has larger intermixmarvellous ad-

2 As that its structure being essentially one, and such as could not have been pieced together out of any pre-existing epics, goes far to exclude the Wolfian hypothesis; and that the natural process would be, first to study the simpler of the two poems (the Odyssey), and then to apply the conclusions thence deduced as a means of explaining the other. "If it had happened that the Odyssey had been preserved thus alone without the Iliad", Mr. Grote thinks, "the dispute respecting Homeric unity would never have been raised." Grote, Hist. Gr. I. 1. xxi, pp. 549, 543, 544. So Friedländer (I) p. 23: "Wäre die Odyssee uns . allein erhalten, die Frage nach ihrer Einheit wäre vielleicht nie aufgeworfen worden. Denn eine durchdachte Composition, eine Concentration des Interesses auf einen Haupthelden, der gegenwärtig und abwesend den Mittelpunkt der Handlung bildet, dem alle Ereignisse und Personen des Gedichts subordinirt sind, auf den sich alle beziehen etc." See, however, for a contrary opinion Hermann Opusc. V. 546, de interpoll. Hom.

Greek literature generally took little hold on England, save theo-Bentley's, or rather Porson's time, as shown by the dearth of native editions of the poet.

- IV. To the Middle Ages of the West Homer was known only through the transmissive agency of the Latin, as may be illustrated from the prevalence of the Italian Trojan legend, wherever we catch a glimpse of his logically, until subject matter (3). Till the age of Bentley, Greek literature, except in its theological uses, had scanty attention paid to it in this country. Such a translation as Chapman's (4) shows how little was known of the poet in the original. Few men of his own or the previous age, including even the divines, were such good Greek scholars as Milton, and Milton smacks far more of the Attic stage than of Homer (5). In the earlier half of the eighteenth century popular scholarship was still Latin, or added a lacquer of Greek as an accomplishment merely, in a style which might entitle it to be called the silver-gilt age. This may be seen at a glance from Addison's criticism upon Milton (6). He seems to have had no consciousness of Bentley's exist-
- 3 See Grote I. p. 397. In King Alfred's Boëthius ch. xxxviii, and in the appendix thereto in metre, is a version of the story of Odysseus, turning chiefly on his adventure with Circê. The remarkable point in it is that the virtue and vice of the characters are inverted. It is Odysseus who is willing to love and dwell with Circê, forgetful of his return, - nor is this so far wholly untrue to the original and the comrades, literally "his thegnes", who are turned to beasts because they resist and wish for their home.
- 4 A single ex. may suffice: in N. 560 foll. Homer makes Adamas mark Antilochus, Chapman renders it as if Antilochus marked Adamas; and following up the blunder makes Antilochus' spear stick in Adamas' shield instead of vice versa, as in the original, and makes Poseidon help the wrong man.
- 5 Thus the opening of the epilogue to Comus, although traceable to Homer (see note on 8. 566), seems derived through Eurip. Hippol. 742 foll.
- 6 The portion of this criticism which bears upon Homer has not a spark of originality or vigour. Addison is chiefly content to follow Aristotle and Longinus; and where he departs from them makes us perhaps wish that he had stuck to them more closely. The superficiality of his remarks, that Vulcan among the Gods, and Thersites among mortals, are parallel examples of buffoonery (No. 273, 3rd paragr.), that "there wants that delicacy in some of Homer's sentiments, which now appears in the works of men of a much inferior genius", and that his "thoughts" are sometimes "low and vulgar" (No. 279, 3rd and 4th paragr.), will strike every one. We may excuse Addison individually, as he does Homer, on the score of "the fault of the age", but it is of the age that I am here speaking. In Lord Macaulay's Essay upon Addison a similar opinion as regards his Greek scholarship is even more strongly expressed.

ence (7). Indeed Greek scholarship is first uninterruptedly luminous amongst us from the almost yesterday period of Porson. But, however that be, the history of the diffusion of Homer is to a great extent the history of the progress of Greek literature revived. It shows that not only the fifteenth but the sixteenth and seventeenth centuries had passed by before there appeared even an English reprint of any foreign edition of the Iliad and Odyssey together. Barnes in 1711 has the honours of our first native edition. Bentley is said to have intended to edit Homer. He would, no doubt, have done the work grandly, but how the text would have fared in his hands we may judge from the way in which he handled that of Horace.

V. As the world goes on, every great poet needs illustration in reference to each successive age. The illustra- re-editing, and tive resources of one period become stale to another, there seems just while the poet retains the freshness of perpetual youth. tention drawn to This is the case whether there be or be not any fresh acquisitions to boast of in the province of scholarship. Our social state and manners, and the fuller register of the world's experience, reflect something on the study of every first-rate literary treasure. To furnish this is, as it were, only putting a fresh wick into the lamp which burns from age to age with unquenchable brightness. The time seems more disposed than ever to regard

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quire perpetual now marked at-

7 In 1712 Addison wrote with easy confidence as follows: "Homer lived near 300 years after the Trojan war; and as the writing of history was not then in use among the Greeks, we may very well suppose that the tradition of Achilles and Hysses had brought down but very few particulars to his knowledge; tho' there is no question but he has wrought into his two poems such of their remarkable adventures as were still talked of among his contemporaries". In 1713 appeared Bentley's Remarks etc. by Phileleutherus Lipsiensis, in which (VII. p. 18) occurs the following remarkable anticipation of a part of the Wolfian view: "Homer wrote a sequel of songs and rhapsodies, to be sung by himself for small earnings and good cheer, at festivals and other days of merriment; the Ilias he made for the men, the Odysse's for the other sex. These loose songs were not collected together in the form of an epic poem till Pisistratus's time above 500 years after" Wolf's Prolegg. & xxvii. The degree to which these divergent views nearly touch each other in point of time, is remarkable.

Homer with affectionate reverence. Homeric literature since Wolf's day has become a library in itself, as it did among the later Alexandrines. The homage of the foremost men of the age waits upon "the poet", and the leaders of our Senate choose the laurel of their leisure from his chaplet.

A hypothesis, although perishable, may yet have its value. VI. The reaction which has taken place in the last half century from the extreme views of Wolf(8) as to the origin and unity of the Homeric poems, is a warning against any sanguine hopes being cherished in favour of the permanent acceptance of any hypothesis, however sparkling with originality and enriched by learning. Still, a hypothesis, however perishable in itself, may have a subjective value as explaining an editor's point of view. Nor is its incompleteness at once an evidence against it, if it covers only such ground as seems probably secure, and is content to let many questions float.

In Attica 700—600 B. C. may be roughly taken as marking the first formation of a written text: from that point onward the poems fall under the influence of MSS., and about 300 B. C., of organized and

VII. To draw such a rough line as the matter in debate admits of, it seems far more probable than the contrary that the Homeric poems, having originated about 1100—1000 B. C., remained, at least in Attica, until about 700—600 B. C. a depositum of oral tradition. They may have assumed a written form later in Attica than elsewhere, for instance in Sparta(9); but it is through the Attic line of tradition among philosophers and grammarians that we trace them in writing, and

8 "During the last ten years", says Mr. Grote (I. i. xxi. p. 541) writing in 1846, "a contrary (to the Wolfian) tendency has manifested itself; the Wolfian theory has been re-examined and shaken by Nitzsch, who, as well as O. Müller, Welcker, and other scholars, have revived the idea of original Homeric unity under certain modifications. The change in Göthe's opinion, coincident with this new direction, is recorded in one of his latest works." He also notices (ibid) its recent revival by Lachmann. Friedländer occupies medium ground on the question, as does Mr. Grote himself. Mr. Gladstone contends not only for unity, but for the poet's substantial fidelity as regards historical fact. On this last point I advance no opinion; but as regards his dictum, "that we should assign to the Homeric evidence a primary rank upon all the subjects which it touches" (I. i. p. 72), we cannot, I think, discard the caution of Thucydides I. 9: "Ομηφος — εἴ τω ἐνανὸς τεκμηριώσαι.

⁹ See below p. xii. n. 14 and p. xxxvi.

during not only these four centuries but for certainly two centuries later they were still most popularly known by continuous critioral recitation. During this time, however, they had cism. come under the influence of written texts. It will be seen that between the Pisistratic and the Ptolemæan periods various persons busied themselves with explanations of the poems, on much of which a shadow of obscurity was then beginning to fall; and the text was, of course, recopied perpetually. The preparation of the text of the Iliad for Alexander by Aristotle is the culminating point of these Homeristic efforts before Zenodotus (300 B. C.), from whose time criticism is first continuously traceable.

The features of style, which seem to bespeak the racter of the text, are such as mere antiquity would not exhibit;

VIII. The question, at what period the Homeric poems were first reduced to writing, has so great influence on any theory as to the history and present state of the original oral cha text, that I must be pardoned for spending a few paragraphs on a subject so keenly debated by abler antagonists before me. It seems most likely that their written form is of earlier date than Wolf allowed; yet that they existed from the first in writing, as Colonel Mure contends, seems against the balance of evidence. The manner of the poet's handling his machine of language seems to me to confirm its purely unwritten character. The love of iterative phrase, and the perpetual grafting of one set of words on another, the great tenacity for a formulaic cast of diction and of thought, and the apparent determination to dwell in familiar cadences, and to run new matter in the same moulds, all seem to me to mark the purely recitative poet ever trading on his fund of memory. Mere antiquity of written style, if we may judge from the early books of Holy Scripture, would not produce this characteristic of diction. We find in that majestic cast of venerable language frequent iterations of expression, it is true, but we do not find that budding of phrase with phrase which we notice in Homer. A few instances will clear my meaning: I will first cite B. 721, where it is said of Philoctetes, suffering from a serpent's bite.

(1) άλλ' ὁ μὲν ἐν ν ήσω κείτο κρατέρ' ἄλγεα πάσχων,

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especially the custom of engrafting one phrase on another, of which examples are cited. and in ε . 13, with a single change of tense the same line is applied to describe Odysseus pining for his home. Now, compare both these with ε . 395, where the hero's delight at first sight of land is compared to that of a child for his sick father's recovery:—but a single word is changed,

πατρός, ός εν νούσω κεῖται κρατέρ' ἄλγεα πάσχων.

(2) In T. 137, where Poseidon has been advising Herê to retire from the conflict, he adds,

πόλεμος δ' ἄνδρεσσι μελήσει,

in a. 358—9 Telemachus bids his mother resume her female labours, adding

μῦθος δ' ἄνδρεσσι μελήσει

πᾶσι, μάλιστα δ' ἐμοί· τοῦ γὰο κράτος ἔστ' ἐνὶ ο ἴκω: (10) in λ. 352—3 Alcinoüs, re-assuring Odysseus in reply to one of his counsellors, says, "let him wait till to-morrow, till I have completed the array of gifts for him"—

πομπή δ' άνδοεσσι μελήσει

πᾶσι, μάλιστα δ' έμοί του γὰο κοάτος ἔστ' ένὶ δήμφ.

(3) In 3. 134 Laodamas, admiring the figure of Odysseus, commends his

μηφούς τε κνήμας τε καὶ ἄμφω χεῖρας ὅπερθεν, in χ. 173 Odysseus bids the trusty hinds seize Melantheus,

σφῶι δ' ἀποτοέψαντε πόδας καl χεῖρας ὕπερθεν, in E. 122 et al. a deity imparts vigour to a hero,

γυῖα δ' ἐθῆκεν ἔλαφοα, πόδας καὶ χεῖοας ὕπερθεν.

- (4) In A. 416 Thetis, bemoaning her son's untimely fate impending, says
- ... ἐπεί νυ τοι αἶσα μίνυνθά πεο οὔ τι μάλα δὴν, with which comp. N. 573: again in χ. 413 describing the death-struggles of the female slaves the poet says,

ησπαιρον δὲ πόδεσσι μίνυνθά περ οὔ τι μάλα δήν.
Nor are these rare instances; on the contrary, there is hardly any feature of the poet's manner more broadly marked. We are so wholly without parallel examples showing how a poet so voluminous, trusting wholly to

¹⁰ The passage has been rejected by some critics, but see note ad loc.

memory, would compose, that there is no room for nositiveness on the question; but I think this characteristic commends itself to such a case by all the rules of mental analogy. When thrown side by side, as I have placed them, these have some of the effects of parody, or remind us of the Aristophanic ληχύθιον ἀπώλεσεν tagged on to all sorts of initial penthimemers.

IX. The great number of oversights and smaller inconsistencies, which the poems betray, is a fuither presumption in favour of purely oral composition and publication. If we can venture to approach critically the mental condition of a man carrying memoriter over 20,000 verses of his own composing, this at least may be said: it is absurd to expect the same relations to exime between the mind and its work, as occur where it has the power of projecting the latter symbolized objectively before its view. Flushed with the grander forms of his conception, would the poet be likely to adjust minutely the details? In a sort of mental fresco style, where a great deal must often be done at a study, can we expect the small pottering exactness of a mosaic? Would not flaws in the filling up be most likely to occur in those more prosaic elements of time, place, and circumstance, which might be slurred or lost without prejudice to the picture presented by the imagination? But those grander forms would carry his audience with him, and a happy amnesty would cover all. They could not "bring him to book", had their critical astuteness been ever so vigorous. Nor, we may be sure, would they have cared to do so. Nay, I think it likely that these parsus existed even in MS. for some time, before such for is in them were noticed. Secure of a sympathetic caroressness in his audience, the poet would probably look very little after such pins as critics have since been picking up with elephantine laboriousness. A high degree of inaccuracy, in a poem which had no objective existence as a whole, we may be sure, would pass unchallenged. And so far from regarding such flaws as any objection against the genuineness of the text as we have it, I am disposed to think that but for critical tinkering we should have found them ten, twenty, or fiftyfold.

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Such again are minor incongruities of incident, which would pass unnoticed by the hearers, and might be oversights,

or might arise through deviations from the original made by

X. I should imagine that the danger, to which a poet so composing would be liable, would be that of having a powerful grasp on the part of the poem immediately before his mind, but retaining a comparatively feeble the poet himself. hold on the entire work; that, the rigid safeguard of the letter being wanting, he would be merely guided by a sense of the pervading spirit of his song; that, if he recited perpetually his own work, it would be morally impossible for him to check the pullulation of fancy, so as to retain identity of phrase. Why indeed should he? Would not novelty have a charm alike for his audience and himself? I should expect then that he would modify and recast, and judge of the relative effects of this or that version on his audience; and that, crossing and diverging lines of thought being thus generated, he might sometimes be at a loss to decipher accurately the mental palimpsest. If there be any approximation to truth in this conjecture, why may not some variants be alike genuine? Nor do I like to attempt to draw the line, as to what magnitude of discrepancies, in a poem seldom if ever recited save in portions, should be deemed to overstrain this licence which I have claimed. Mr. Grote's allegations as regards the Iliad might, I think, were that my present business, be largely answered on this principle. He thinks he detects in it an Achilleïs recast into an Iliad. I think we may admit all the variations in detail which he urges without inferring such a change of design. Such a view, I think, arises from the assumed analogy of a written poem.

Such also are the variety of equivalent grammatical forms, and certain metrical peculiarities.

XI. Another token of oral recitation is the variety of equivalent forms for the same word. Writing trains down the wild luxuriance of language; it lops some shoots and developes exclusively others. In Homer the healthy vigour of the "gadding vine" is predominant. We find a stage of language in which this profuseness, especially of pronominal and verbal forms, reigns unchecked. We find moreover a power of shifting the weight of the voice from syllable to syllable at will, so. as that ἐρύσωμεν should become ἐρύσσομεν, and εως in effect elog; which again suggests the first freedom of a

muse unbroken as yet to the yoke of written forms. The prevalence of hiatus as an original feature, undeniable, I think, by any who deals candidly with the text as he now finds it, is due to the same oral power of governing in recitation the sound generated (11).

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XII. Colonel Mure, it seems to me, is successful in establishing that a knowledge of writing existed in a great part of Greece far earlier than Wolf allowed; and that it was practised for certain purposes, such as the register of sovereigns or other official personages, the publication of laws, the recording of oracles, and the inscription of monuments (12). But that it was used for literary purposes is a point of which the proof falls wholly short. A few official persons and a small class of public scribes might easily keep it to themselves, save that in every community a few congenial minds would appropriate and master it. Doubtless, the existence of such would leaven the body politic with such a smattering, that a small percentage of the public might spell out the acts of early legislators when exposed at Athens on the inscribed turntables for the benefit of ail. They would be able to inform public opinion: just as a meeting among ourselves is held

The use of writing in a community often exists for state purposes, while the general and literary use of it is unknown.

also such hiatus as could be remedied by the voice in recitation. But the question is hardly a practical one for us. The loss of the F would leave in many lines a redundancy of hiatus, and through this, coupled with the reactionary influence of a written text, which reminds the ear of hiatus through the eye, the corrupt devices by which hiatus is stopped were probably generated. As regards the F itself, it probably died out very gradually, going through many phases of semi-pronunciation; and probably possessed from the first a degree of elasticity which could evade lengthening a syllable before it by position; cf. the promiscuous use of "a university", "an university", among ourselves, and the various ways in which the 'probably at first guttural cough is evaded, which guttural sound itself seems often to have been the remnant of a stronger consonantal sound decayed.

12 The list of Olympic victors, from Correbus downwards, was kept at Elis, that of the Carnean victors at Sparta, as also that of the Spartan kings with the years of their reigns. The priestesses of Herè were similarly registered at Sieyon. From these ἀναγραφαί or some of them was compiled by Charon of Lampsacus, before Herodotus had written, his work called the Prytanes or rulers of Lacedæmon; whilst Timans drew up from comparison of them, what may be called Fasta Dorict, in which chronological differences were closely noted (Müller's Dorians, vol. I. p. 149-50).

Several arguments, especially that based on Z. 168 foll., and another of Mure's on a phrase in both the poems, shown to be inconclusive.

to be public when the reporters are in the room 13. The absolute use of the word γράφειν, sc. νόμον, 14 confirms this view, and doubtless descended from the ancient time when writing was very rare. How much older than Solon written testaments were, or whether so old, it is impossible to know, and superfluous to enquire. In their earliest age they would doubtless be drawn by an official scribe. To take a familiar instance, the existence of the "Book of the Law" is no proof that writing, or even reading, was familiar to the Hebrew people. The Levites probably engrossed that knowledge, and doubtless the injunction of a "bill of divorcement" would operate as an impediment rather than a facility in the age when it was given; since it would compel resort to a Levite, which would cause delay, and give passions time to cool(15). It is strange that Colonel Mure should think that Archilochus' allusion to the σκυτάλη (16) implies that he "was in the habit of writing his works" and "of distributing copies of them". His other arguments, based on the strictures of Herodotus on the ancient and later Greek alphabet, on the ascription to Palamedes of the invention of letters, and on the allusions by the dramatic poets to the art of writing, as practised in the "heroic" age from which their fables were drawn (17), are either satisfied by the acknowledged existence of writing

13 This would answer Colonel Mure's argument that "a clamour for a new code of written laws could hardly have arisen among a people who were themselves unable to read them". (III. iii. vii. § 17. p. 462.)

14 The Doric rhetras include foreign treaties, and some ancient ones are said to have been preserved in writing (Müller ub. sup. p. 153). A good example of a monumental rhetra is preserved among the most ancient Greek inscriptions (Boeckh, vol. I. No. 11). It is a treaty for 100 years between the Eleans and Heræans.

15 This is quite consistent with the New Testament condemnation of its principle.

16 έρέω τιν' ύμιν αίνον ω Κηρυκίδη,

άχνυμένη σαυτάλη... cited Mure nb. sup. p. 453. The connexion of the last two words is not wholly clear: ἄχνυμαι is in Homer always passive or neuter, and σαυτάλη should probably be taken in apposition with Κηουκ. The address to some person whom the poet chooses to designate as "messenger's son"—a jocularly fictitious name—is further reinforced by the appellation σαυτ. = "post-stick", just as from the name of his weapon &c. a knight is called "a lance", a rower "an oar" Mure takes it as if ἀχνυμένην σαυτάλην were the reading.

¹⁷ ib. p. 447.

for a limited purpose, or nullified by the known licence of poetic fiction. With regard to the arguments gathered from the poems themselves, the famous passage in Z. 168 foll. certainly proves that a despatch on a matter of life and death might in the poet's view be transmitted and deciphered. But it may be that this is meant to be regarded as a family secret, obtained through the Asiatic connexion of Prætus rather than generally diffused. The word σήματα or σημα, thrice repeated, rather points to some form of hieroglyph than to written characters, as in the coin of Gortys here engraved, whose τὸ σᾶμα is the actual lion. A further argument, based on the expression τὰ δὲ πάντα θεῶν ἐν γούνασι κεῖται(18), which is interpreted by Colonel Mure to mean, in some book con- (Coin of Gortys taining the written decrees of fate, seems to me inadequately supported. Copious as are the Homeric references to Fate under various terms, there is not one allusion anywhere to a "book" of fate. αίσα spins the lot το σαμα.) of suffering at birth, and Zeus has two vases (πίθοι) of good and evil fate on his threshold: further, the "lines (πείρατα) of victory are held above by the gods" (19). Such are the images of the poet's own finding, and we must abstain from adding to them. But even allowing ancient oracles, committed to writing, to have been alluded to, this is one of those rare and distinct purposes already allowed for above, to which early writing may have been directed (20). All these arguments fall short of the point at issue, which is the popular use of writing on such a scale as would assist the author of poems consisting of 12,000 lines apiece.

XIII. On the other hand Mr. Grote, I think, takes too narrow a view in lowering the age of written copies to that of the formation of an early class of readers. It not for general might early be discovered that written copies, used by a prompter, would be a great assistance to rhapsodists to the rhapso

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a lion's head in the centre, round it, beginning from below, the words Topruvos

But the first written copies were probably readers, but as a mechanical aid

¹⁸ P. 514, T. 435, a. 267, 400, \u03c4. 129.

¹⁹ T. 128-9, Q. 209-10, 527-8, H. 101-2.

²⁰ The allusions to oracles have been challenged by Payne Knight (Prolegy. \$ xLvi as proving the later date of the Odyssey, to which they are confined. Without admitting this, it is pertinent to observe that neither of them contains any allusion to writing as a modus vaticinandi. See further some remarks on p Lii inf.

dists, and Solon's law περί τοῦ ἡωυφθείσθαι probably soon followed.

highly gifted in other respects, but whose memory was treacherous(21); or that, if public feeling was against this use of them, the memory might by their aid be better fortified beforehand (22). MSS would also be very useful in teaching other rhapsodists. In such a way it seems likely that the habit of copying crept in, but it was doubtless for a long while a πάρεργον merely, having no public importance, and carrying no authority. Yet still, as they multiplied individually, copies would in time acquire a subsidiary power of giving a consciousness of a text as an objective fact; and, on the whole, it seems more probable that the law of Solon(23), providing that recitation should be έξ ὑποβολης, i. e. probably, following a given cue, or in orderly succession, was passed after that power had been acquired than before it. Those who approve this view will perhaps be content to regard the habit from which a written text was thus first formed, as having grown up at Athens in the two centuries preceding Solon, viz. the 7th and 8th before Christ (24), and to suppose that by the time of Solon, who closes the 7th century, that text was complete in its constituent elements, although probably these were in great disorder and were charged with much adventitious matter. On this view, however, it is less important to fix precisely an initial period for a first written text than on most others.

- 21 Some have even thought that ἐξ ὑποβολῆς ὁαψφδεῖσθαι, the term employed in the law of Solon on recitations, means, "to be recited with a prompter's aid": so Hermann Opusc. p. 311. I take it rather to mean, each rhapsodist in turn giving to (ὑποβάλλων) and receiving from (ὑπολαμβάνων) another his cue; cf. Wolf Prolegg. § xxxii, n. 4.
- 22 Mr. Grote's argument (ub. sup. p. 527), that a τυφλὸς ἀνὴρ (Hymn Apoll. Del. 172) could not have used a MS., is superficial. He might have been prompted from it in case of need.
- 23 Τὰ Ὁμήρου ἐξ ὑποβολῆς γέγραφε δαψφδεῖοθαι, οἶον ὅπου ὁ πρῶτος ἔληξεν, ἔκειθεν ἄρχεσθαι τὸν ἐχόμενον. Dieuchides ap. Diog. Laert. II. 57.
- 24 The many germs of civilization which Solon's time evinces, and which his legislation in regard to property leads us to suppose, make it difficult to think that the application of writing to so obviously useful a resource, as the fortifying the memory for recitation, could be longer delayed; especially as men's wits would be stimulated to the application by the chance of a prize. We are to remember also that for 300 years previously the use of convenient writing materials had been within the reach of the Egyptians and Phœnicians.

XIV. If a written Homer thus sprang up per accidens, and in its influence was rather felt than seen, and Solon attempted in this crude state of the text to deal legislatively with recitations; it is quite consistent that difficulties should have revealed themselves which threw Pisistratus back on an endeavour to establish accuracy in the text itself, and to do that advisedly which had been done fortuitously before. And in this sense we may allow that he, in the words of Wolf, "carmina Homeri primus consignavit literis, et in cum ordinem redegit quo nunc leguntur" (25). If incompetent to expel what was extraneous — a question to which I purpose further returning—he would have to arrange what was received, and to familiarize the Athenian mind with the consciousness of a Homeric text as an objective whole. And here we may accept the suggestion of Mr. Grote(26), that the period has now been reached, in which a class of readers may be looked for; and in which, a standard text having been settled, the poet, free before as a bird of the air, was, as it were caged in a litera scripta, although all but a few lettered men would still know him by recitation only; and, this continuing to be his popular life, a good deal of fluctuation might still exist among the readings of the rhapsodists.

XV. On the whole there may be reason to think that influence on Hotoo much has been made of the influence of Pisistratus mer, however, an upon Homer. Occupying a position which no man did over estimate afterwards - nor indeed before, taking into account li- been formed. terary opportunities — he would be able with peculiar ease to appropriate the results of others' labours. But he also could bring the power of the executive to bear upon designs which might have been attempted by private hands too feebly for success or too obscurely for

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Such a fortuitous text at Athens was probably by Pisistratus supplemented with an advised one.

Of whose has perhaps

²⁵ Prolegg & xxxiii. The ancient authorities, cited by Wolf there (note 5), speak not of the formation of a written text, but of the introduction of order into the matter which had become confused. The oldest of them is Cic. de Orat. III. 34.

²⁶ He fixes such a period at 660 - 30 B. C., or nearly a century before Pisistratus Grote ub. sub p. 531): a fortioni therefore, might it be the case, at Pisistratus' time.

notice (27). He, no doubt, by these means gave a direction and a concentration to Athenian taste, and supplied Athens with the means of gratifying it, and the value of the result must be multiplied by the influence acquired by the Attic school of thought in later times. It will be more convenient, however, to resume consideration of this subject further on.

The questions here discussed relate to 1. the 2. the matter of origin of the variants, since it runs back to the time before Aristarchus, is obpossible sources mentioned.

XVI. In considering the Homeric text as we now have it, the most important questions are those which reword-forms, and late to the genuineness of the forms of words, of their the text. The substantial identity with those used by the poet, and of question of the the substance of the text as a whole, or of its main component members, including their arrangement. The question of the origin of the variants is one of great collateral interest, but, subject to the remark made above on p. x., bescure. Several longs rather to the history of the text in very early days, the of them are here materials of which have mostly perished. We are all but entirely at the mercy of the Alexandrine School. Yet, as will be shown below (p. Liii foll.), the predecessors of Aristarchus, and Crates, his opponent and contemporary, exercised a perceptible, although scarcely a significant influence over the judgment of subsequent ages. Some of their readings, which Aristarchus rejected, have been rescued by the Scholl., but the value of most is not so great as to enhance our regret for the loss of the larger portion (28). In them, how-

27 We can thus justify the couplet of the epigram said to have been inscribed on the monument of Pisistratus at Athens, in which he declares himself as τὸν μέγαν έν βουλη Πεισίστρατον, ος τὸν Όμηρον ήθροισα σποράδην τὸ πρίν ἀειδόμενον.

Villoison e Dionys. Thrac. Anecd. Gr. p. 185.

We may compare the action of Constantine upon the Canon in causing Eusebius to prepare 50 copies of Holy Scripture for the new Churches designed at Constantinople. That that Canon then was not settled - although probably not in such an unsettled state as the text of Homer in the time of Pisistratus - is shown by Mr. Westcott (The Bible in the Church pp. 155-60), who supposes that this drew further attention to questions of Canonicity, especially the attention of Athanasius, and thus prepared the way for greater definiteness. This of Constantine Mr. Westcott calls "the first complete Greek Bible issued by authority for public use".

28 The Scholl, have preserved many more than are mentioned in the marginal readings of this or probably of any edition. The scope of such a margin is not to be a receptacle for all refuse readings, but only to invite the reader's judgment to such as seem to possess at any rate plausibility, and generally something more.

ever, we have a bareglimpse of a non-Aristarchean Homer. Since Aristarchus' time there is no trace of any sources which were unknown to him having been even enquired for: but from the Augustan era downwards several critics, among whom Didymus is the leading name, found that time had again brought round the period of lustration, and passed all the various streams of learning derived from the first Alexandrines through the filter again. Among the vast variety of readings of which now no trace is left, it is impossible to say how many that were true have perished at each great revise. For such is human frailty that its various dangers best judgment has probably let slip on every such occasion something that is true, and established something that is false. As regards the variants themselves, no general theory seems worth advancing. A probable source of a large number of original variants has been suggested above. The practice of recitation would lead to many more. The strongly formulaic character of the phraseology would allow the substitution of one formula for another of the same metrical value. Even without such distracting influences a reciter, whose wit was readier than his memory, might alter much, and, as will be shown below with regard to interpolations, might, if popular, establish a school of followers, and so garble or disguise the text as to make it difficult for all the resources of subsequent criticism to detect the true reading. Then must be taken into account all the dangers to which MSS, are liable. But these the Homeric poems share in common with all other ancient writings, although since 200 B. C. they had for about four centuries such a hold on critical attention as prevented further textual errors from accumulating. It must suffice to consider on their individual merits in the following notes ad loc. such variants as seem worth the trouble, and to omit the rest. There is one other circumstance, which on the whole tells in favour of carefulness in preserving the Homeric text: it is that from the earliest times, when education was systematically given, they were used as school-books, and were standard classics. It is natural to suppose a greater vigilance over such a

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For the text has been exposed to both in its oral

whilst it also co joyed one main security.

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The argument in favour of the genuineness of the word-forms rests on 1. the metrical structure,

XVII. As regards the genuineness of the forms of words in Homer, the first broad argument in its favour is based on their fitting into the metrical structure, and on the fact that the later use of language tended mostly to cut them down, which therefore, if yielded to, would often have lamed the line. Even such contractions as would substitute spondees for dactyls, considering the dactylic preponderance which we find surviving, need no wide margin of allowance. It seems indeed likely that Homer's language was slightly archaic in his own time. We cannot suppose him to have reached the artistic level on which he stands without many steps of ascent having been raised by others before him. Many preludes of shorter flight must probably have been essayed, and ruder schools of song have had their day, before he arose to transcend them all, and perhaps tacitly to incorporate the results of some (29). The very copiousness of his matter suggests this, and still more its complication. Conventionalisms of diction and established formulæ of expression, common to him with Hesiod, suggest previous workmen and a handicraft which had become traditional. They can hardly fix themselves as features of manner in one man's lifetime. Now, such schools of song tend to arrest that flux of language to which all that we know of human speech bears witness, and the rhapsodists would doubtless maintain a familiarity with whatever uncouth or prolix forms were dropping out of the most current vernacular; while the vinculum of the metre, although not without some such elasticity as innovators might improve, would check any wide licence of departure from the primitive standard. If at or before the period of Solon interpolation was, as we shall see reason to think, successful for a

2. the rhapsodists' art, which was traditional and conservative, and certainly did not begin in Homer.

29 The Ambros. and other Scholl. on γ. 267 mention as ἀοιδοί earlier than Homer, Demodocus the Laconian, Glaucus, Automedes of Mycenie, Perimedes of Argos, Lycimnius of Buprasium, Sipis of Doris, Pharidas (or Phalaridas) the Laconian, Probolus of Sparta

time, it could only have been so by keeping to acknowledged old Achæan forms, those which were vernacular once, but have come down to us as "Epic", so called from the works which have preserved them.

XVIII. But before the time of Solon the dialects had been formed, the influence of which shall be considered presently; and by his time it has been considered likely that a crude written text existed. So long as that text was ancillary to recitation, and had no documentary value, it was not likely to exercise a corrupting influence on the word-forms. Even long afterwards, the fact that recitation continued to be the popular channel of Homeric knowledge would tend to check such corruptions. The rhapsodist would transmit the word-forms probably as he received them, the copyist from MS. to MS. would tend to clip them, to misunderstand, to guess and do mischief. On the other hand, the rhapsodist would perpetrate or admit interpolations freely, but the copyist, if he even incorporated them, would be checked by some other who had them not; and whenever a true critic arose, no matter how late, if he had only an adequate array of material, he would easily precipitate and expel them. It is true, the earliest class of interpolations might possibly baffle all subsequent acuteness (XXXVIII--IX inf.). But the time when the most formidable danger would threaten the word-forms, was the age of criticism itself. The famous Alexandrine school set to work on the assumption that they knew Greek, and for all except Homeric purposes they perhaps knew it sufficiently well. It was so far unfortunate that they were worst equipped on that very point at which they directed age of professed the greatest force of their wits. Their non-recognition of the digamma in Homer, which they knew in Æolic, shows us how narrow was the basis of their view. It is no arrogance to say that, since no language can be known by itself, and since with all except Greek that school had but the most superficial acquaintance, modern scholarship has a collateral apparatus at command which sets it on a ground of conspicuous vantage. If we in the present day knew no Gothic language save

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That art, while it tended to keep the word forms pure, favoured interpolation,

and those forms were most em perilled in the criticism.

our own, how could we edit King Alfred or even Layamon? It has been the work of scholars since Bentley, but more especially since Wolf, to turn that apparatus to account, and to supply, if possible, the omissions, or even correct the mistakes of Aristarchus.

3. The power of a work of genius - a national monument - in checking the flux of word - forms.

XIX. As regards the preservation of the word-forms till that time, the tenacity of an unlettered populace for their ancient forms of speech is remarkable in an age the upper social surface of which may be over-run with written and even printed literature. Thus most rural nooks of England contain remnants of Chaucerian English. In Greece there were, however, but scanty traces of a national life in rural quietude independent of the cities. It is not likely that antique traits of dialect lingered, unless in Bœotia, with the rustic muse. In Attica especially the assimilation of the people's tongue to that of the capital was probably early accomplished. But the rhapsodists kept the ancient tongue alive, and Homer held his own. The grand master of song had raised a monument of language which became a barrier in itself. Similar has been the influence of Shakspeare and, more uninterruptedly, of the Authorized Version of the Bible among ourselves. Homer would derive a still stronger influence from the fact that he was recited when cities met in festive mirth around the altar of some naasm, which the tional deity. The heart of the nation would fix itself with filial reverence upon his words, which fired them with a momentary impulse of patriotism beyond municipal barriers, and reminded various tribes of their original unity, as each retraced its dialectic rill in the parent lake of epos. Our argument does not descend to jot and tittle, but it hardly admits of doubt that the essential forms, familiar in their ring of sound upon the ear, would descend with the true song as its native vehicle, just as they would form the only possible credential for spurious imitations. I do not think that this view need be rejected even by one who were disposed to accept the ingeniously constructed antique text of Payne Knight. Those archaisms only disguise our present text, they cannot be said essentially to alter its forms. As regards the digamma, while

and 4. the national enthusipoet kept alive, should also be allowed for.

nothing is better established than its Homeric existence, nothing is more uncertain or perhaps less uniform, than its actual force; see p. xi, n. 11. Fluctuating usage, and the poet's own caprice, might in many words mould this perishable element to a type either prominent or subdued. It is necessary to insist on the great elasticity proper to the vet unwritten Epic tongue, and to caution learners against the prejudices imbibed from the early study of the most highly artificial poetry. If an Englishman would be a sympathetic student of Homeric diction, he should shut up Virgil and open Chaucer. Although even here the influence of writing renders the parallel imperfect in the extreme.

XX. If we assume, on the contrary, the word-forms of the Homeric text to have become corrupted, we know sufficiently the types which they must have followed. The must have folsupposed process of corruption could not have escaped the bias which determined contemporary language in the 7th and 6th centuries B. C. That bias was not single, but manifold, and of the resulting dialects we have adequate specimens in the extant remains of Archilochus, Tyrtæus, Alcman, Alcæus, Sapphô, Stesichorus, Solon and Mimnermus, who flourished during those centuries at such various places as Paros, Sparta, Lesbos, Himera, Athens and Colophon. It would lead us too far astray to analyse exhaustively the language of these various fragments. But it is clear at a glance that none of them reproduce the language of the Homeric poems, although most of them teem with Homeric quotations more or less direct, showing that those who now talked Ionic, Doric, or Æolic, had Homer also on their tongues (30). They

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5. The wordforms of Homer, if corrupted, lowed a dialectic direction,

30 Cf. Archil. V. 1, θοής δια σέλματα νηύς φοίτα with μ. 420, αὐτὰρ ἐγώ διά νηὸς έφοίτων; ib. XXIV. 5 6, χαλεπήσι θεών οδύνησιν ξαητι πεπαρμένος with E. 399, οδύνησι πεπαφαένος, also with Hy. Apal. Pyth. 180 ralingor . . . οδύνησι; with v. 42, Jing . . . Funti, M. 8 Dewn alunti; ib. XXXII, ving d'en Deoloi neiρατα with H. 102, νίκης πείρατ' έχονται έν άθανάτοισι θεοίσιν; ib. L.XXII, πολιής alog ev nelogeou with e. 335, A. 358, alog ev nelayeou; ib. LXXXVIII. 4-5, άλλα σ' η γαστήρ νόον τε και φρένας παρήγαγεν είς αναιδείαν with ρ. 286-7, γαστίρα. .ουλομένην, η πολλά κάκ άνθοώποισι δίδωσιν, and K. 391 παρέκ νόον ήγαγεν Επτως; Τyrtæus L., τεθνάμεναι γαρ παλόν ένλπρομάγοισι πεσόντα with O. 522,

exhibit the forms of all the principal dialects, but not intermixed, as we find them in Homer. In each a dialect predominates, although in most not with the sharp exclusiveness which the poets of the following century exhibit. They stand in short, as they might be expected to stand, on the supposition that our present Homeric text is the genuine product of an age considerably earlier, each diverging in a different direction from it and finding its new centre in some point nearer or more remote. Among the nearer may be rated firstly Archilochus, then Stesichorus and Simonides of Amorgos, then Mimnermus, Tyrtæus, and Solon, the last two having a narrower vein of epic language and showing the dialectic principle — that of the Ionico-attic — more fully developed. Alcœus and Sapphô have a greater divergency, and show dialectic features yet more marked. Alcman stands somewhat similarly by himself in relation to Doric, but has a tinge of closer affinity with the first group. Simonides of Ceos I exclude from the list, as having a character too markedly advanced even to close it. He imbeds a good deal of Homeric phrase, but with the air of conscious adoption, even where an express citation is not meant. The Attic terseness of his epigram has nothing in common with the large fulness of measure which Homer yields,

such as the poets of the early lyric period show.

ένὶ προμάχοισι δαμηναι, see also Δ. 458, P. 590; ib. 15, άλλα μάχεσθε, παρ' άλλήλοισι μένοντες, with P 721, μίμνομεν όξυν "Αρηα παρ' αλλήλοισι μένοντες; besides such phrases as ἀσπίδος όμφαλοέσσης, τανηλεγέος θανάτοιο ib. III. 25, 35, which every one will recognize. See also III. 32, and cf. 2. 602-3 (perhaps interpolated). Tyrtæus' words are άλλ' ὑπὸ γῆς περ ἐων, γίνεται ঔθάνατος, which contain the germ of the idea evolved by a dichotomy of the hero (Herakles) into his εἴδωλον and himself (αὐτὸς). Col. Mure has also compared VI. (Gaisf. I) 19 foll. with X. 71 foll., VII. (Gaisf. II) 10 foll. with E. 529 foll., O. 561 foll., VII. 31 with N. 120. Cf. also Aleman VI. 1-2, Κάστως τε πώλων ταχέων δμητήςες κ. τ. λ. with Γ. 237, Κάστορα δ' ίππόδαμον; ib. IX. Δύσπαρι, καλόπαρι κ. τ. λ., with Γ. 39, A. 155; also ib. XXIX. χούσεον ορμον έχων with o. 460 (same words) and with σ. 295-6. Cf. also Alexus I. 5-6 καθύπερθεν εππειοι λόφοι νεύουσιν with χ. 124, δεινόν δε λόφος καθύπερθεν ένευεν, Ο. 537 εππειον λόφον; ib. 11-12, έρκος ζοχυρον βέλευς with Δ 137 έρκος απόντων. II. 5 καππεφαlas with D. 85 et al. nannegalis; besides again commonplace phrases, such as μύμα κυλίνδεται, ναϊ μελαίνα, παο . . άντλος ίστοπεδην έχει, γας από πειράτων. while his other pieces approach the form of the dramatic PART I chorus.

XXI. If, now, the Homeric word-forms be genuine, and represent a real stage of the development of the Homer mutual-Greek language far earlier than all these, it helps us to account for them all, and by their facies qualis decet esse sororum, they account for it, as their common parent. On any other supposition how is it possible to explain its existence? What poet from 700 to 500 B. C. could possibly have produced it? I speak not of the inner him, Archilo. soul of song, but of its mere shell of language. Archilochus comes undoubtedly nearest; so much so, that a high authority (31) has said, "his dialect is substantially the same as Homer's, with fewer antiquated forms, and otherwise slightly modified, to suit the more familiar tenor of his own composition." The compass of his diction is, however, very much abridged. Where, for instance, is the vast variety in the forms of pronouns? What has become of the -ηφι -ηγι -οφι -οθεν -εθεν termination of nouns? What of the triple ending of the pres. infin. act.? What of the melodious open vowel system of which εὐχετόωνται, δρόωσιν, μαιμώωσα ίδρωόντας, are specimens? Where are the Homeric many particles, especially the characteristic xe? find the epic pronoun o, n, vo, sunk in the article. In the word avat the digamma is inconstant, while oivos and oixog, occurring each several times, appear to have wholly lost it. One might easily extend the list of missing features. Yet, as some one must stand next to Homer, however longo proximus intervallo, let us allow, -omitting for the present all consideration of Hesiod-that place to Archilochus. Now, all these various offshoots of language prove that no poet of those centuries stood at a level where such a command of language as Homer wielded was possible. And, as we must probably allow at least a century for them to form, this throws us far back into the 8th century B. C., and probably even fur-

Their dialects and the epic of ly explain each other, on the supposition that his is considerably earlier than any, as shown by the example of the nearest to

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ther. That which had been, probably at some time in the 9th century, one, was now manifold. The flattening down of the "epic" into Archilochus shows that epic was vernacular once.

6. Further, since Homer was equally popular among poets of all the dialects, not one corruptseveral would have arisen, and some traces.

XXII. And, in the case of a poet so broadly popular that the moment we arrive at a literary period it smacks strongly of him, is it likely that we should have one cored text only, but ruption only out of all the dialects? The early writers in all of them are evidently familiar with Homer, many would have left of them borrow directly from him. He must have been in the mouths of Doric, Ionic, and Æolic rhapsodists alike. If recitation engendered corruption, where is the Dorico-Epic, the Æolico-Epic etc. text? Pisistratus ought by this theory to have found a text consisting of something like the Solonian Attic. The same process, if it had gone on at all, would have gone on alike in the various diverging dialectic streams. That they should have blended again into our present text of Homer is against all the analogy of language. All ought, on this supposition, to have had an existence, and there ought somewhere to be a trace of some of them (32). The opposite is the fact. We infer safely that they never had existence, and that Homeric diction was not in them fused down and recast.

No poet of Archilochus' period or later could have produced such a diction as the Homeric.

XXIII. But if Homer could not have been a genuine product of these centuries, still less could the Iliad and the Odyssey have then arisen by a study of the past. The artificial process of the grammarian poet was wholly foreign to the period (33). On this possibility, however, no moderately well-informed reader will waste a second thought. Nor, if we adopt such an extravagant supposition as that a poet of those centuries might have been equally familiar with all these dialects, could he even then have produced the Homer which we have. For that contains, besides the germs of them all, many other germs of language which did not fructify, but fell away.

³² There was among the early edd, in the hands of the Alexandrine critics one known as the Aloling or Alolis, but there is no reason to suspect the designation of any other than a local force, as in the case of the 'Aoyolun' etc.; see schol. on Od. §. 280, and Buttmann's note there.

³³ See Gladst. I, i. pp. 30-1.

This again is what we might expect; it resembles the spontaneous redundancy which we trace so frequently where nature has her way.

XXIV. As regards individual forms suspected of spuriousness or alteration, they must stand or fall on their own special grounds, and on the general analogies of grammar (34). A number of apparently abnormal forms have been reduced to symmetry by the digamma alone, although it may be impossible now to assign it its just power in every place to which it seems entitled. That such a key should ever have been applicable to the difficulties of any text not substantially primitive, would have been in itself a paradox. The uncertainty which attaches to its use may probably arise from the fact that it was in the Homeric period an element which had begun to lose its hold upon the language. Some words, in which it was continued in Æolic, may in the poet's use of it have already lost it.

XXV. But the same suspicions which would destroy the credit of the text of Homer would be equally fatal to that of the Hesiodic poems. I, indeed, can hardly accept these three, or any two of them, as belonging to the same author. They offer no scope whatever to what is to my mind the master-argument for the unity of authorship of the Iliad and Odyssey, the ethical consistency, namely, of characters introduced; whilst their mutual unlikenesses are far more startling. I should be inclined to place the Theogony, allowing for some passages of a probably later origin, in the same century as the Homeric poems; the Works and Days — allowing conversely for

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Some suspected forms must stand or fall on their own ground, some are elucidated by the digamma.

Homer is confirmed by Hesiod.
The probable period of the various Hesiodic (so called) poems considered.

34 Thus among the pronominal forms the epic ἐγων is found also in Æolic, the epic ἐμεῖο is justified as a mere lengthened form of the ἐμέο of Ionic or the ἐμίο of Doric, the epic τύνη by the Laconian Doric τουνη, the epic τεῖν is Doric also, the μlν is parallelled by νlν of Attic and Doric tragedy, ἄμμε ὕμμε ἄμμι ὕμμι are at once epic and Æolic, the case forms of τὶς and ὅστις οr ὅτις in Homer are all traceable in the Ionic of Herodotus, the rare ἀμόθεν (α.10) is explained by his ονό αμός. The extended forms of case endings, as ἀκουόντεσοι, are directly in the line of grammatical analogy, and must in many cases have been supposed as its necessary links, even had they not occurred. To similar verb forms the same remark will apply.

earlier matter most venerable and primitive which it incorporates — in the following century; and the Shield of Hercules, which has superficially a greater resemblance to the diction of the Theogony, at a considerably later period than either, not however later than the earlier part of the 7th century (35) B. C. Mr. Paley, the most recent editor, has remarked, that "to a considerable extent it is a cento of Homeric phrases and expressions; more so even than of Hesiodic. This is precisely what we should expect from an Ionic rhapsodist" (36).

Certain peculiarities in the Works and Days,

XXVI. This opinion of the late origin of the Works and Days, as compared with the Iliad and Odyssey, I found partly on its internal character and partly on the primâ facie aspect of its diction. Its genius is, as Colonel Mure has observed, in a passage quoted by Mr. Paley (37), "essentially personal or subjective. . . . In the Works not only is the author never out of sight, but it is the author, at least as much as the subject, which imparts interest to the whole. Instead of an inspired being transported beyond self into the regions of heroism and glory, a gifted rustic impelled by his private feelings and necessities, dresses up his own affairs and opinions in that poetical garb which the taste of his age and country enjoined as the best passport to notice and popularity"(38). Now, although such a genius is not the creature perhaps of any period, yet that it should find and keep the ear of a people, argues that the facts of its moral and mental nature found theirs more in harmony with it than seems at all probable in the Homeric age. The quaint, terse, and pithy wisdom of its home-saws and rustic maxims would not alone necessarily imply a later origin, for they were probably a heritage from the earliest times. But they are not crudely transmitted, they have a back-

^{35 &}quot;Hercules (on the Chest of Cypselus) appears armed with his bow as in the old Homeric legend, not with the club and lion's skin as in the innovation of the Rhodian Pisander which first acquired popularity in the age of Cypselus himself." Mure vol. III. iii. vii, § 7.

³⁶ Paley's Hesiod p. 108. See also note on Scutum H. 431.

³⁷ Paley's Hesiod, Pref. VI, note 3.

³⁸ Mure II. ii. xxi. § 2.

ground in the poet's own character, somewhat as has the Vision of Piers Plowman.

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XXVII. The terse and word-stinted style of the purely gnomic passages, which form a considerable part of the work, is utterly alien to the easy affluence of the Homeric muse. And these are of more value for the present argument, since in them any alterations in the forms of the words are far less easy; while the fact of their being proverbs is strongly conservative of their native form, in which they would pass from mouth to mouth quite independently of their being committed to writing (39). The Hesiodic mannerism also, which makes predicative words, mostly compound adjectives. do duty as subjects, (40) marks reflection as superseding the outspoken first impression of the earlier style. And a still further refinement in the same direction is the way of telling a thing not in itself, but by its results (41) - the substitution of secondary for primary

which seem to mark a post-Homeric epoch,

39 Of proverbs keeping peculiarities of verbal form we have English exx. In the rebel distich, "When Adam delved and Evè span, Who etc.", the rhyme keeping the old preterite form intact: and Bacon's "When Hempe is spun, England's donne" (Essays XXXV), the final e being needed to express the fact of a fifth sovereign (Elizabeth).

40 Such are φερέοιπος. άνόστεος. πέντοζος, for the snail, the cuttle-fish, and the hand respectively; so γειρόδικαι "might-for-right men", i. e. lawless, εὐφοόνη for the night, νηὸς πτερά for sails (used in Homer for oars, but as a predicate, τά τε πτερά νηυσὶ πέλονται λ. 124). Goettling, Præfat. ad Hes. Op. XXX-I, notices that Æschylus "cum Pythagorâ proxime accedit ad hanc inventionem vocabulorum"; instancing ἀνθεμουργός for the bee in Persa 604, ἀμίαντος for the sea ib 570; and calls this an "oracular language", comparing that used by the Pythia at Delphi. He observes that the Works contains many instances of this usage, but the Theogony few; which confirms the view taken above of the greater antiquity of the latter. To the same oracular class he refers the airos (Works 202 foll.) of the hawk and nightingale, - the oldest of Greek fables in the Esopian sense - connecting the term with alwayna, "i. e. sententia cujus tecta est significatio". All these seem to me clear indications of a later school of thought. One might add also the vilification of women, or shall we say, with Mr. Paley on Works 375, the first indication of the courtesan? Either of these seems non-Homeric, and I think also post-Homeric.

41 Such are the maxim γυμνον σπείρειν γυμνον δε βοωτείν in 391, cf. Virgil Geor I. 299 nudus ara, sere nudus, meaning, that both would need to be done during the warmer weather; the direction διώσς έχων μακέλην πόνον δονίθεοσι τιθείη σπέρμα κατακούπτων, 470-1, where the birds scratching laboriously for the

part i phenomena — which Virgil has, with excellent taste as regards his own time and circumstances, imitated in the Georgics.

especially the richness of its gnomic vein.

XXVIII. But most remarkable is the width and compass of the gnomic range in Hesiod, beyond that of any modern and, omitting Holy Scripture and the Hagiographa, of any ancient too, except the purely gnomic Theognis. One may feel him at times almost rise to the impassioned dignity of prophetic warning, sometimes he muses soberly in the vein of Jacques, sometimes he strikes the sententiously sarcastic vein of Franklin's "poor Richard". In him the world seems to have done and suffered much since its exuberant heroic youth, and to have learned indignant sadness, querulousness and close calculating thrift. That such a genius should have bloomed even in the shade side by side with the Homeric, seems strange, but passing strange that it should so early have found sympathetic admirers.

The diction, although less decisive as a test,

XXIX. As regards his diction, the question is more difficult, since, owing to a divergency in the standard of language, differences which seem due to time may be only the result of local influences. Many of those noticed below (42) would taken singly be utterly insignificant; nor,

seed indicate the depth to which it is to be "buried"; and the caution in 496-7 μή σε κακοῦ χειμῶνος ἀμηχανίη καταμάρψη σὺν πενίη, λεπτῆ δὲ παχὺν πόδα χειοὶ πιέζης, this descriptive action is noticed by Victor Hugo in his Notre Dame, p. 406 ed. 1836, as characterizing sufferers from cold.

verbs in -oω -ωω, which are noted above as missing in Archilochus. The Theogony has a fair sprinkling. The Shield of Hercules a due proportion, where it is probably an imitative feature. There is one in the Works and Days in a passage which Goettling (Hes. Opp. not. ad v. 504), and Mr. Paley (Hesiod, Pref. p. ix) concur in regarding as non-Hesiodic. In this poem the table of pronominal inflexions is far more limited than in Homer, even allowing for the small scope which a didactic poem furnishes as compared with one so full of dramatic life as his. In the typical forms — oιο gen. sing., and — έμεναι pres. infin. act. the preponderance is slight, but it is on Homer's side. There is a great deficiency in the reduplicated Homeric forms of aorist and of future not being paulo-post. As regards some more special classes, the mixed aoristic forms, as βήσειο δύσειο, are wanting. The forms of είμι and εἷμι are jejune as opposed to Homeric luxuriance. πίω εκιιον, frequent in Homer, occurs once only, I believe, in the Works (v. 345). I have observed in

as between Homer and Hesiod, would all taken together have perhaps a decisive weight, since analogy would be in favour of the co-existence of a greater and a lesser dialectic richness of inflexional forms in the earliest known stage of the Greek language (43); that stage, however ancient as regards us, being yet certainly in itself both late and transitional. Still, taken together, they amount to something, as confirming the argument de- confirms the arrived from the subject matter of the Works and Days. from the matter. If there be, further, reason for regarding the passage v. 724 ad fin. (44) as older than the chief part of the poem, the argument gathers strength, since certain forms noted as rare in the previous portion occur frequently in this.

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them no nom. masc. of the form επποτα ήπυτα, save the conventional epithets of Zeus εύρύοπα μητίετα νεφεληγερέτα. The contractions βασιλείς and βοτρῦς (v. 248, 263, 611) are opposed to Homeric usage as regards those words, although we have in Homerinneis neléneis and dovs acc. plur. (A. 151, 4.851, A.494, 4.118). The versatile adjective moldis moulds moldis is reduced to fewer varieties. The article in one passage occurs with its full force of contrasting persons or things with uev and of in a clause. It is v. 287-0

> την μέν τοι κακύτητα και ίλαδον έστιν έλέσθαι όηιδίως λείη μεν όδος, μάλα δ' έγγύθι ναίει. της δ' άρετης ίδρῶτα θεοί κ. τ. λ.

43 Thus is the 14th century, whilst Chaucer inflected the verb 'to love', in the pres. indic., I love, Thou lovest, He loveth, We, Ye, They loven. Barbour in Scotland wrote uninflexionally I, Thou, He loves, We, Ye, Hi (they) loves, and John de Trevisa, rector of Berkeley in Gloucestershire, in the sing. as Chaucer, but in the plur., We loveth, ye loveth, they loveth. Craik's Engl. Lang. pp. 88, 93. For this and some other English illustrations I am indebted to the Revd. T. W. Norwood of Cheltenham.

44 It is likely that such a calendar would have been among the earliest fruits of observation or of superstition, and that the rules of ceremonial propriety, which precede the calendar, are a highly venerable tradition. They will bear comparison with some of those laid down by Moses, or to which, already perhaps traditional, he gave a sanction. The many proverbs and saws scattered in single lines, couplets and triplets up and down the poem, may possibly have even in their present form a higher antiquity than any single rhapsody of the Iliad. They, doubtless, came down in some rude rhythm from father to son amid a rustic population, and would have been easily gathered by the poet from their lips for the benefit of the "much misguided Perses".

As also does that of the Homeric (so-called) Hymns.

XXX. But the Homeric word-forms derive some further confirmation from the Hymns, in popular phrase "Homeric", which date however, the bulk of them, as is clear from internal evidence, from a period when the rhapsodists' art had become little else than a handicraft of rules and phrases. We shall not far err in placing most of them with Mure at various intervals in the two centuries which terminate with the ascendancy of Pisistratus. That to Ceres is probably not older than the commencement of Solon's period, that to Pan is probably as late as the year of Marathon. "The blind old man of Scio's rocky isle" had become a conventional ille ego, and the personality which he assumes in the Delian Hymn is strikingly contrasted with the non-personal tone of his genuine works. The occurrence of the name Peloponnesus also marks a post-Homeric age. In all, although least in that to Ceres, there is a want of independence of diction, a perpetual tagging of Homeric phrase, sometimes queerly perverted from the Homeric use of it. All show an absence of lofty conception or powerfully marked individuality of character, a striving after petty effects, and an overdevelopment of accessories for the sake of their symbolic or mystical bearing, which marks the day when genius had left the epic vehicle to priestcraft. Owing to the sacro-festive element in the Greek mind, these Hymns were abundantly popular apart from the question of their merits (45); but they are important as belonging to the period to which the first crude shape of a written text of Homer has above been ascribed; and they carry down a living epic strain, however shallowed and dwindled from its original volume, far into historic times. In them may be observed nearly the same retrenchment from the Homeric word-forms which was noticed as prevailing in the Works, whilst they are still more barren in some special forms, as

⁴⁵ They compare in this respect poorly with the lay of Demodocus in the Ody. 3. 266 foll., which is in the nature of a Hymn to Hephæstus (Mure II. ii. xx, § 2,), and even with a large portion of the "Shield of Hercules": they are, however, in close keeping with some of the legends in the Theogony, which, indeed, might be viewed as an introduction to them. The Delian Hymn has been ascribed to Cynæthus or some other rhapsodist of Chios (ibid. p. 328).

the case-endings in $-\eta \varphi \iota - o \varphi \iota$, in the reduplicated aorist, and in the 3rd plural perf. and pluperf. pass. forms in -αται -ατο, save such as are expressly borrowed from Homer. They show a still greater fluctuation of the digamma (46). The epic cast of language had become in fact conventionalized, and they rather imitate Homer than present create in his style, and rather repeat him, than imitate him. But, as regards our argument on his word-forms, they are highly valuable, because they show, as those word-forms through later speech became altered, what form the alteration took. They seem to exhibit in conjunction with Hesiod how the standard of epic diction gradually declined. If it had been flattened down into conventionalism by perpetual recitation, we should not trace the differences which now occur. As it is, primitive characteristics are thrown out in relief, and we rest assured that even the decomposing influences of writing, however early they may be assumed to have begun, have so far spared the archaic features as to allow us to recognise the genuine style. If we continued to believe on other evidence than the language, that Homer, Hesiod and these Hymns belonged to different periods, then uniformity, if found, would imply debasement. The extent to which the Homeric type recedes from the Hesiodic, and this from that of the Hymns, confirms on the contrary the substantially primitive character of the former; and this must form my excuse for having led the reader so far into matter which is, properly speaking, extraneous to the subject.

XXXI. Mr. Gladstone has remarked on the tendency which the matches and prizes of bards at solemn public gatherings would have in checking corruptions (47). I have hinted above, and hope further on to show more fully, why

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Reasons why these Hymns are important to the

The rhapsodists would tend to check each other,

⁴⁶ Baumeister in his ed. of the Hy. Leipsic 1860, p. 187, remarks on the author of the Hy. to Mercury. "digamma non novit sed aliquot locis exempla Homeri secutus cas voces in hiatu positas habet, imprimis of et fora". In that to Ceres v. 37 the F is lost in έλπις, cf. Ody. π. 101, τ. 84, in (v. 66) είδει, cf. Q. 308, 454, and in (vv. 430, 440, 492) avas and avassa. Some departures from the Homeric stand. ard in word-forms are also noticed by Baumeister ub. sup. p. 2;8.

⁴⁷ Gladst. I. i, p. 56.

but their influence, wholesome while it lasted. was gradually lost as literature advanced.

I think that they would not equally check interpolations, but they would undoubtedly tend to preserve the wordforms in their purity. Local and dialectical peculiarities would bear witness against each other, and traditional usage would prevent those forms which were independent of all dialect from being warped in a dialectic direction. If for instance a Dorian rhapsodist had recited with the o final instead of the σ, as in παῖο, τοῖο for παῖς, τοῖς (48), or if an Attic one had substituted closed for open syllables, there is little doubt that such a liberty would have been resisted by his compeers. Yet it may contrariwise be also supposed that forms not retained in any known dialect would tend to drop out of use, and others to be tacitly substituted for them. Where the bond of the metre allowed such substitution; the tendency must be admitted as real; and the influence of a written text, when that came into extensive use, would concur with it. We should set off against this the influence of the rhapsodists, who in the time of Plato (49) had grown to be contemned by the cultivated minds of the day, and were probably men of the people holding fast a popular tradition with a class feeling, while their cultivated despisers would have wished to improve them out of it. Whatever influence they could exercise on the copies which were in circulation, would probably be in favour of the early and genuine features of the text(50), and this perhaps is all that can be said. The rhapsodists' art does not seem to have come down to the Alexandrine period, or if it did, it had sunk so far in esteem as to be set aside in silent contempt. We hear universally of copies, and not of men.

48 See the early Peloponnesian Monuments in Boeckh vol. I passim.

49 In Grote's Greece I. i. xxi. p. 521, there is an attempt to show that the rhapsodists were unduly depreciated by Plato's followers. Still, that estimate of them is probably to be taken as an index of opinion current in the more cultivated Athenian society, and would probably be influential far beyond the limits of Athens. The rhapsodists had done good work in their time, and for this probably Plato did not make sufficient allowance; but their apparently complete extinction within a century from Plato's time seems to show that their work was done, and that they were even then becoming effecte.

50 τους γάρ τοι βαψωδους οἶδα τὰ μὲν ἔπη ἀπριβοῦντας αὐτους δὲ πάνυ ηλιθίους ὄντας. Χεη. Memor. IV. 2, 10.

XXXII. But before the rhapsodist's art had fallen thus low, it had had contributed something more than oral recitation to preserve the text of Homer. On page ly Homeric com-Lviii foll., among the names of the Ante-Zenodotean commentators, appear those of several from the time of Pisistratus downwards, who wrote in explanation of the poet. Their labours were doubtless for the most part hermeneutical rather than critical; but as most of those between Theagenes the earliest, and Aristotle, who with two of his disciples edited or revised the Iliad and Odyssey, were themselves probably rhapsodists (51), and as one of them, Antimachus, was a poet, we can hardly doubt that their feeling would have been against the influence of transcribers. At any rate, in their hands the oral and the written text could hardly fail of being turned to some account as useful checks upon each other; and as they flourished over a wide geographical area, from Rhegium in the southwest to Lampsacus in the north-east, a considerable variety of tradition may be supposed to have been embodied in their works. If any attempted to deal critically with the text, and we can hardly suppose that Aristotle's διόρθωσις was wholly without this element (52), they probably did so on subjective grounds. At the same time they could hardly fail to accumulate materials for the better informed judgment of a later day. And as Plato, who flourished only a century before Zenodotus, mentions the names of several of them (53), and those not the most eminent of the number, there is little doubt that most of their works reached Aristarchus, who came sixty years later, and

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A notice of earmentators, some of them probably rhapsodists, who attest the poet's paramount influence down to Plato's time.

⁵¹ Lehrs regards these early Homeric glossographists as rhapsodists (Diss. i. p. 46). They wrote brief elementary explanations of difficult words.

⁵² His acuteness could hardly have failed to notice the fact of existing variations and the importance in some passages of their difference as regards the sense. But the time was not ripe for such investigations. As regards his interpretation Lehrs says (p. 50) "ad Homerum explicandum attulisse Aristotelem quod doctiori zevo alicujus momenti videretur, nec exempla quarad manum sunt, nec Alexandrinorum silentium credere patitur". As an ex. of his emendation Lehrs says, "nescivit explicare θεός αὐδήεσσα, quare conjectura substituit οὐδήεσσα, i.e. quæ in terris domicilium habet (ibid)".

⁵³ Ion. p. 530. C. D. (this dialogue seems of doubtful genuineness, but was at any rate probably the work of a disciple); cf. Xenoph. Memorab IV. 1, 10.

were included, so far as he cared to include them, in the apparatus criticus which he employed. At this period or earlier, special names, as "the ἀριστεῖα of Diomedes" (54), appear to have been already given to distinct portions of the Iliad, and, no doubt, the Odyssey also enjoyed a similar arrangement. Between Pisistratus and Plato Homer was the ruling influence in intellectual Greece. Philosophy then awoke to divide with him the empire of mind. But nowhere is the influence of his poetry more manifest than in Herodotus (55), unless it be in Plato himself.

The influence of statesmen, of public feeling, and of individual rhapsodists, on the text, and the question as to the antiquity of the copies which reached Aristarchus.

XXXIII. It has been mentioned that Homer was a text-book of instruction for boys, and enjoyed in that respect a better chance of careful supervision than most poets. He was also a public care to governments in many cities of Greece, who followed or perhaps anticipated the example set by Pisistratus (56). Statesmen, however, only concentrated and methodized the attention which the irregular but more sweeping influence of national enthusiasm secured to him. Wherever a rhapsodist of considerable fame had flourished, his readings would probably be accepted by his citizens, and adopted as the standard text; and in this way most of the more famous men who had lived by Homer and for him, would probably leave their impress on his works, and contribute positive testimony to be sifted by future gramma-Those grammarians undoubtedly laboured under a deficiency of what Colonel Mure calls "blackletter scholarship" in the more flourishing period of li-An anecdote, which Diogenes Laërtius has terature.

54 Herod. II. 116.

55 Murc (IV. App. Q.) has collected the passages in Herodotus which directly reflect the language of Homer, but the subtle penetration of his matter by Homeric thought is not to be measured by so broad a standard.

56 Conversely Clisthenes, the tyrant of Sicyon, is said (Herod. V. 67) to have forbidden the competitive recitation of Homer in that city. Mr. Grote thinks (I. p. 514 note 1) that the prohibition related to the *Thebais* and the *Epigoni* ascribed to the poet; Mr. Gladstone argues (I. i. p. 50) that the prominence given to Argos in the Iliad would provoke the jealousy of a despot even more. Certainly the subject matter recited seems to be of less importance than the public concourse and those national sentiments which it would stimulate, save in so far as the most popular lay would tend to produce that effect in the highest degree.

preserved, bears on the point. "How", enquired the poet Aratus, who professed criticism, "could one come by an unvitiated text of Homer?" Timo answered him, "If one could meet with the ancient copies, and not those now-a-days corrected" (57). The tone of irony of this reply seems to indicate the hopelessness of any such quest. Yet, still as a good parchment will easily outlast its century (58), and as the expense of copying a work of 12,000 lines would operate to check destruction before it was worn out, it is probable that a fourth or even a third transcript from a Pisistratid archetype of the Iliad or Odyssey may have reached Zenodotus.

XXXIV. We come now to the question of the matter text would have of the text. How far would it have been liable to substitution or to interpolation? Such substitution as would alter the facts of the story, would not have been easy even in the earliest days of recitation, since the want of coherence with the rest of the known text would probably have betrayed it. And this holds good to some extent even of an isolated rhapsody recited at an obscure local gathering; but much more so when we take the case of numerous rhapsodies and recitations, kept up perhaps for several days together, and that at the more celebrated centres of population and political life. Yet, within this limit it is by no means improbable that a passage may have been frequently recast; and that thus

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How far the been exposed to substitution interpolation.

⁵⁷ πῶς την Ομήφου ποίησιν ἀσφαλώς κτήσαιτο . . . εί τοῖς ἀρχαίοις ἀντιγράφοις έντυγχάνοι και μή τοις ήδη διωρθωμένοις. Diog. Laert. IX. 113, ap. Wolf. Prolegg. xxxix.

⁵⁸ The argument is indeed, if anything, considerably understated. There are many remote rural parishes of England with parchment registers intact and legible from the time of Elizabeth, in a climate more adverse to such preservation than that of the shores of the Mediterranean. What would have been the cost in the time of Pericles or of Aristotle of a single such διφθέρα as would contain a hundred hexameter lines? Probably, if we include the copyist's labour, not less than 12 drachmæ. Consequently 1440 dr., or over £50 present value would be needed for 12,000 lines. Copies of Wickliffe's translation of the Bible are said to have been sold for £40 each - a much greater sum, if we take into account the change in the value of money since then. But, although papyrus was a cheaper and more perishable material than skin, it is likely that in the case of Homer a sufficient number of copies on the more durable substance would have been transmitted to Aristarchus even without the conservative influence of "black-letter scholarship".

Athens would probably admit them in a greater, and Sparta in a less degree.

to add polish to the original work may have been during one period, and that no short one, an object of successful ambition to the rhapsodists. Allowing free play for the ordinary tendencies of the human mind, it seems more likely that among a people of lively genius, like the Athenian, applause would have been sought by such originality as was not debarred by the conditions of the work, than by a fidelity to the supposed fixed tradition of a textus non scriptus. Moreover, it takes some time for such tradition to become fixed. Before that time love of novelty would almost certainly preponderate, and such attempts at innovation, as did not violate the sequence of the story, would probably carry the popular voice with them. On the other hand, at Sparta and in Peloponnesus generally the tendency would probably be conservative. Of native poets there, save lyric (59), during the period down to Pisistratus, we do not hear. Tradition asserts that the poetry of Homer was introduced by Lycurgus from Crete — a statement which means under that venerable name probably to designate an early act of the Spartan government. The poetry must have come in the person of a rhapsodist. Sparta in her early period freely imported poets (60), and as the universal vehicle of poetry was song or recitation, a rhapsodist would be necessary. But as Crete had early enjoyment of the sea, and therefore probably of Egyptian intercourse, a MS. may not improbably have accompanied the rhapsodist.

The statements concerning Pisistratus rest on authority of too late a date to be received save in broad generalities.

XXXV. If Homer was thus introduced by the government, it is nearly certain that his text would be jealously watched from the popular tampering of reciters. It might be mutilated or interpolated, if the government thought it had any interest in either (61), but such political

- 59 And of the so-called "Dorian" lyrists the majority were Æolians or Ionians by birth: see Müller's Dorians vol. II. p. 381 foll. (Tufnell's and Lewis' transl.)
- 60 Tyrtæus of Athens and Aleman of Sardis are instances, and but for his objectionable character, Archilochus would probably have been received there. Mure speaks (III. p. 144) of Lacedæmon as being at his "period the great mart for poetical commodities".
- 61 "Ecprepes the Ephor, on observing that the lyre of Phrynis had two strings more than the allowed number, immediately cut them out." Müller's

chicane would be transparent at the first view. Sparta and Athens would probably represent the opposite extremes of fixedness and variation; and this fact at any rate we may suppose Pisistratus would have recognized, if he had had a mind prepared to entertain such questions. The Spartan government may have given him, since his family had hospitable relations with them, the benefit of their copy; for they would almost certainly by his time have possessed one, if not in that "of Lycurgus". But whether he would have known what value to attach to it is very doubtful, and not very important. There is great probability that either in their copy obtained from Crete, or in that from Argos, the Alexandrines possessed what might represent the assumed Spartan MS. or its archetype; and most likely its characteristics would not have been lost by the year 250 B. C., the strong jealousy of independence between city and city operating as a safeguard of textual peculiarities.

As regards the action of Pisistratus on the text, the Attic tradition has probably attached too much weight to it. Later authorities than Cicero insist on finding in the this view. Pisistratic era the literary activity of the Ptolemæan (62). The absurdity of this would be plain, even if the later form of the tradition did not diverge into an anachronism (63), which makes any reliance on the detail of its allegations impossible. Yet, taken in the most general outline merely, it amounts to this, that Pisistratic research extended to all

Reasons for

Dorians vol. II. p. 335. From this specimen of imperious preciseness we may calculate how far they would be likely to tolerate corruptions of a text which was government property.

62 The words are έκήρυξεν (Πεισίστρατος) έν πάση τη "Ελλαδι τον έχοντα Όμηρικούς στίχους άγαγείν πρός αυτόν, έπι μισθώ ώρισμένω καθ' εκαστον orlyov. Villoison e Dionys. Thra. Anecdota Gr. II. p. 182.

63 The anachronism in question is that out of the 72 or, according to Allatius, 70 grammarians, to whom was committed the rehabilitation of Homer by Pisistratus, were two whose collection and arrangement were allowed by all the rest to have excelled, and that these two were Aristarchus and Zenodotus! Wolf on the number mentioned remarks, "Aristeze fabulam audis de LXXII interpretibus Bibliorum"; so Villoison ub. sup. p. 183 n. t. Grafenhan Geschichte der Philologie sect. 54 -64 vol. I. p. 266 - 311 is cited, Grote's Hist. Gr. vol. I. p. 539 note, as giving a summary of the facts of the case as regards the recension by Pisistratus.

available quarters (64), and offered the most substantial inducement to all persons competent to furnish aid. Cicero's statement regarding Pisistratus shows that that view was accepted in the schools at Athens in his day; but he is too remote from the period of which he testifies to carry weight on more than the most general statement. The notion of our inferring from him whether before Pisistratus a written text existed or not, is strange indeed. Onomacritus has come down to us as the name of Pisistratus' editor, coupled unfortunately with a charge of notorious interpolation (64). This may be taken, as an admission of the Attic school against itself, with less hesitation; whilst it has some value as showing that at that period some one was awake to the question of what was genuine Homer, and what spurious — a value which abides, whatever may become of the charge as against Onomacritus.

The interpolations of Onomacritus probably resulted in some measure from the necessity of the case.

XXXVI. In a critical age, newly conscious of becoming so, men are liable to the error of imputing to earlier ages the results of the same accumulated skill and experience, which, in their own day, has originated criticism. The value and criteria of evidence as between different sources of authority, where to look and with what eyes to see, are things which time slowly teaches; but at first critics do not see why these gifts are not for every age. Hence literary gossips of the Alexandrine period heaped upon Pisistratus the gifts of research of a Ptolemy. The evidence of such research being wanting, what we learn of the character of Onomacritus does not commend it to our belief. It is, however, not impossible that, after collecting all that was reputed Homeric, Pisistratus was obliged to find some one who could cement the material together. If the Corpus Homericum had become disjointed, and the separate members had, as it were, sprouted beneath the rhapsodists' hands, they might easily have become estranged from their former relation, and a new law of combination have been required to adjust them, involving the supply of connect-

⁶⁴ One of the lines alleged as his is 1.604, see the Harl. Schol. and Nitzsch ad loc.

ing links — the σχεύη in short implied in the title διασκευαστής (65). Probably an editor would have been incompetent, according to the standard of those days, who could not furnish haec ipsa ad munera gluten in sufficient quantities. This carries the Pisistratic recension a step farther than what was previously allowed, the enquiry viz. what was the text of Homer: but this next step would almost immediately follow from the answer to that enquiry being given; and if Pisistratus took stock of the existing material, it is not unlikely that his son Hipparchus should have thus followed out the work.

XXXVII. And yet all this while there may have been more perfect texts out of Attica than in it. The literary the Athenian, splendor of Athens in a later day was able to ensure cur- may have des rency to her claim for Pisistratus as the first known re- Alexandrines, viser of the text of Homer, and to obscure or obliterate the anticipative efforts of other cities, if any were made: and the genius of Cicero has perpetuated to her the advantage thus gained. But it is very likely, when we consider the long succession at an early age of considerable poets in Greek Asia, whose fragments testify to their love for Homer, that some earlier efforts were made there also to keep or to recover a standard text. The more inevitable does this view become in proportion as we suppose their Asiatic position to have earlier diffused among them the knowledge of the art of writing. In Sparta and perhaps some other Dorian states it is likely that copies would have imbibed a far less amount of corruption, owing, as has been said, to the repression of rhapsodical licence by the state itself. Thus Athens and her Pisistratid diaskcuasts may have been after all seri studiorum in their textual efforts; but in the names of several cities from Sinopê to Marseilles, which furnished MSS, to the Alexandrines, we probably trace a legacy of the non-Attic traditions of the Homeric

Other written texts, older than

65 Quicunque hoc modo (by interpolation) genuinam carminum Homericorum formam corruperant dicebant Alexandrini διασκευαστάς. Etenim quod nos solemus dicere interpolare vel quocunque modo genuinum textum scriptoris mutare, hoc a Gracis Grammaticis proprio vocabulo dicitur διασκευάζειν. Lehrs p. 349, who there cites from the Schol. Venet. many examples of this use of the word.

all carrying alike their interpolations with them, as in the absence of criticism, was most to be wished. text. As regards interpolations or substitutions, there is little doubt that those found by Pisistratus and his diaskeuasts in the text, as well as those in any contemporary non-Attic texts, would mostly remain there; as it was certainly safest that they should, when we consider that criticism as yet was not. From the specimen of critical acumen shown by no less an authority than Thucydides, in reckoning the Hymn to Apollo as a genuine Homeric work, we may rate the Pisistratic discrimination of a century earlier sufficiently low. Those revisers would probably have no suspicions where the passage presented no conflict with any other part of the known text: where they had suspicious, their capacity for applying a critical test is very doubtful; and where no solution occurred to them, they would almost certainly act on the maxim that "retention was safer than exclusion". And thus many passages, which Alexandrine criticism subsequently removed, may have cumbered their rhapsodies, and, through the vulgate which they, as we suppose, originated, may have become for a while currently accepted in Greece (66).

Interpolations in the earliest period were probably least noticed and most numerous, XXXVIII. Interpolations are likely to have been most frequent in the earliest age, and at no period very rare, while recitation lasted. Cynæthus is distinctly charged with interpolating his own verses in his recitations at Syracuse; Onomacritus, we have seen, may have felt himself compelled by the necessity of his position to interpolate at Athens, and Solon before him was taxed with a similar licence for a political purpose. As regards the ante-Solonian period, if we endeavour to judge the question in the spirit of the primitive age of poetry, we shall see that the fraudulent essence of interpolation vanishes, although its effects remain. The song, I should conceive, was everything, and the poet little or nothing in those days. The poet found his account in the office of reciter; and this, after the song

66 This would help to account for the various passages mentioned or alluded to by Wolf *Prolegg*. § xi, n. 7, as quoted by Plato, Aristotle and others from the Homer of their day, which are not found in our present text; without supposing that they mean to quote some other poem than the Iliad or Odyssey as Homeric.

had lost its first freshness, would tend to obliterate distinctions of authorship. The question, whose was the and some of conproducing mind, was of barren interest and slender prac- siderable size tical importance for those who were absorbed in the objective product. Thus the principle of suum cuique would obtain no homage. It was open to all who would, to sing the mighty deeds of ancient men. They were national property; the heir-loom of the Greek mind rather than the trophies of individual genius. All matched - there was no sense of trespass where all was publici juris, no animus decipiendi in the imitator, adaptor or interpolator, no suspicious sagacity in the public. Frauds, forgeries and literary detectives belong alike to a later age. Indeed the only form in which the critical faculty could exercise itself in that period was by allying itself with the creative. If a thought seemed tame or an expression poor; the reciter who had the power would criticise by devising a new version; and if thus roused to try an original flight, he would decide the question whether or not to incorporate it by his poetical sense how far it matched and relieved the existing lay. If it be improper to say that interpolation and recasting is the oldest form of criticism; yet in this stage of mental progress one and the same germ involves the critical with other faculties, which afterwards are found to shoot different ways. Thus there could have been little in the modes of thought at that early period to prevent the song of one man being taken up with additions by another (67). The feeling of profound reverence for Homer was necessarily of far later growth than his own day. A rhapsodist, endowed with poetical gifts, would be warmed probably by the act of reciting, to unite his own out-flow with the stream which he transmitted; and would not have felt his genius dwarfed and rebuked by the juxtaposition.

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may have inseparably adhered.

67 Let us consider how at a later day Virgil borrowed of Ennius and Lucretius, Ovid of Catullus, and all of them impartially of the Greek, nay in our own literature how the legend of King Lear went through the hands of Wace, Layamon, Robert of Gloucester and others, and was actually dramatized and put on the stage by an anonymous author within ten years of its being produced by Shakspeare before King James I in 1604 On the argument here and in XXXIX see Wolf Prolegg. & xxv.

Where such additions were in the spirit of the original, and of a date not far removed, it might happen that they would pass undetected into the corpus Homericum, and defy the criticism of later days. It is not likely that any large member of an epic whole, such as an entire rhapsody, could so have been added without having excited suspicion when criticism was finally awakened; but many passages of from 50 to 100 lines may lurk in the text of Homer, which were from a distinct source; and may have so completely coalesced with it as to have established their position. Those by whom the criticisms of Lachmann and W. Müller are accepted. will of course as readily suspect whole rhapsodies. But I have no confidence in the criteria which they propound, and think they may have often mutilated the body, for once that they have removed an accretion.

XXXIX. With regard to short passages of one or of a few lines, it may be that there are several hundred such due to later authors than the original bard. short interpolations would be the readiest way of imparting a finish to whatever seemed left undeveloped before: and for a long period whatever enhanced the fulness of the image presented to the mind, or left on the ear in any close a better-balanced cadence of syllables, would be accepted for its own sake irrespectively of authority. The structure of Homeric sentences is such that the insertion or extension of a supernumerary clause ad libitum is a complement which they often gracefully bear; running, as they do, loosely and at large, like the heroic chariot-team with its παρήσροι ἵπποι. And in this way even felicitous touches may sometimes have been added by a sympathetic hand. And when this took place, a popular rhapsodist, winning prizes in every city by turns, might easily succeed in establishing his additions as gratifying to the uncritical ear. It seems at the present day hardly worthwhile to trouble one's self or the reader with conjectures on such questions. One must in a matter of such antiquity be content to a great extent to accept what one finds. On the other hand, additions designed to glorify particular houses or cities, or to favour special institu-

The Homeric structure receives complementary sentences easily, and a sympathetic hand might escape detection, but interpolations with an end to serve would be tray the m-selves.

tions, or which bore the stamp of a given epoch, would betray themselves. There can be little doubt that such fungi yielded a copious crop to the pruning knives of the earlier critics, and to a great extent justified the slashing expurgatorial zeal of Zenodotus. The probability of their existence is the best excuse for his excesses, from which, as we shall further see, the more discerning forbearance of his successors recoiled. But the distinction between disallowing and excising passages shows that strong suspicions often existed, where a verdict must be left of non liquet was the only safe course; and in a similar de-doubtful, some cision we in the present day must in the greater number of cases be content to acquiesce. There is indeed one test which, I think, has hardly been hitherto sufficiently recognized - that of the congruity of the debateable passage with the $\tilde{\eta} \partial o_{S}$ of the speaker, a point in which our feeling of Homeric character is often a safer guide than grammarian scruples; and on this ground I have endeavoured here and there to vindicate - with what success the reader must judge - passages which have laboured under, I think, unjust suspicion hitherto (68).

XL. The ancient critics who believed in the separate authorship of the Iliad and Odyssey obtained the name of χωρίζοντες, as "separating" what had by the voice of previous tradition been pronounced one. Among modern critics not only has this view been held, but the substance of each poem has been believed to consist of a patchwork, or cento of epic scraps, which had accumulated round two great centres of heroic song. Thus Lachmann (69) has divided the Iliad into sixteen such fragments. Minute differences of word-forms, phrases, and grammatical manner, as also of costume, religion, moral tone and sentiment, have been relied on in support of these views, while the grand argument

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Many passages may be settled by the ethical

Ancient xwoi-Corres and their modern imitators. The notion of a number of detached poems coalescing into an epic whole, is against probabi-

68 See the notes on α. 356 -9, δ. 353 and App. E. 8 (3) note **, δ. 511.

⁶⁹ In the Proceedings of the Berlin Academy for 1843 an article of his wishes to reckon the wounding of Agamemnon, Diomedes and Odysseus as prior to the sending the embassy to Achilles, in the conception of the poet of book XIX. He builds this on the word yvilor in T. 141, 195, which is precisely one of the inaccuracies referred to p. ix. sup as characterizing a long unwritten poem.

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and is refuted by
the unity of the
greater characters.

in favour of unity, which arises from the ethical individuality of each character, not only throughout each poem, but wherever the same character appears in the two poems, has been overlooked. Of such critics it may be said that they verborum minutiis rerum frangunt pondera. But before touching on this it may be remarked, that the Iliad and the Odyssey are the sole survivors of a wide circle of poems of which the rest have perished. How late those others survived is in most cases doubtful; but some of those ascribed to Homer came down certainly to the age of Aristotle; one of them, or a large portion of it, to that of Pausanias. In course of time these also perished, but the Iliad and the Odyssey survive and seem imperishable. This alone is a strong presumption in favour of their superior merit. Neither the ancient nor the modern world would let them die. But they let everything else of similar pretension die. Surely then it is unlikely that such a robust vitality as these poems exhibit could have been derived from such a fortuitous concurrence of epic atoms as the critics of that persuasion (70) believe. It is easy to believe in one mind of towering grandeur. and in its creations as permanent, while those of others perished. It is not easy to believe in ten or a dozen such; it is not so easy to believe in two such; although as regards the question of mere duality of authorship, the argument has less weight. Again, it is not easy to believe that ten or a dozen bards could have so sunk all idiosyncrasy as, when united, to appear one (71).

70 In France the notion that the Odyssey and Iliad were each a congeries of poems was first started circa 1720 by Hedlin and Perrault. They were answered by Boileau and Dacier. Casaubon and Bentley (see above p.V. note 6) favoured the same view, and were alleged by Wolf (*Prolegg.* § xxvi, note 84) as his own predecessors in the theory. Vico, as Dr. Friedländer says (I. p. 2), had gone much further than either of these last, but Wolf seems not to have known of him. All these, however, hazarded the assertion merely; to Wolf belongs the merit, whatever it may be, of endeavouring to find a scientific ground for it (*ibid.* p. 4).

71 Payne Knight has given from Fabricius, who rests on Suidas and others, a list of over twenty titles of poems, said to have borne Homer's name. They are the Hymns to Apollo and other deities, the Epigrams, the Batrachomyomachia, the Contest (of Homer and Hesiod), the Goat with seven lengths of hair, the

The same character, as drawn by different hands, could not have had the coherency which we see it has. Nor would the work, so compounded, have had as much wholeness of colour and symmetry of movement as we perceive in the Homeric poems. In the first place, the more ample and powerful each such supposed genius is, the more original and self-possessed will its conceptions be, and the wider the range within which divergencies will be manifested. In the next, we must guard ourselves from viewing these poems as the first rough samples of a mere powerful genius wholly untrained. Such fully in all probability moulded forms and such versatility of adventure, by the previous procomplexity of the notions which they present, show, as has been hinted above (p. xviii), that not a few of those steps forward had already been taken by which an oral literature forms itself. We recognize an age of vast prolific power, and one which, freely imbibing the external stimulants of war, locomotion and commerce, had left very far behind that initial stage of human progress in which uniformity prevails, because minds cannot escape into diversity, until growth, pushing different ways, has developed it. Homer is not then, in my opinion, the symbol for a series of minds; but he may be viewed as the last term in a series, greater than all which had preceded it (72). But the longer the period of development

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Still Homer is the result of much

Arachnomachia, the Geranomachia, the Psaromachia, the Cercopes, the Margites, the Epithalamia, the Epicichlides, the Amazons, the Gnomæ, the Iresione, the Capture of Æchalia, the Thebaïs, the Epigoni, the Cyprian poem (Herod. III. 117), the Little Iliad, the Nosti, the Cycle (Prolegg. vi). The first three are extant. The Goat and five following were humorous or satirical, and of those the Margites was believed by Plato and Aristotle (Alcib. II. p. 147c, Eth. Nicom. VI. 7) to be Homer's own, and had a high reputation. Suidas ascribes it to Pigres of Colophon. The Thebais was by Pausanias esteemed next after the Il. and Ody. (Beot. p. 729).

72 It is likely that the Iliad from its more highly episodic character contained the result of earlier poets' efforts recast and incorporated. Such are the stories of the earlier generation by Glaucus, Phoenix and Nestor (Z. 152 foll., I. 529 foll., 1. 671 foll.). It is possible also that some of the agistracar represent what had been sung in shorter single flights before, by either Homer, or his predecessors, or both. Some of these have been urged in favour of the composite theory of the Homeric poems, as if added by a later hand. I believe the opposite to this to be the more correct way of viewing them. In the Odyssey the boar hunt of Autolycus may be viewed as a similar episode introduced at z. 394.

through which poetry had passed, the greater necessarily is the distance which separates the Homeric age from that of first crude poetic endeavour, where monotony of type predominates, where individuality may be supposed nearly colourless, and in which accordingly samples of different minds might match by virtue of indigenous resemblance.

The characters of Odysseus, Pallas and Menelaus (App. E. 1. 4. 8) and that of Nestor offer each an identity,

XLI. As regards the argument based on characters contained in the two poems, I must refer the reader to Appendix E, in which most of those so contained have been examined at some length. Those of Odysseus and Pallas, from their complex and multi-lateral type, are the characters most effective for the present argument. That of Menelaus is hardly less valuable for the same purpose, because, although greatly simpler, its traits are in the Iliad subdued and overshadowed, while in the Odyssey they shine out with great prominence and lustre. The conditions are so different, that the identity, if it can be established, is the more decisive. And this indeed is to a less degree observable of nearly all the characters so contained. The analysis does not yield a coincidence of ethical points, nor show us the features at the same angle of vision; but pro re natâ foreshortened, dilated, reduced or enhanced; or changed and mellowed, as it were from sunlight to moonlight. The identity which, I think, results is the more cogent, because it is relative to the circumstances and proportioned to their demand upon the actor. There is one character, that of Nestor, whose share in the action of the Odyssey was hardly large enough for the formal notice of an Appendix, but which may be more briefly noticed here, as bearing on this point of the argument. The turn given to it in the Odyssey has a felicity and ease, which speak the master's hand. The element selected for development there is the jovial one; which, irrepressible even amidst the alarms of war, blooms out exuberantly in the "piping times of peace". plainly the old gentleman has a will of his own, and with what emphatic heartiness, and what a flood of overbearing good-humour, it makes itself felt, has been noticed in some of the notes to book ν , and in some of the remarks

duly modified by the different circumstances of the two poems.

in App. E. 4. Yet this, although in the happiest keeping with the Nestor of the Iliad, is less broadly expressed in it. The character marches with the circumstances, just as in our acquaintance with a real person further experience corrects and completes our first impressions of what he is.

XLII. Among the external agencies which modify character as between the two poems, the most powerful medes in the li... is, that in the Iliad we have a number of princes banded him in the Ody. under a chief who is primus inter pares. Such interaction of character as thence results is wanting in the Odyssey. Thus Odysseus in the Iliad has Diomedes as an alter ego, his subordinate and executive half. The few lines at the beginning of K. in which Nestor is described rousing them in the night to a council give an admirable epitome of character. Odysseus is a light sleeper, and rouses up at the voice (73), comes forth from his hut where he has slept, and, after exchanging a few words, goes in again to fetch his shield (74). Diomedes is a heavy sleeper, is found sleeping outside his hut with his armour and weapons at his side, is stirred up with a kick (75) and a rousing objurgation from Nestor, and at once takes his spear. So the sequel of the book proceeds; and so also in other passages which contain both these heroes combined, Odysseus is still the shield and Diomedes the spear (76). But in the Odyssey the two are separated, and this draws on Odysseus to be both shield and spear. But even thus, his courage is ever cool, his daring kept well

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For instance, Odysseus is seconded by Diobut is without

This circumstance influences

⁷³ έξ υπνου ανέγειοε Γερήνιος ίππότα Νέστωρ φθεγξάμενος τον δ' αίψα περί φρένας ήλυθ' Ιωή. Κ. 138-9, cf. 148-9. 74 ib. 150 foll.

γς λάξ ποδί κινήσας, ώτουνέ τε νείκεσε τ' άντην. · έγρεο, Τυδέος υίε΄ τι πάννυχον υπνον αωτείς ; ib. 158-9, cf. 178.

⁷⁶ This is that hero's favourite and distinctive weapon, as may be seen from the many combats in which he engages. With it be wounds Apphroditê, Ares, and in the funeral games Ajax. See also the characteristic line, @. 111, where he says, he will not retire, όφοα καὶ Εκτωρ είσεται εί καὶ εμόν δόρυ μαίνεται έν πα. λάμησιν, which same phrase Achilles borrows when, enlarging on the crippled condition of the Greek host in the persons of certain prime warriors, he says, où yao Τυδειδίω Διομήδεος έν παλάμησιν μαίνεται έγχείη κ. τ. λ. II. 74 s. Diome des is κατ' έξοχην the spearman of the host, at any rate in the absence of Achilles.

in hand, and his enterprise circumspect. The act in which he comes nearest to the dare-devil gallantry of Diomedes, is his attempt to spear the monster Scylla, who, like Ares, is immortal. But would Diomedes have similarly withheld from his comrades his knowledge of the monster's haunt and habits? If not, this rather shows that when the two approach most closely there is a clearly marked zone of character which separates them.

Payne Knight's opinion as to the lower ethical standard of book χ . shown to be ill-founded.

XLIII. Payne Knight thinks the judicial severity of Odysseus upon Melanthius and the handmaids in the Odyssey a trait unworthy of the same character in the Iliad, and founds a "chorizontic" argument on this supposed inconsistency (77). But we have really no situation in the Iliad to furnish a test. The treatment of open enemies can never supply a standard for that of domestic traitors, especially in a servile position. The example of Roman manners as regards the open enemy, the revolted ally and the servile criminal, will occur to every one. Waiving for a moment the question of authorship, let us suppose the two poems recited to the same Greek audience. Would any Greek down to the time of Plato have felt in the execution done in book χ , a lapse below his heroic ideal? He might feel the two poems appealed in a different way to his moral feelings, but would he experience in χ , particularly a shock to his moral sensitiveness? I submit that there is no reason to think so.

77 "In fœdis istis et immanibus suppliciis quæ Ulysses et Telemachus de caprario et miseris aliquot mulierculis sumunt, judicium limatius et liberalius desiderandum est. Bellatores suos atroces, sævos et feroces exhibuit Iliadis auctor; sed a frigida ea ac tarda crudelitate quæ odium duntaxat et nauseam pariat omnes abhorrent. Cæde et sanguine hostium non cruciatibus inimicorum gaudent: neque Achillis tantum vel Diomedis, sed Ulyssis etiam, qualis in Iliaco carmine adumbratur, excelsior et generosior est animus quam ut in servos et ancillas sævierit aut tam vili et miserando sanguine ultionem vel iram placaverit" (Payne Knight Prolegg. in Hom. § L.). The mention of Achilles and Diomedes here suggests the remark that the atrocious treatment of the corpse of Hector by Achilles, and the butchery by Diomedes of the sleeping Rhesus and his comrades, although not strictly in pari materia with the conduct of Odysseus to his revolted slaves, go far to redeem it from falling below the actual Homeric standard. The former sinks below the ideal of the poet himself, as shown by the interposition of the gods to stay the outrage on humanity, and especially by the line xwanv yao on γαζαν άεικίζει μενεαίνων Ω. 54.

And if this be true, why are we to tax the poet for a moral standard so far transcending that of his audience, and really borrowed not from the Iliad but from Christianity? I cannot think that such a topic would ever have crossed the mind of any of the xwoitoures of the heathen world. But I believe that the mistake has partly arisen from the objector not observing that the aspect of Odysseus in this scene, long foreseen and prepared for, and allying might at last with right, proceeds in a course of measured and graduated retribution (78). The suitors perish as becomes Achæan nobles, the female slaves are denied an honorable (xadago's) end and strangled, the renegade caught in overt treachery is hacked to death. We may surely compare the penalties of the mediæval and Elizabethan English law of treason and the studied atrocities of executions in ante-revolutionary France. How long is it since the world grew so tender-hearted as to let simple death suffice for the highest penalties, that we should assume the manners of the Iliad to include that degree of clemency?

XLIV. The conduct and bearing of Pallas upon the plot is, I believe, thought by some too widely different in the Iliad and Odyssey. In the former it is said, she appears as the fellow-combatant of the hero whom she befriends, and in the latter as his familiar spirit. This opinion is, I believe, based on the prominence with which every reader recals the magnificent ἀριστεῖα of Diomedes and the formidable figure which the Amazon goddess there makes. That is suited to the warlike ἡθος of the poem: at the same time, however, it is an extreme case, and even in the Iliad itself is necessarily exceptional. To have kept her in that degree of predominance would have overwhelmed the life of the battle-pieces in that poem, and robbed them of their human interest by theurgic intervention (79).

The bearing of the goddess Pallas in the two

poems has none other than a cir-

cumstantial dif-

⁷⁸ See some remarks in App. E. 1. (14) to a similar purport, but which were written before reading the remarks of Payne Knight.

⁷⁹ Compare some remarks on her function in the μνηστηφοφονία in App. E. 4 (8). We do not feel this so much in book E. because the hostile presence of Ares on the Trojan side restores the balance; and so in the combat of Hephaestus with the river Xanthus in Φ.

As regards her other appearances in the Iliad, the mode in which she acts upon Pandarus in \(\Delta \). 86 foll. is so precisely similar to her repeated interferences under various eidola in the Odyssey, that, assuming the priority of the former poem, it may be said to be the precedent which they follow. Her action upon Odysseus in B. 169 foll., and previously upon Achilles in A. 197 foll., is very similar to her confidential communications with Odysseus in ν . 288 foll. and in π . 157 foll., in a disguise which she readily abandons, or which he easily penetrates. action against Hector in X. 214 foll., complicated as it is with an appearance undisguised to Achilles, and again under an eidolon to Hector, contains at any rate the germ of her operation against the suitors in χ . 205, 256, 273, 297. Her greater familiarity with the hero in the Odyssey may be accounted for by her avowed preference for him, and by his greater isolation there. Nor is it disproportioned to their respective characters, that she should appear to Diomedes as his fellow-combatant, and to Odysseus chiefly as his politic counsellor.

Certain objections are examinde founded partguage,

XLV. As regards the variation stated by Payne Knight in the forms of certain words in the Odyssey ly on the lan- from the same as found in the Iliad, such as

in Odyssey	in Iliad
νώνυμος	νώνυμνος
θέσπις	θεσπέσιος
ἀγρότης	άγοοιώτης
$\dot{\eta} \circ \tilde{v}_{S}$	ήόος
δόατο	δοάσσατο
monosyllables monosyllables	
πίοι ποεία monosyllables	
,	

τεθνεώς, πεπτεώς etc. τεθνηώς, πεπτηώς etc. γοαίη, γοηῦς, γοηΰς γεραιή:

it may be noticed that vώννμος comes directly from ὄνομα, which, with the forms ονομάζω ονόμαστος, shows that it is the -νος of νώνυμνος, which is accretive rather than the -μος of νωννμος which is defective; θέσπις, as Col. Mure remarks (80), is shown similarly by θεσπιδαής

to be as primitive as θεσπέσιος, or rather more so; αγροιώτης, or rather its plur. - ωται, occurs in both poems; ἄγροται is a noun απαξ είσημένον in π. 218. The former word is adjectival, and means rustic or even clownish, as shown by some such word as βουχόλοι, ἄνερες, λαοί, and the like, being always introduced with it (81), and by the line φ . 85 νήπιοι, άγροιῶται, ἐφημέρια φρονέοντες, where we have three adjectives or adjectival clauses, all bearing a reproachful sense. As regards zivi, the argument depends firstly on the rejection of A. 705 as spurious, secondly on ions, which follows, having the digamma (82). The only passage apparently favourable to μοέα being a monosyllable is t. 347, where the a final may probably be lost by hypermetral elision. For its general quantity see note on γ . 33. $\eta \circ \tilde{v}_{S}(83)$ is common to both poems, so are τεθνεώς and πεπτεώς, τεθνηώς and πεπτηώς (84), not to mention τεθνειώς and the variation -ότος -ώτος etc. in the case-forms; on δόατο see note at ζ. 242, where Wolf's reading δέατ', confirmed by Butmann, Lexil. 38, is to be preferred. γοαίης in α. 438 is a απαξ είρημένον, but Γραΐαν in B. 498 occurs as a nom. prop., γρηΐ is not peculiarly Odvssean, witness T. 386, yequide is common to both poems (85). He further objects that $i\pi \dot{\eta}\nu = i\pi i \ddot{\alpha}\nu$ is found not unfrequently followed by indic. in the Odvssey, but never so in the Iliad. He cites, however,

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especially on the comparative prevalence of open or closed forms,

⁸¹ A. 549, 676, O. 272, L. 292.

⁸² I am inclined to think that the digamma is inconstant in loos, and that ulor is disayll. in 1. 42, 549.

⁸³ Θ. 470, 508, 525, μ. 3, ν. 94; cf. Λητοῦς in A. 9.

⁸⁴ P. 402, W. 84, P. 435, O. 23, E. 354, Z. 384, 362, P. 503, E. 474, Z. 384.

⁸⁵ A vast number of close and open, short and long, etc. forms in the two poems might be raked together, which occur with sufficient promiscuousness in both, but it is likely a close sifter might detect some confined by mere chance to either: such are αλισιάων αλισιών, Βορέαο Βορέω, αύσι αύνεσσι, but δάαρυσι not δααρύεσσι, contrariwise ἡρώεσσι not ἡρωσι, μείζονα μείζω, μείζονες μείζους, αυκεώνα αναεώ, δώμα and δώ, θύγατρες θυγατέρες, δυσαήων δυσαέος, αρειών αρεών, γέλων γέλον, οίεσσι and δεσσι, αρήατος αρητος αράατι αρατός, πουλύς πολλός πολύς; cf. also βαθύρρουν Φ. 8 with χειμάρρους Α. 493; θεοl is a monosyllable only in Α. 18; besides the forms in -σιο and -σν, case forms in -σι represent -σν -ω -ης -η, and we have a large variety in forms of pronouns and their possessives. It would be a work of some time to complete the list. But when complete it might be easily matched alike from Chaucer and from Shakspeare.

partly on the mythological functions of deities,

no instances, and I have not been able to find any such. Crusius notices none such, nor does Jelf or Donaldson. I believe the fact to be, that it is followed several times by optat., and more frequently by subjunct., in either poem. His objection, that Hermes is nowhere the messenger of Olympus in the Iliad, has been abundantly answered by Col. Mure (86) and by Mr. Gladstone (87). His objection, that in the Iliad Poseidon has no trident, is singularly inapposite, for we find no proper function of the sea-god in him there. He is there, as it were, a "fish out of water"; but in the Odyssey he shivers the rock, and rouses the tempest (88). The alleged inconsistency is a nice observance of propriety of costume. He objects that Delos is not mentioned as sacred to Apollo in the Iliad, the fact being that it is not mentioned at all, and only once in the Odyssey, and there as part of a traveller's reminiscence. Similarly Cilla is only mentioned as sacred to Apollo once in the Iliad (89), and nowhere in the Odyssey. Equally feeble is the objection that Theseus · is mentioned as a hero in the Odyssey only. This assumes A. 265 to be an interpolation. Be it so; why may not then λ . 322—5 and 631 be likewise interpolations? But the objection assumes that a poet's mythological lore is to be equally exhibited in each of his works, and no god or hero named in one who is not also named in the other. If this principle were applied to Milton's Paradise Lost and Regained (90), what havoc it would make of the

86 Mure-II. App. B 3. 87 Gladst. II. iii. 239-41.

⁸⁸ δ . 506—7, ϵ . 291—2. It may be asked why has not Poseidon his trident when he shakes earth to her centre in Υ . 54 foll.? And must we not understand it when he is matched, otherwise weaponless, against Phæbus in Φ . 436 foll.? But even in the Ody., e. g. in ν . 163, where it would seem proper, Poseidon has not always the trident; and perhaps the weapon used familiarly upon tunnies and lampreys would have been ridiculous in a $\vartheta \epsilon o \mu \alpha \chi i \alpha$. In Virgil's time the trident had become as purely conventional as it is to us now; hence he without scruple introduces, in $\mathcal{E}n$. II. 610—1, Neptune on shore digging up the walls of Troy with it.

⁸⁹ In A. 38 the prayer of Chryses, recurring in 452.

⁹⁰ It is remarkable how Milton, in the first half of his greater poem, inclines to the Ptolemæan, and in the latter half to the Copernican theory in his celestial machinery; which ought on "chorizontic" principles to imply duality of authorship. This was pointed out to me by Mr. H. James, V. P. of the Normal College, Cheltenham.

poet's allusions! As regards another objection, the absence of the oracular terms χοείων, χοησόμενος, found in the Odyssey, from the Iliad, it may be answered that in the latter the Greeks are fast bound to one spot and have partly on the their soothsayer, Calchas, with them. Their fortunes on cles or the sithe voyage are most briefly alluded to, their previous lence concerning home-life hardly at all. The same god, however, who in the Odyssey gives oracles, inspires the soothsayer in the Iliad. Surely, under circumstances so different there is no room for the negative argument, even if we may not rather on general grounds claim a confirmation.

XLVI. Payne Knight also traces a development in the Odyssey of the social state and arts of life beyond that of the Iliad. The word δης, δητεύω, is said to indicate progress in the a class unknown to the Iliad, and not fitting into the in either poem. frame of society there. Such objections forget that what we have there is life in a camp with an occasional glimpse of a palace interior in Troy. Of civic life in Troy there is little or nothing, and even the houses mentioned are all those of princes. How is it possible that a scene so circumscribed should afford scope for all the relations of social life to be stated? Take as an illustration the question of slaves: the word dovlog does not occur, dung once only in Il. (T. 333), in a line which could well be spared, and which is in fact no statement of events at Troy, but a retrospect of home-life by the bereaved Achilles; the word ἀνδράποδον also once occurs (H. 475) in a shown in the passage describing various articles of barter; and here Hiad; again the line could be detached without being missed, and has been suspected by Thiersch (91) and others before him for the sake of the word. There remains then but one undoubted passage in the Iliad, in which a slave of the male sex is spoken of, against over 30 times mention of it in the Odyssey. The isolated mention in the homepicture in question supplies exactly the key to the difficulty, and shows that the social state of the Iliad is exceptional, and that therefore it is that buck occurs once only, and the not at all. For the same reason there is no

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mention of ora-

and partly on the social state and comparative arts of life, shown

The social state is incompletely

whereas all that relates to war appears there highly developed.

Arguments founded on the mention of certain artistic appliances, λέσγη in the Iliad. As regards the arts of peace what Payne Knight says is very likely to be true; on the contrary, as regards the arts of war, the opposite is the case. We might not, save for the Iliad, have supposed the Greeks of the period capable of orderly marshalling a host of men (92), of enclosing and fortifying a camp with a rampart, turrets, a foss and palisades (93), of the curious metallic combinations described in the armour of Agamemnon (94), or of contrivances for keeping a fleet of ships, drawn up on the beach for a long time, ready for instant launching by troughs and props (95). The first two examples of arts which he selects are both trivial and doubtful. He says, the strings of the lyre are in the Iliad of flax, and in the Odyssey of gut. Assuming that to be the meaning of the passage, it is certainly open to question, whether the twisting fibres of flax into a chord be not on the contrary a mark of further civilization than the use of the intestine of an animal. Further, both inventions might have been in use at once, as are hempen and chain cables in modern ships. But one cannot but question the whimsical criticism which makes a string twisted of flax, a vegetable fibre, a proof of priority in the Iliad, and the cable (96) twisted of βύβλος, another vegetable fibre, a mark of posteriority in the Odyssey. But the meaning assigned is at best questionable. The words λίνον δ' ὑπὸ καλὸν ἄειδεν having been, as the objector admits, taken to mean something very different (97). As regards the κόλλοψ (98), or peg (?) for tightening the strings, some such

examined in de-

92 \$\Delta\$. 297 foll., 447—9. 93 \$\overline{H}\$. 436—41. 94 \$\Lambda\$. 19 foll. 95 \$\overline{A}\$. 486, \$\overline{B}\$. 153. 96 As regards this objection, it should be noticed that the word for cable in the same passage (\$\tilde{\sigma}\lambda\varphi\va

97 "Haud me effugit viros doctos $\lambda i \nu o \nu$ istud pro cantiunculâ quâdam habuisse" (Prolegg. xlvii, note 2). This was Aristarchus' view, Zenodotus preferred that of Payne Knight. Two Scholl. on Σ . 570 explain flax as used because, the song being there a hymn to a god, the gut was unsuited to the sacred occasion—evidently regarding the use of the two as contemporaneous.

98 Volkmann p. 120 contends for a different sense of nollow, "non est ver-

contrivance must have been in use from a very early period of the lyrist's art, since they would always be liable to stretch. His other instance is that of columns in a palace interior, mentioned only in the Odyssey. But it is there only that such an interior comes in for description, and the spaces assumed as inclosed in the Iliad make it difficult to understand how without columns the mass could have stood. His next objection is founded on the epithet ἀψόρροος applied to the ocean, "returning upon itself", or "circumfluous", alleged as occurring only in the Odyssey, and betokening there a further advance of geography and navigation. But it is surely puerile to talk of any such advance as would have discovered in fact that the continental mass was really sur-epithet rounded on all sides by water. The notion must be taken as one of poetical conjecture only. Let us, however, waive this and allow with Payne Knight, Z. 399, in which the word occurs, to be spurious. Yet we have two passages in the same book Σ . (99) which confirm the notion as in the poet's mind. The one is 485-9, where "all the constellations which encircle heaven", save the Bear, are mentioned as setting in the ocean-stream. How is the conception possible, if that stream be not regarded as awoooog in fact? The other is 479--80, cf. 607-8, in which the ocean-stream is made to run round the rim which encompasses the shield. The rim runs round (περί) the shield, the stream goes along (πάρ) the rim. shown to be in-The obvious inference is surely that the poet's idea is conclusive; that of a stream aboogoos, and thus the argument against the word collapses. The next objection, that certain methods of fowling and fishing (100) are also found men-

PART I

Argument founded on the

ticillum quo chordæ intenduntur et remittuntur, sed jugum, der Steg, quod recentiores κόλλαβος vocant". Crusius does not support this.

99 It should be mentioned that Payne Knight protests (xi -xvii) against Heyne's (Erc. 111 ad E.) condemnation, following Zenodotus, of the whole shieldpassage as post-Homeric. Surely then the amount of metallurgy involved in it, is such a step in advance, as throws all the art-knowledge of the Odyssey very far into the shade; and this without assuming that metallurgic skill could then actually compass such group-casting as the shield implies.

100 As regards fowling, it is very doubtful whether the birds are not rather mentioned as pursuing the chase for themselves; see Mure's remarks (II. Append. C.p. 492): as regards fishing, Payne Knight consistently rejects E. 487-92, a si-

as also those on certain arts mentioned in similes,

Beyond their own inconclusiveness, these objections are overbalanced by the ethical argument; and the tioned only in the Odyssey, may surely be met by the general reply, that the war-scenes of the larger poem afford no scope for such things, and that in similes, in which alone they occur in the Odyssey, a poet's choice to use or to omit any particular image is surely free. On the other hand, we have in similes in the Iliad the method of irrigation alluded to, and the purple-staining of ivory by the Mæonian woman, of neither of which the Odyssey yields any trace.

XLVII. These are the arguments of Payne Knight for separate authorship and such answers to them perhaps as can be given. But indeed all special answer is superfluous. when they are weighed in the balance against the grave argument for unity based on the ethical oneness of each character found in the two poems: for all such arguments hang in the fringe of the garment merely, but these figures are indissolubly inwoven in the woof and warp of the fabric itself. With the arguments to a similar purport once urged by Nitzsch it is needless to meddle, since he himself lived to own their insufficiency, and became a convert to the belief in the unity (101). It must be allowed that a far larger array of examples would be needed than those here reviewed to establish the conclusion aimed at, and that the force of those few which have been advanced, is too far invalidated by others alleged per contra, for us to view it as established. And after all, there is nothing either in the vocabulary (102) used or in the

mile in which the net $(\alpha \psi i \sigma \iota \lambda i \nu o v)$ is spoken of, as interpolated. Why the two similes in χ . 302 - 6 and 383-9 may not be equally interpolations, I cannot see. In them alone are these methods spoken of. One or two such facts may be found not unfrequently in contemporaries. Thus the ages of Shakspeare and Ben Jonson largely overlap, and yet while the latter mentions the familiar use of tobacco, the former never once alludes to it.

101 See Mure pref. p. vi, who refers to Nitzsch's Sagenpoesie der Griechen.

in either poem in Friedländer (II), who observes that by far the greater part of them are due to the object or person introduced into the one poem, whereas, either by chance or by the nature of the circumstances, occasions for their employment are wanting in the other (pp. 795–6). On p. 812–4 he gives several lists of such words. Thus ἐβεβεννός, λοιγὸς, νηπύτιος, νημίαχος, ἱππηλάσιος, ἀγακλεής, ἀλεγίζω, κυδιόω, ἄνδιχα, διάνδιχα, περιδείδω, ἑἄνὸς (είανὸς), εἶθαρ, πύνη, ὕπαιθα, and χραισμέω, are noted as Iliadic words; forms related to some

things mentioned, even if we allow the objections the full force which the objector ascribes to them, beyond such a degree of progress as may fall within the life of an individual man. As regards language, our own such a degree of during the reign of Elizabeth (103) probably underwent a greater change than the closest sifting could discover in the Odyssey as compared with the Iliad. As regards things, compare the state of the arts of life in Europe rapidly transitiwherever a busy and lively period has succeeded one of standstill, Italy before and during the period of the Medici, our own country during and after the Lancastrian civil wars, and a development, proportionate to any conceivable as belonging to the period between the Iliad and the Odyssey, may readily be found. And certainly, if the unity and personality of Homer be allowed, there can be no reason for assuming the period which produced him to have been in itself a stagnant one.

utmost which they prove is progress as is compatible with the development of society in a single generation

of these and common to both poems being ἔφεβος and ἔφεμνὸς, νήπιος, ἀγακλυτὸς and αγαπλειτός, αλέγω, πύδος, πυδρός, πύδιστος, πυδαίνω, δίγα, δείδω. Again χρήματα, έξης, ἀσπαστὸς, ἱππήλατος, ἀλεγύνω, ἐλπὶς, ἐλπωρὴ, πινυτὸς, ἀλαὸς αλαόω, απτερος, έπηετανός, κάλλιμος, περιμηχανάομαι, are noted as Odyssean, and related forms common to both are έξείης, ἀσπάσιος, ἔλπω, ἔλπομαι, ἀλαοσκοπίη, μηγανάομαι. He remarks that two of the Iliadic class are certainly striking, viz. those remarked upon by Buttmann, εανός and χραισμέω, and that two others, λοιγός and χοήματα, although in his opinion referable to the distinct subject matter treated of, may appear to some critics to present a proof of a distinct usage. As regards χοήματα, the promiscuous use of it with the Iliadic πτήματα in Ody. (n. 384, 389) goes far to negative any such presumption. But we may surely ask, does not human speech progress in one generation with much more startling increments than these, even if none of those given in the above lists were accounted for by the difference of tenor and subject in the poems? Dr. F. (I, p. vii) has also quoted from Lachmann some striking remarks on the mere casual use or disuse of words highly familiar in everyday style. He adds (II. 796) that such words as are peculiarly Iliadic or Odyssean are mostly nouns and adjectives, rarely verbs, and still more rarely words of other classes, "which alone might suggest that the ground of the peculiarity lay, not in distinctness of vernacular but in that of subject matter". See on the other hand Volkmann, pp. 121 foll., on words "quanulla . . . rei novitate excusantur, multo majorem igitur novæ originis suspicionem necessario movent". He alleges as such in the Ody. 7 nouns, 18 or 19 adjectives, and S verbs. Volkmann views the later origin of the last six books of the Iliad, and of the eighth and eleventh books of the Ody, as established beyond a doubt (p. 120). How the Iliad could possibly have ended with the onlongita of Σ , he does not explain. If any book of the poem leaves us expecting a sequel, Σ , surely does.

103 See Latham's English Language I, p. 318 (4th edition).

PART II.

ANCIENT EDITORS AND COMMENTATORS.

XLVIII. As regards attention early paid to the study of Homer and works meant to assist it, although their critical pretensions are very doubtful, the following sketch may suffice.

Theagenes of Rhegium was a younger contemporary of Pisistratus, and is mentioned as "the first who wrote concerning Homer"(1). He is said to have had recourse to allegory in explaining the poet. That such a work should have found acceptance so early, seems to forbid the notion that Homer was up to the Pisistratid period only known as a loose collection of ballad pieces. The writings of Theagenes, no doubt, were known to the Alexandrine school; see Mure vol. IV p. 95. Fabric. I. pp. 367—8. Schol. Aristoph. Av. 823.

Anaxagoras the philosopher seems first to have unfolded the ethical character of the Homeric poetry, as being περὶ ἀρετῆς καὶ δικαιοσύνης (Diog. Laert. II. 11).

Euripides, the father of the poet, unless it were some other of the same name, is said to have revised Homer (Fabric. ibid p. 362).

Stesimbrotus of Thasos and Metrodorus of Lampsacus (2) also wrote on Homer. Metrodorus is said by Diog. Laert. (ub. sup.) to have applied to the Homeric mythology explanations of physical phenomena. He also is said to have disbelieved the historical existence of the Homeric personages, and to have viewed them as introduced for the sake of the interest of the story (χάριν οἰπονομίας). With these may be joined Hippias of Thasos, mentioned by Aristotle in the Poetics (cap. xxv. §. 8 ap. Fabric.) as having solved Homeric difficulties, and Glaucon, perhaps an Athenian. All these appear to have been rhapsodists, and to have belonged to about the middle of the 5th century B.C.: the first was a contemporary of Pericles, and was the teacher of

¹ Schol. Ven. B. on T. 67; whether that on A. 381 speaks of the same man is not clear.

² Plato, Ion 530 D.

Antimachus (3) of Colophon, poet and grammarian, whose editions of Homer, or one of them, furnished matter for excerpta to the Scholl. Ven. and L, on A. 423, 598, N. 59, Φ . 397, 607 et al. Eustathius also cites him as an interpreter of the poet. His age was 404 B. C. (Fabric. ibid. pp. 358, 360—1). He and Stesimbrotus are said to have treated "de carmine, genere et tempore Homeri" (Tatian ap. Fabric. II. p. 358). As Aristotle revised the Iliad for Alexander, so did Callisthenes his disciple, and Anaxarchus, the Odyssey (Fabric. I. p. 357) (4).

Aratus, the poet of the Phænomena, and Rhianus, an epic poet of note in his day, although later than Zenodotus, yet as external to the Alexandrine School, may find a place here. The former edited the Odyssey, and his διόρθωσις is among the works cited by Suidas. He is said to have attached himself to Antiochus Soter, king of Syria, who urged him to undertake the Iliad also. Wolf thinks that, on his declining it, Rhianus accepted the task (Prolegg. § xLi). This edition (ἡ Ῥιανοῦ οτ κατὰ Ῥιανοῦ) is often cited by the Scholl. as an authority for readings in the Ody. also, showing that his labours extended to both poems. Fabric. (ub. sup. p. 357) mentions a tradition that Aratus edited the Iliad also, being led to do so from its having been "corrupted (λελυμάνθαι) by many".

Chamæleon of Heraclea was a personal pupil of Aristotle, contemporary with Heraclides Ponticus (5), against whom he charged a literary larceny in purloining (which may perhaps mean plagiarizing from) a work of his on Homer and Hesiod (Fabric. I. p. 508). His name is introduced here for the same reason as that of Aratus, and on the same ground stands the following name.

Chrysippus, the Stoic philosopher, b. 280 B.C. (Smith's Dict. Biogr.),

³ Wolf. Prolegg. § xL. appears to have at one time supposed that the grammarian was a distinct person from the poet of this name, but to have been convinced by the further light thrown by the Schol. Ven. Yet Fabricius (ub. sup. p. 359) puts it as if Wolf had maintained the affirmative, and Villoison had doubted. Suidas identifies them.

⁴ Antimachus' own poetry is said to have shown a vigorous style and much power of expression, but to have been wanting in suavity and ease. Proclus, commenting on Plato, (Timaus I p. 28) has a statement that Plato preferred his poems to those of Chærilus then highly popular. Some say that the specimen of prolixity censured in Hor. A. P. 136, commencing "reditum Diomedis ab interitu Meleagri", was really borrowed from a Thebais which he composed under the influence of Homeric study. Aristotle (Rhet. iii. 6) cites from him an example of purely negative poetical description. Over a hundred fragments of Antimachus are given in the Script. Grave. Biblioth. Paris 1840.

g The elder, not the one mentioned in this list inf.

wrote also on poetry and criticism in which he incidentally illustrated many passages of Homer. He is censured by Plutarch (*de audiendis poetis* p. 31) as a frigid interpreter. He is cited by the Scholl. Ven. on N. 41 and on Φ . 483, where the remark ascribed to him justifies Plutarch's censure.

XLIX. From Villoison's Anecdota Græca and his Prolega, in 11. ad fidem Cod. Ven. the following brief summary of the sources of ancient criticism, chiefly Alexandrine, has been drawn. We find mentioned there the very ancient and now lost editions of Homer obtained from Chian, Cyprian, Cretan, Argolic, Sinopic and Massiliotic sources, the edition of Aristotle (6) of the Iliad only, the two editions of Aristarchus, the two of Antimachus, those of Zenodotus, Aristophanes of Byzantium, Callistratus, Rhianus, Sosigenes, Philemon of Crete, Antiphanes etc. The "Cyclic" (พบหมเหที) is the title of an ed. which embraced the Il. and Ody. as part of the poems known as the núnlos, or viewed them as forming members of that series (Schol. Harl. on π. 195, Lehrs p. 30). The Æolian (Alohun) or Aloλis), and that known as the "museum" ed. (ή ἐκ τοῦ μονσείου), i. e. kept in the temple of the Muses adjoining the Alex. library, are known from other Scholl. (on §. 280, 331, 6. 98, §. 204). class, named from localities, are included in the class labelled, probably, in the Alexandrine library, as αί ἀπὸ τῶν πόλεων, the latter in that distinguished as αί κατ' ἄνδοα. Wolf has denied (7) that the former

6 Called also that ἐν τοῦ νάρθηνος, from the casket, literally "hollow reed", in which Alexander the Great, for whose use the poem had been revised by his great master, carried it with him. The casket was really one of the most precious amongst the personal spoils of Darius whose unguents it had held. Wolf refuses to allow that any reading ascribed to Aristotle belongs to this revise. The point is one which can never be proved. But it ought to be remembered that when Aristotle cites Homer, he cites a work on which he himself bestowed literary care; see Schol. Ven. on B. 73, 447, Φ. 252, 455, where readings etc. of his are mentioned. His ed. as well as the Sinopian and the Massiliotic had been previously known by name from Eustath., the others are mentioned from the Schol. Venet. and Lips. (Wolf Prolegg. § xxxix and xl., p. clxxxiii, note 46). Athenœus, lib. XIV. p. 620, has a tradition to a similar purport regarding Cassander, King of Macedonia, οῦτως ἦν φιλόμηρος ὡς διὰ στόματος ἔχειν τῶν ἐπῶν τὰ πολλά· καὶ Ἰλιὰς ἦν αὐτῷ καὶ Ὀδυσσεία ἰδίως γεγραμμέναι. But this implies admiration for the poet rather than critical skill applied to his text. Villoison Prolegg. in Il. p. xxvi.

7 "Publico jussu illas factas esse vel servatas publice, cave cuiquam ante credas, quam probabili argumento demonstratum fuerit, ejusmodi instituta olim in civitatibus Græciæ obtinuisse, quæ res, meo quidem judicio, non cadit in ista tempora." Prolegg. § xxxix. On the other hand Villoison, Prolegg. in Il. p. xxiii, views these as "editiones quas curaverant nonnullæ civitates"; and p. xxxvi in-

designation means anything more than that the librarians at Alexandria named them from the places whence they had come, and in particular, that they were in any sense public copies, which the civic authorities had caused to be prepared for the use of their citizens. In spite of Wolf's denial the fact seems to me highly probable, as well as more agreeable to the variety of phraseology in which the designation is couched: and Colonel Mure has expressed the same opinion. For we have not only al ἀπο πόλεων, and ἔνιαι τῶν κατὰ πόλεις, but al διὰ τῶν πόλεων and αί πο λιτικαί(8). The remarkable blank which we find in place of the name of Athens among these cities, is most easily explained by supposing, with Ritschl and Mr. Gladstone, that the Athenian recension had obtained the authority of a vulgate text, generally received in Greece central, to the standard of which those of the other outlying cities named might be referred (9).

L. This view has at any rate the advantage of systematizing what little we know. The supposed parallel designation adduced by Wolf, τὰ ἐχ πλοίων, applied to writings brought by ship to Alexandria and returned in copy to their owners by the same, while the archetypes were deposited in its library, rather makes against his hypothesis; for probably nearly all those designated ἀπὸ τῶν πόλεων also came

telligo editiones publice servatas vel publico jussu a quibusdam civitatibus factas. Payne Knight objects to this that he does not see how a city could discharge editorial functions, or how municipal decrees could deal with doubtful readings (§ xxxiv). But surely such a body could appoint a curator and sanction his acts.

8 These phrases seem to imply some action of the moleic in reference to them, and some definite relation in which they stood to the nolsic. Nor is it easy to see why they should have been thus named as recensions, as if in contradistinction to those which rested on individual authority, unless some corresponding authority, on grounds connected with the nolig itself, had been ascribed to them. This probability is further strengthened by the known fact that at Athens and at Sparta the Homeric poems had been cared for by the state as early as the times of Solon, Pisistratus and (in the sense explained XXXIV sup.) Lycurgus; and by the credible statement that Pisistratus used written copies, and by means of them and the aid of the judgment of learned men either added or restored to them order and unity, which amounts to a public editorial care, however crude and tentative. That what was done at Athens and Sparta should have been done at least as early in some of those cities which claimed Homer for their countryman, as Chios, is more likely than not; especially in those which were the seats of public rhapsodic contests; and that it should have been omitted for the four centuries which clapsed between Pisistratus and Zenodotus is unlikely.

9 As cited by Grote vol. I. pt. I. ch, xxi. p. 538 note. Gladst. vol. I. p. 63. This seems to me to be more likely than the inference of Payne Knight regarding this recension — enjus apad veteres hand magnam fuisse anctoritatem, e grammaticorum silentio colligere licet (Prolegy. § xxxii).

by ship. Those MSS. ἐκ τῶν πλοίων were so called, it seems, not because their source could not be ascertained, but because it was not worth-while more specially to distinguish them. The inference is that in the case of those from "cities" it was worth-while. And why should it have been worth-while, unless their character as modurinal had entered into the question of their authority? - A view the more likely, since they are not merely so classed as writings or copies, (βιβλία, γράμματα, ἀντίγραφα,) but (teste Wolf himself l. c.) as διορ-Dώσεις "revised" or "corrected editions" (10). At any rate it would have sufficed on the other supposition to have merely classed them as from "cities", whereas we find beyond this the individual cities named. And this is further confirmed from our finding that the copies were rated as of more or less critical value, just as we reckon Aldine or Elzivir editions now. The epithets which show this are αί ἄλλαι σχεδον πάσαι διορθώσεις as opposed to αί 'Αριστάρχου, αί γαριέστεραι, of "higher merit"; and again, the threefold classification of al xouval the "common, uncorrected" editions (11), αί μέτριαι, those "of mediocrity", αί εἰκαιότεραι the "more correct".

LI. Of the "men" from whom the recensions κατ' ἄνδρας (12) were designated, many of whom exercised a permanent influence over the Homeric text, it is worth-while to give a brief account. Those here mentioned may be arranged in three classes (i), (ii), (iii), one of which numerals is prefixed to each name. (i) consists of those who were editors of revisions of the poems or either of them, or of commentaries upon them. (ii) of those who furnished incidental illustration, or wrote on special points of grammar, or were occupied in departments of Homeric study. (iii) of those who applied themselves to excerption and compilation of the materials contributed by those of (i) and (ii). After the first three or four great names, (i) and (ii) will be found interspersed, while (iii) for our present purpose begins with Porphyry.

το So Payne Knight, "Wolfii autem sententiæ vocabula ἐκδόσεις et διορθώσεις, quibus vetera exemplaria dignoscuntur, obstare videntur; παράδοσις enim non ἔκδοσις vel διόρθωσις eâ ratione facta fuisset". ibid. § xxxv.

^{11 &}quot;Quæ venalia prostabant apud bibliopolas των ές πράσιν γραφομένων βιβλίων, quæque inquit Strabo, XIII. p. 419, ab ineptis exarabantur librariis nec postea cum aliis codicibus conferebantur". Villoison Prolegg. in Iliad. p. xxvi.

¹² Those enumerated by Didymus are the edd. of Antimachus, Rhianus, Philetas, Zenodotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, those of Aristarchus are of course understood. Lehrs p. 30; for a more complete list see XLIX sup.

(i) 1. ZENODOTUS OF EPHESUS

flourished circa 300 B. C., was the pupil of Philetas of Cos, who, himself an elegiac poet of some mark, contributed to Homeric criticism (Wolf Prolegg. § XLI). He was the founder of the Alexandrine school of critrics. Ptolemy Philadelphus, likewise a pupil of Philetas, made Zenodotus first curator of the Alexandrine library, and committed to him the revision of the Homeric and the other poems there, except the dramatic. He was a more daring critic than Aristophanes his pupil and successor, wholly excising passages (13) which the latter was content to "obelize" (14), cutting short the frequent repetitions of messages (Schol. Ven. on B. 60-70), and not allowing verses once read to recur in a new context. This shows a strange ignorance of Homeric manner (Lehrs p. 357). Colonel Mure has thrown together a list of the discarded passages (15). Some of these are said to have been already omitted by the MSS, which he followed, but "the greater part are evidently disposed of without any pretext of MS. authority, merely from not happening to square with his own particular theories". Mure further charges him with "engrafting new matter of his own on the genuine text". This last remark is so far true that he does not seem to have shaken off the old habits of the early διασκευα-

13 'Aφιστοφάνης ήθειει Ζηνόδοτος δε ουδε έγφαψεν Schol. Vulg. on Π. 237 et passim. Sometimes, however, conversely, as in the Schol. Ven. A on Ξ.114, Ζηνόδοτος ήθετει παρά 'Αφιστοφάνει δε ουα ήν. Col. Mure, vol. II. ch. xvi p. 172 note, has remarked on the importance of the distinction between this "disallowing" and the excising the line from the text, as regards the right understanding of the method of the Alexandrian critics. Wolf remarks on Zenodotus, "άθετήσεων autem ejus tanta est multitudo et licentia ut nonnullis visus sit Homerum ex Homero tollere" (Prolegg. § xliii). The άθετησις, however, was not a "sublatio".

14 The famous ὅβελος, generally named from Aristarchus, was a single horizontal line thus ----, drawn in the margin against the beginning of a verse. By it spurious and disallowed (αθετούμεναι) lines were noted. Besides this, Villoison, in his Protegg. in Il. p. xLvi. gives the following symbols as used by the Alex critics, the diple \(- \), either by itself (παθαρά), or dotted \(- \) (περιεστιγμένη, the former being used to mark απαξ είρημένα, and other peculiarities of a very miscellaneous character, the latter to mark the readings of Zenod. Crates and Aristar. The asterisk * denoted such verses as were especially admirable and apposite. This combined with the obelos -- * denoted lines which had become displaced from their proper context. The antisigma of denoted lines which had been aftered, and the same dotted I marked tautology. Villoison gives at the end of his Prolegg. a treatise of Hephastion neel squelow, from which it appears that in MSS, of other poets too such symbols were familiar. Thus the obeles was used to mark the end of a paragraph, or by the lyric poets the end of a strophe; and the asterisk marked the end of an έπωδος and the commencement of a new piece in different metre. Hephæstion further remarks that the same signs have not the same meaning in different poets.

15 up. sup. p. 173. Another list is given by Wolf (§ xLiii. n. 72): the two do not correspond, each having somewhat which the other omits.

σταί; see XXXVI sup. He may perhaps be regarded as the last of them and the first of the critics. But he did not, as the above words might seem to imply, wantonly interpolate. He is said in particular to have re-

jected the $\delta \pi \lambda o \pi o i (\alpha)$ of Σ .

LII. The extreme censure of Colonel Mure is tempered by Wolf, who says that some of the readings ascribed to him were not emendations of his, but, monstrous as many of them are, probably belonged to the text, not only as he left but as he found it. The same may apply to some of his alleged interpolations (16). He is said to have written a sort of lexilogus, explaining the more difficult words; and a commentary (ὑπόμνημα) is cited under his name; but whether a distinct work, or merely some other grammarian's view of his writings, is doubtful. Among his errors were the endeavouring to foist on Homer the definite article, as by reading ώλλοι for άλλοι, δ Ίλενς for Οϊλενς; the corruptions of Homeric pronominal forms to suit the usage of his own day; the omission of the final ν in αμείνων γλυνίων; the removing anacoluthia, and others given in the notes 75-78 to § xLiii of Wolf's Prolegg. (17); who adds, that some valuable criticisms of his, confirmed by Aristarchus and subsequent writers, and yielding traces of good original authorities, are found: so that from his remains may be formed some estimate of the state of the Homeric text before his time. His study was not profound, and his censure often inconsiderate; as is plain from his readings preserved by the Schol. Ven. on II. 89 and the Schol. P. on η. 15, 140; so that Ζηνόδοτος ηγνοίησεν ότι x. r. \(\lambda\). is quite a commonplace of the Scholl. in accounting for his read-

- 16 It is Aristonicus who uses the expression Zηνόδοτος ἐποίησε or μετέγοαψε, following an opinion current among ancient grammarians. The probability, Lehrs thinks (p. 374), is that these, as suggested above, were unfairly credited to him because he let them stand with the authority of his name.
- 17 Lehrs remarks (p. 352), "Si nihil aliud præstitisset Zenodotus quam ut hanc meditationem (of detecting spurious lines) ad Homerum attulisset, nunquam ejus memoria perire deberet; quippe a quo omnis criticæ primordia repetenda essent". Lehrs enumerates four reasons for pronouncing a verse spurious: "primum deficiens carminum connexus vel discrepans: deinde, si quid displicet in arte poetæ vel in hominum deorumque factis et moribus: tum, si quid in antiquitatibus, denique si quid in sermone a poetæ consuetudine discrepat. Et Zenodotus quidem primo et secundo genere substitisse reperitur, tertium et quartum genus aliis relinquens, qui artem criticam cum arte grammatica conjuncturi erant". As an ex. he rejected διὰ τὸ ἀποεπές, i. e. as containing something unworthy of the deity mentioned, A. 889, T. 424-5, A. 396-406, O. 18; so part of the episode of Thersites, διὰ τὸ γέλοιον; see Schol. Ven. on B. 231, 236. Not a few of his rejections, e. g. that of O. 64-77, have been adopted by Bekker. Perhaps under the second of these heads would be classed his objections to verses where he himself was at fault in scholarship: - "Zenodoto vocabulorum Homericorum parum gnaro, cum vulgares significationes adhiberet, quædam sensu omnino carere vel ridicula videbantur. Hæc ille non poterat non falsa judicare" (Lehrs p. 364). Lehrs adds (p. 374) that all early criticism is too free and sweeping, as in the revival of it in Italy at the renaissance.

ings; see scholl. on N. 315, 86, Π . 697 etc. As an instance of rash exegesis may be noticed his view upon B. 12; see Schol. B. there. His writings were edited by Ptolemy surnamed Epithetes (Schol. Ven. on B. 111). Wolf remarks that we know his readings in about 400 passages, those of Aristophanes in about 200, those of Aristarchus in more than 1000 (Prolegg. § xLii) and cites Ausonius (18) as a witness to his reputation, conjoined with Aristarchus. His influence on the text is proved by the large number of places in which the Scholl. cite his readings in pointed contrast with the Aristarchean; showing the extent to which subsequent criticism recognized on the whole both his ability and his fidelity. There is no trace of his having allowed variants.

LIII. (i) 2. ARISTOPHANES OF BYZANTIUM,

son of Apelles, pupil of Callimachus, Zenodotus and Eratosthenes, of Dionysius του λάμβου and of Euphronides of Corinth, flourished 264 B. C., founded a school of his own at Alexandria, of the library of which he was curator, and invented, as it is said, the system of written accents (19). Similar irregularities to those of Zenodotus have been alleged against him; but his judgment as a scholar was superior. His studies extended beyond the letter to the spirit and meaning of his author, whose idea or general design and æsthetical points he sought to exhibit. Besides revising the text of Homer, he wrote a "commentary" and a "glossary", cited by Schol. Ven. on A. 567. His chief care was directed, however, to the dramatists, and especially to his great namesake. Besides his illustrious pupil Aristarchus, two others of his school, Callistratus and Diodorus, left works on Homer, as did also others whose names have not come down. We know nothing, Wolf remarks, of either his method or his sources; but may be sure that the greater part of any text which could have been called his, would have been some older vulgate common to him with Zenodotus, as shown by some absurdities which appear under both their names. These therefore were not due to him, and he can at most be charged, like Zenodotus, with letting them stand. It should be remembered that he had not the materials which Aristarchus found ready at hand (20); and if he abstained from altering where he could not see his way to amend, this alone is greater praise than can be claimed for many distinguished critics in various ages. It is unfair then both to him and to Zenodotus, to charge these absurdities upon them, which may have been accumulating for centuries.

18 In his Ludus Septem Sapientium,

Mæonio qualem cultum quæsivit Homero Censor Aristarchus normaque Zenodoti.

19 Villoison (Anecd. Gr. II, p. 119) notes that these originally stood on consecutive syllables, as Θιόδωρος, Θεόδοσίος, "sed hunc usum, cujus nulla in nostris codd. vestigia, jam obsolevisse ante Dionysii Thracis actatem, qui Aristarchi grammatici discipulus etc." They seem to have soon become extensively current; since Crates, 'p. Lxxii) who had no connexion with Alexandria, and was a younger contemporary of Aristoph, used them Scholl. BL on A. 191).

20 8. 247 is given by Lohrs (p. 357) as an ex. of a verse not understood by Aristophanes, but rightly explained by Aristarchus.

Wolf further remarks that in such readings as can be ascribed to him, more learning and more moderation is shown than in those of Zenodotus, and that a good number of them were confirmed by Aristarchus; while others stuck in the text in spite of his attempt to turn them out of it, being ratified by the verdict of posterity (*Prolegg*. § xLiv). From the phrase $\delta\iota$ - $\chi\tilde{\omega}_{S}$ 'Aquoto $\phi\acute{\alpha}\nu\eta_{S}$, used by Schol. Ven. on N. 59, it would seem that he recognized variants; and this is perhaps the earliest extant notice of them.

LIV. (i) 3. ARISTARCHUS,

born in Samothrace, flourished 222 B. C., in the school of Alexandria, and, times having changed for the worse with literature there, taught in his old age at Rome. The son of Ptolemy Philopator (21) and Ptolemy Physicon were educated by him. By the time that he was curator of the Alexandrine library sufficient materials had accumulated there to place him in a highly adv ntageous position for critical labours. There he devoted himself to the correction and explanation of the texts of ancient Greek poets, but especially of Homer. His texts were generally accepted. Those of the Il. and Ody., which he first divided into 24 books each, became themes of commentary to his successors, and were no doubt the vulgate at the Augustan era. His own commentaries also displayed wide research and sagacious judgment. He avoided, however, the snare of allegorizing, which, as we have seen, beset the earliest school of commentators, and which soon after again became popular (22). Wolf's statement, that we have over 1000 passages where his readings are known, relates to those in which some question has been raised; but the present text at large, so far as it has not suffered from subsequent corruption, probably owes its form mainly to him. By the Schol. Venet. his readings are cited most frequently of all. There are some indications that his opinion changed on certain passages (23), but this may have been due only to the accumulation of further MS. evidence (24). Sometimes two readings were left evenly

- 21 "Qui et ipse φιλόμηφος fuit", Wolf, citing Ælian N. H. xiii. 22.
- 22 The Stoics were great patrons of Homeric allegory; but besides this, to save the credit at once of the gods and of the poet, they falsified readings and interpolated lines. We have a specimen of such a book of allegories under the name of Heraclides or Heraclitus (Heyne Excurs. in 11. 4. 84, p. 236).
- 23 As on T. 386, where occurs πρότερον δε γράφων δ 'Αρίσταρχος μετέγραψεν ὕστερον.

balanced by him, when both were allowed (25). Traces of deference to his authority are found even where his reasons were not deemed conclusive (26). There were two revises of the text of Homer current under his name. From his pupil and successor Ammonius writing to prove that only one was his (27), we must suppose that the second was at any rate unauthorized, being perhaps an incorporation of some of his obiter dicta, or of notes from his lectures in his later years, with the text which he had previously put forth, which those later remarks may have corrected in some places. At any rate al Aquoráqueur are cited, sometimes as agreeing, sometimes as differing. One is distinguished as $\hat{\eta}$ deuréque (see n. 24 p. Lxvi). Again the distinction is even more clearly marked in one being called the movéndoses, the other the ênéndoses, which would seem to denote posteriority in time; but there is no perceptible difference in the authority ascribed to them (28). Occasionally, as in Schol. B on Φ . 252, we find

25 As shown by the recurring phrase διχῶς αί Αφιστάρχου. These phrases may refer to the προέκδοσις and ἐπέκδοσις mentioned paul. inf.

26 So the Schol. Venet. on A. 572 ἐπεκράτησε δὲ ἡ τοῦ ἀριστάρχου, καίτοι λόγον οὐκ ἔχουσα, and on Π . 415, ὀξυτόνως ἀνέγνω ὁ ἀρίσταρχος καὶ ἐπείσθησαν οί γραμματικοί; cf. also Schol. A. on E. 178, 289, Z. 150, N. 103, Ξ . 38. But see also on O. 320, which shows that such deference had its limits.

27 περί τοῦ μη γεγονέναι πλείονας ἐκδόσεις τῆς ᾿Αρισταρχείου διορθώσεως Didymus ap. Schol. K. 397; cf. on T. 365 for a title of a work, also by Ammonius, περί τῆς ἐπεμδοθείσης διορθώσεως, which Wolf (Prolegg. § xLvii, n. 19) thinks the same. Lehrs thinks that by μη γεγονέναι πλείονας Ammonius meant "not more than two". This is certainly a strain of the language. I believe Amm. meant that not more than one could properly be reckoned as the genuine work of Aristar., the ἐπεκδοθείσα διόρθωσις, distinguished also as ή δευτέρα, having been tampered with by disciples, although it was commonly cited as his, and might even contain his ripest and latest views formed after his own genuine ed, had been published. The Schol. A on T. 259 cites ή 'Agistágyov. al is more common, or ή ετέρα των Αρισταργείων. Lehrs says p. 15 "Bis ediderat Arist. Homerum: sed si etiam post alterum editionem in publicum emissam in legendo et interpretando Homerum perrexit, hoc demum tempore quadam animadvertit antea nondum observata. Hæc sensim hand dubie, cum editiones identidem describerentur, textui addita; attamen quædam quæ ore tantum propagata vel per commentarios, quos non omnes habebant, disjecta essent, eruenda fuisse patet ac sero accessisse. Attamen damus, ut jam antea significavimus, quasdam notas, quas Aristarchus nec posuerat nec indicaverat, ex ejus mente et doctrina ab discipulis appositas esse." The balance of evidence seems to me against the words bis and alteram. It may be added (Lehrs p. 30) that Aristar, before he prepared a text of his own, had annotated on the ed. of Aristophanes, perhaps that referred to by the Schol. A on Ξ. 236 RN ή 'Αριστάρχου καὶ 'Αριστοφάνους; ef. id. on B. 133, έν τοὶς κατ' 'Αριστοφάνην ὑπομνήμασιν Αφιστάφχου. This may have helped to increase the confusion, which perhaps called forth the work of Amm, as afore-aid. All this shows the keen literary interest which the remains of Aristar, excited in the Alexandrine school.

28 This is nearly the opinion of Wolf (Prolegg, § xLvii cf. Villoison (Prolegg. p. xxvii).

the remark 'Αρίσταρχος άγνοεῖ, and so the Schol. A on X. 28 charges him with an error in accentuation.

LV. It has been urged that his reconstruction of the poet's text, notwithstanding its parade of authorities, was still too ideal and dogmatic; and that, while he collected copies from remote sources, he did so only to ornament the decision which he really arrived at on subjective grounds (29); viz. by considering which of the readings before him was most worthy of the poet or best suited to the passage, instead of rigidly balancing the evidence. As far as we can see, Aristarchus was under two conflicting (3°) influences, a scrupulous regard for authorities, and a rigid consistency in the application of principles ascertained by analogy. It is not perhaps too much to say that his famous adérnois, or disallowance of a verse or passage without going so far as to remove it from the text, represents the practical balance or compromise which these two principles maintained in his mind. I hardly think that Lehrs in his estimate of the great critic has taken due account of the latter of these characteristics, whilst Wolf has, as, I think, Lehrs shows, not recognized the former with due frankness (3^{1}) . As an apt example of the two prin-

- 29 "Verum ista omnia sic accipi nolim, quasi bonos et accuratos emendatores negem antiquis et exquisitis codicibus usos esse, iisque comparandis genuinam formam textus quæsivisse. At genuina illis fuit ea, quæ poëtam maxime decere videbatur. In quo, nemo non videt, omnia denique ad Alexandrinorum ingenium et arbitrium redire." Lehrs (364) censures this as inconsistent, "neque enim poterant unâ operâ genuinam formam quærere comparandis antiquis et exquisitis codicibus suoque abuti arbitrio", and Wolf (§ xlvii) even seems a few pages further on to repent of his dictum, for he in effect admits that we have not the materials to decide how far Arist. used or abused his authorities. "quid ille in summam carminum novi induxerit, qua religione antiquos libros excusserit quomodo usus sit Zenodoti, Aristophanis et ceterorum, quos supra nominavi, recensionibus, hæc et alia certis aut probabilibus argumentis hodie perspici nequeunt".
- 30 "Singulares sunt in scholiis loci duo, unus ad ι. 222, alter ad π. 466. In priore Aristarcho etiam reverentia veterum recensionum tribuitur et περιττή εὐλάβεια: in posteriore constantia emendationis eorum quæ præceptis suis contraria putasset." Prolegg. § L, note 52.
- 31 "Minime audax fuit Aristarchus; imo mihi certum est si quid Aristarchus peccavit in contrarium peccasse: nam si totam hominis subtilitatem perspicio, opinor unum et alterum non laturum fuisse in Homero, ut alienum ab ejus consuetudine, nisi quædam religio obstitisset." Lehrs 381. Lehrs goes on to say that in Homer are some things which he ventures to affirm have no sense in them: that Aristarchus had no other reading of them than we have, and that he nevertheless did not condemn them (379–80). It is a pity Lehrs has not given one or two examples. Perhaps \$.201–3 may be one such; see note there. See further, as against this, Wolf's charge that he "audaciores generosioresque sententias poetæ corrupit non raro, quo eas propius ad naturam et veritatem reduceret", and the note (§ xLviii, 52) by which he substantiates it. Opposed to the religio quædam, ascribed above by Lehrs, is his mention that Arist. "indulged his opinion" in rejecting lines διὰ τὸ περιττὸν, i.e. on account of redundancy, the sense being com-

ciples in conflict the following (Lehrs 375) may be cited: Aristarchus had arrived at a canon that φόβος is never in Homer an equivalent for δέος, and wherever his codices provided him with a subsidiary reading, e.g. τοόμος, he escaped from the difficulty by adopting it, otherwise he sacrificed (ήθέτησε) the line. He would not allow authority to establish a line against his canon, nor allow scope to his canon where authority gave no countenance to its dictum, but set the mark of αθέτησις against the line. Where the authority of two readings was balanced he preferred to ournθές to το δέον, Homeric usage to abstract fitness. (Apollon. Dysc. Synt. p. 77, cited by Villoison and Lehrs.) But he did not allow this to influence him where the verdict of the authorities was clear. Thus he retained δύσατο in Γ. 262, where his own judgment would have led him to read δύσετο, and βη φεύγων in B. 665, where φεύγειν would have been more Homeric (32). Again as an example of a canon allowed or not according to the state of the MSS., he retained in Π. 358 Αΐας δ' ὁ μέγας where δὲ μέyas was equally metrical; but in B. I withstood Zenodotus' error whloe, reading allow. So in Φ. 84 he dropped the augment in ος μέ του αυτις δωκε, where the metre would have allowed it; but contrariwise in O. 601 in γαρ δη τοῦ ἔμελλε he kept it against Aristophanes' μελλε. The MSS. in these cases were clear, where they differed he dropped the augment, as in ἔογα νέμοντο and θαυμα τέτυπτο. Lehrs (379) remarks that in determining the balance of such doubtful cases, he showed good taste and nice discernment.

LVI. On the whole Wolf's censure of Aristarchus' critical standard as ultimately arbitrary cannot stand. Wolf himself argues like a man who had swept out a conclusion boldly, and was trying back for reasons in support of it. He says that the ancient ἀοιδοί were always viewed as addicted to emendation ad lib., and that this bad habit had descended till it infected "all the critics" (Prolegg. § xLvi, last par.). He forgets the great change from the ἀοιδοί to Zenodotus, and from Zenodotus to Aristarchus. In the first criticism was interpolatory, in the second expurgatorial, in the third explorative. The licentiousness of alteration indulged by the rhapsodists reacted in the wholesale excisions of Zenodotus—a practice which became moderated as criticism matured itself in Aristarchus. We must pardon in Zenodotus for reasons explained above (p. Lxiv), not only what he cut out, but what he put in—if he did put in. He had to patch up somehow a readable text from the materials which he had left himself, and in default of a due apparatus he had recourse to

plete without them; as also in rejecting lines which by extending only weakened the sense; as after Λ . 515 the extension, loύς τ' ἐπτάμνειν και ἤπια φάρμακα πάσσειν (359—60).

32 So in Π. 636 Lehrs remarks "noluit una deletâ τ omnem dubitandi materiem tollere, quid igitur veritus est nisi codicum auctoritatem?". The slightness of the alteration in this and the above cases tends to enhance his respect for the codd. This cannot be said as regards the Aristarchean suggestion to read ἀψ ἐπάσαντο for ἐξ ἔφον ἕντο in Ι. 222, which, Aristarchus remarked, would show that they partook only out of compliment to Achilles, having feasted only just

diaskeuastic resources, such as random conjecture and perhaps downright coining. Conjectural emendation abates in Aristophanes, and in
Aristarchus retires within the narrowest margin, being subdued by an
abstemious caution, if not guided by a more competent sagacity. This
crude resource of early criticism gave way as larger materials enabled
Aristarchus to pave a surer path. We have seen that in cases where the
MS. evidence was strongly on one side, and yet his canon would have
led him to rule contrariwise, he set the canon aside. In doubtful cases he
would let the canon operate. What degree of defective evidence would
constitute in his eyes a case to be ruled by a canon, is a question impossible to answer, further than that in the general his deference to authority is extreme. His consummate judgment in cases of the different vari-

ants is generally attested in strong terms by Wolf himself (33).

LVII. Next to that lack of philology, which, as noticed above on p. xix—xx. narrowed the basis of his verbal criticism, his chief defect seems to have been a want of poetic sympathy for the thoughts of his author. For so symmetrical a mind uniformity and system would have an abiding charm, and he would perhaps miss the force of the poet's conception buoying up the epithet, or dilating the image into hyperbole. It is on the whole fortunate that he was so abstemious in conjecture. samples which we have contain no very bright specimens, while some are egregiously shallow, frigid and prosaic (34). Of the happy divination which has not rarely marked modern criticism I doubt we possess a single example among his remains. There is reason to think that he himself, so encompassed was he with the power of judgment, and so conscious alike of his forte and of his foible, detected his own want of capacity in this respect, and in general distrusted, if on that account only, such unauthorized emendations as he might have made. The famous reply that "he would not write such verses as he could, and could not such as he would", seems reflected in his careful eschewing of conjecture save in a few rare instances. Owing to the same defect he was offended at some Homeric similes, much as Addison was in the last century. The unhealthy super-refinement of the Ptolemæan age may be partly chargeable with this. Such men, as Lehrs remarks, are often spoilt between the court and the schools (35).

before, and having in fact no *eços* left. Such a suggestion shows that the notion of "improving" his author was not absolutely without place in the mind of one who could make it.

33 "Videmus eum ex discrepantiâ plurium lectionum eam fere elegisse quæ Homerico ingenio et consuetudini ipsique loco optime convenisset." (Wolf. Prolegg. § xLvii.) See also the 1st par. of the same section.

34 Thus (Wolf § xrviii, n. 35) he would have read ἐννεαχείλους ἢ δεπαχείλους in E. 860, Ξ. 148 for ἐννεαχίλους ἢ δεπαχίλους, and in Pind. Pyth. III. 43 βάματι ἐν τριτάτω for βάματι ἐν πρώτω, thinking such a single leap alarmingly great even for a god. Such criticism knocks off natural flowers to substitute cut paper ones. So he took offence at νῆας plur. in O. 417, and read νῆα on account of the expression paul. sup., τω δὲ μιῆς περί νηὸς ἔχον πόνον.

35 "Illos vero Alexandrinos et aulæ luxuria affluentes, et philosophorum se-

On the whole his memory has been unjustly treated by Wolf, whose sagacity is overlaid by captiousness, and who overlooks the fact that in regard to other poetry sober canons (36) of criticism had become accepted at Alexandria, and that the presumption lies against Homer having been dealt with arbitrarily. Of course, the Homeric text had difficulties of its own, to solve which the ordinary principles of criticism were inadequate. Still, those principles remained true even where they failed of practical application. They were to be supplemented, not forsaken. Wolf seems to assume that critics who dealt soberly enough with other texts became suddenly crazed with an arbitrary furor when they turned to the Homeric. On the contrary Aristarchus (37) seems to have been in judgment almost a "faultless monster" of sobriety. His mind shows, so far as samples of it have reached us, great power of analysis, method, order and symmetrical combination. It was after all imperfectly stored with materials from without, as has been above stated (p. xix), and in the creative department it was nearly blank - the judgment had so thoroughly tamed down the imagination. The moral temperament, so far as we can indirectly judge of it, was in harmony with the mental. There seems to have been in him a judicial calmness of temper, an absence of dictatorial presumption (38), a capacity for retracting and a readiness to use either end of

veritate circumstrepentes, in multis offendisse mihi consentaneum videtur", p. 355. So Wolf, § xLviii, "fuerunt olim haud dubie qui putarent in prisco poetâ anomala quædam ferenda esse, nec indigna repetitu, quæ ille ad præcepta sua rigide mutaverat."

36 Lehrs charges Wolf roundly that he "omnino falsam de illorum grammaticorum opera conceperit notionem", viz. in Prolegg. § xLvi, contends for the careful
study of MSS. among the ancient critics (p. 366), and rejects the notion of their
contemning as a "parum digna cura", the minutiæ of subdivisions of texts, as
into books etc. with summaries prefixed, of collating copies, correcting errors, of
punctuation and accentuation (p. 373).

37 Perhaps by no one remark can Wolf's unfairness to Aristarchus be better illustrated than by that in which he says that A. treated Homer as Cato treated Lucilius, or as Tucca and Varius would have treated the Æneïd. The falseness of the parallel is obvious at a glance. For there was no doubt, we may fairly presume, in Cato's mind, as to what Lucilius really wrote; only he thought he could improve upon it. Tucca and Varius, again, had Virgil's autographs before them, but avowedly left in an unfinished state, and their thought was to do that for the Æneïd which they conceived its author would have done for it. Where is the resemblance between such cases and that of a student feeling his way up the current of tradition upon the stepping-stones of divergent or contradictory texts?

38 In testimony of this, no name so surpassingly great in its own province has ever excited so little of that envious detraction which leaves its mark upon great men and is the tribute of inferior to loftier minds. He was not only facile princeps, but no one in the ancient world was looked upon as similis aut secundus to him, nor am I aware of any attempt to disparage him till that of Wolf. In deed there is hardly a man who is such a luminary in his own sphere, of whom as a person we know so little, although none lay more fully in the run of ancedote

the stile. The name of Aristarchus is a date in itself — a turning point where a long prospect opens. Before him there is none, but after him comes a long line of successors, forming around "the poet" of Greece an undergrowth of parasitic literature unequalled perhaps in exhaustiveness and variety, unless it be by the Patristic commentaries on Holy Writ. Seventeen of his more illustrious personal pupils are known by name besides his two sons, and forty-one are enumerated. He is said to have written 800 books of commentaries, and to have died at the age of 72.

LVIII. (i) 4. CRATES,

cir. 155 B. C., the adversary of Aristarchus, son of Timocrates, a stoic philosopher, was born at Mallus in Cilicia, and educated at Tarsus, but flourished at Pergamus, where he founded a school or sect (39) of grammarians which continued to enjoy reputation for some time after his death. His favourite principle is named avoualla, as opposed to that of Aristarchus, ἀναλογία; and he is said to have taken it from Chrysippus. He viewed the critic's art as excursive into all the provinces of literature; and embraced mythology, geography and physical science among his illustrative materials. His chief work, arranged in nine books, was entitled διόρθωσις Ίλιάδος καί Όδυσσείας. In what sense he used διόρθωσις is not certain, owing to the scanty traces which are extant. But probably it was a revised edition of the poem, the word for commentaries being υπομνήματα. The key-word, ανωμαλία, as opposed to αναλογία, suggests that he recognized the abnormal element in language, and resisted the dogmatical tendency of the Aristarchean canons. He is cited by Scholl. AB on O. 365, Φ. 558, MV on γ. 293, by Scholl. HQ on δ. 260, by Schol. H on δ . 611 et al. He wrote also on the Theogony of Hesiod, and on the Attic dialect, and enjoyed the distinction of introducing grammatical studies at Rome, whither he was sent as ambassador from King Attalus II. Whilst there he fractured his leg, and while thus laid up, occupied his enforced leisure in lecturing on grammar. Traditions of his views descended there to Varro, who wrote about a century later. His reputation in antiquity was as high perhaps as that of any after Aristarchus, over whose readings some of his have enjoyed a permanent preference in a few passages.

mongers and literary gossips. He had the rare fortune to flourish when the time was duly ripe for him. Never was a genius better timed to its epoch, or more exactly commensurate with the province which awaited it, and this probably contributed to perpetuate the reputation which he secured. He seemed to step spontaneously into a niche of fame ready made for him, and no serious effort, until Wolf's, has ever been made to depose him from it. This, of course, does not imply that there was no school opposed to him; but the opposition was viewed as heterodox (see on Ptolemy of Ascalon p. Lxxv. inf.), the school had no vitality, and left his preeminence substantially unshaken.

39 A treatise περὶ τῆς Κρατητείου αἰρέσεως is ascribed to Ptolemy of Ascalou. Pergameni or Crateteï was the name of his disciples, to whom is referred the drawing up of certain lists of writers and catalogues of the titles of works.

(i) 5. RHIANUS

rose from being a slave to be an epic poet and grammarian, contemporary with Aristarchus and intimate with Eratosthenes at Alexandria. His birthplace is variously described as Crete or Messenê, but the latter is probably a mis-description arising from his work on the Messenian war. He also wrote 'Hoánleia, 'Hliana', Θεσσαλικά and epigrams, some of which are extant and evince much simplicity and elegance. His remains are edited in Gaisford's Poetæ Minores Graci. His grammatical works included either a revise of or commentary upon Homer, and several of the readings cited from him by the Scholl. are worthy of special remark, e. g. those on Φ. 607, β. 241, 311, γ. 24, 178.

LIX. (ii) 6. CALLISTRATUS,

mentioned above as a disciple of Aristophanes, is probably the same as the author of the work on Heraclea, cited by Stephanus of Byzantium, in seven books or more.

(ii) 7. DIODORUS,

also a disciple of Aristophanes or a supporter of his views (Villoison Prolegg. p. 29), possibly the same as the one mentioned by Athenaus (XI. p. 479) as the writer of certain γλῶσσαι Ίταλικαὶ etc.

(ii) 8. PARMENISCUS

addressed a book to Crates (40). Eustath. and the Scholl. cite him several times. Varro (de L. L. x. 10) ascribes to him some grammatical work, probably on the parts of speech. One interpretation of his of the word agoitungle in A. 424, and a reading of Aristarchus (from the book aforesaid) are preserved (Fabric. I. p. 518).

(ii) 9. APPOLLODORUS,

son of Asclepiades, and pupil of Aristarchus, as also of Panætius the philosopher and of Diogenes the Babylonian, flourished as a grammarian at Athens about 140 B. C., and was a voluminous writer. He is known as regards Homer only by a work in 12 books, explaining historically and geographically the catalogue of ships in B., and by a glossary (γλῶτιαι) (Villoison Prolegg. p. xxix), but several of his other works on mythology, as that called the βιβλιοθήκη, that περί θεῶν etc., must have partly covered Homeric ground. Of these the βιβλιοθ, has come down to us in an incomplete state, and has been edited by Heyne, Göttingen, 1803 (Smith's Dict. Biogr. s. n.). Eustath, cites a montion of him from Porphyry (Fabric, ub. sup. p. 504). He wrote also a χρονική σύνταξις, being a history of the world continued from the mythical period to his

40 If this were to be understood as an epistle to a contemporary, this would fix his date, but there is some reason to think that $\pi \varrho \delta g K \varrho \alpha' \tau \eta \tau \alpha$ was a mere conventional form of connecting a work on any subject with a name already famous in connexion with it.

own time, but now lost. He is said to have been the inventor of the "tragiambic." verse, and is cited by the Scholl. Venet. on A. 244, B. 103, N. 301, II. 95 et al.

(ii) 10. DIONYSIUS,

surnamed the Thracian, pupil of Aristarchus (41), wrote "on quantities", cited by Schol. Ven. on B. 111, in which he refuted incidentally some views of Zenodotus, and a τέχνη or treatise on grammar which was amplified by successive grammarians, and was for several centuries a popular elementary treatise among teachers. He considered "criticism as the complement and crown of grammar". A paraphrase on the Ody. is ascribed to him (Fabric. I. p. 394). He also wrote against Crates, and in this and other works a good deal of Homeric illustration was contained; hence he is cited several times by Eustath., and more frequently by the Schol. Venet. That he had no servile deference for Aristarchus, appears from the Schol. on B. 262.

LX. (ii) II. NICANDER of COLOPHON,

son of Damnæus, poet, flourished at an uncertain date, the doubt lying between the period of Attalus, circa 145 B. C. and the Christian era. He wrote θηριακα, "of venomous animals", and ακεξιφάρμακα, "antidotes"; also lost works entitled Αἰτωλικα, γεωργικα, γλῶσσαι (cited by Athenæus VII, p. 288) and others. His γλῶσσαι is probably the work from which the Scholl. quote in citing his authority for certain readings, e. g. Scholl. AL on Z. 506. He is often reckoned amongst the medici, and is said to have done into hexameters part of the works of Hippocrates under the title of προγνωστικά. (Fabric. iv. p. 344.) He is referred to by Strabo, p. 823, as an authority regarding serpents. It is doubtful whether the Nicander surnamed of Thyatira, cited by Stephanus in his epitome (ibid. 354, 655), is identical or different.

(ii) 12. DIONYSIUS,

surnamed "the Sidonian", cited Schol. Ven. on B. 192, 262, X. 29 et al., by Varro (de L. L. IX 10), Apollonius Lex. Homer., and often by Eutath. He is mentioned once as censuring Aristarchus, and also as the author of a work on "the resemblances and differences of words" (Villoison Prolegg p. xxix, Fabric. I. p. 511, VI. p. 364).

(ii) 13. NICIAS OF COS,

B. C. 50, was fortunate in being a literary friend of Cicero and Atticus, as on the score of merit he would hardly be entitled to much notice. He

41 An article in Dr.W. Smith's Dict. Biogr. gives his period as B. C. 80, about which time he is said to have taught at Rome. This is probably an error, as he is said (Villoison Prolegg. p. xxix; Anecd. Gr. vol. II. p. 171) to have been "one of the 40 pupils of Aristarchus", not a later follower of his, It may have arisen from confounding him with some other of the name, perhaps "the Lindian", said (Fabric. VI. p. 364) to have taught at Rome in the time of Pompey. The same confusion appears in Villoison Anecd. Gr. II. 119.

is mentioned in Strabo, p. 657-8, as δ καθ' ήμᾶς Νικίας δ κατατυραννήσας Κώων. The mention of him in Cicero's letters (see Smith's Dict. Biogr.) seems to be speak rather a light esteem of the man. He is cited by Eustath. and 9 times by the Venet. Schol., also by Scholl. EMQ on u. 109 et al.

(ii) 14. IXION,

surname given to Demetrius of Adramyttium, derived from his committing a sacrilege in the Heræum at Alexandria, or, as others say, from his stealing a play from Philotimus (Fabric. vi. p. 446). He was a follower of Aristarchus and lived at Pergamus in the age of Augustus Cæsar. He wrote of verbs and pronouns, and composed a commentary (ἐξήγησις) upon Homer and Hesiod (ibid. p. 362). He is cited by Scholl. ALV on A. 513 and B. 127, 192, by Scholl. AB on E. 31, by Scholl. HP on ε. 490 et al. His ἐτυμολογούμενα are mentioned by Athenæus.

(ii) 15. APOLLONIUS,

surnamed "the Sophist", son of Archebulus or Archebius, flourished as a grammarian at Alexandria in the Augustan age (42), and wrote a Lexicon to the Il. and Ody. which is preserved, not however entire, and probably with considerable interpolations. It preserves a great number of very valuable ancient readings, and cites many early authorities, and was edited elaborately by Villoison, Paris, 1773. Hesychius took his materials largely from Apollonius, who in turn is supposed by Villoison to have incorporated the more valuable part of a similar work by his pupil Apion. He is cited by the Schol. A on Z. 414 et al.

LXI. (ii) 16. PTOLEMY of ASCALON,

author of a work concerning the "differences of words" (43), probably the one still extant (ap. Fabric. VI. p, 156 foll.), also of Homeric prosody, and of a work on the revision of the Ody. by Aristarchus. He was a teacher at Rome; and is quoted by Herodian (inf. no. 25) who lived under M. Antoninus, but referred to also by Didymus (Lehrs), which fixes an earlier date for him. He seems to have ventured on a more decided difference from the views of Aristarchus than most of the grammarians; see Schol. Ven. A. 396, O. 312.

(i) 17. DIDYMUS or ALEXANDRIA,

temp. Tib. Cæsar, son of a salt-fish salesman of the same name, and from his devotion to study surnamed χαλκέντερος, followed Aristarchus, whose

- 42 Ruhnken, however, places him about a generation later (Smith's Dict. Biogr. s. n.); this is countenanced by Villoison Prolegg. p. xxix, who speaks of him "et ejus magister Apion".
- 43 Closely resembling another similar one ascribed to Ammonius, who belongs to the end of the fourth century (Fabric. loc, cit and note n). Whether either of the ascriptions is just is a very obscure question.

διόοθωσις of Homer he re-edited with consummate research and acumen (44). He is said to have written 3500 works, including commentaries on most of the more important Greek dramatists and orators (45). The best of the scholia on Pindar and Sophocles are said to be his (Smith's Dict. Biogr. s. n.). Most of these numerous works were probably compilations, in some of the latter of which he is said to have forgotten what he had written in the former. His Homeric studies formed the most valuable portion of his labours. In these he collated edd. earlier than Aristarchus, especially those of Zenod. and Aristoph., and often gives his judgment with great impartiality where they differ from Aristarchus' (Lehrs 28-9); cf. Schol. A on Z. 71. The Scholia minora, called also "Didymi", are a compilation partly from him, but including many other and some much later sources (Fabric, I. p. 388, cf. cap. 18). An account of them is given by Dindorf (Praf. ad Scholl. in Odyss. p. xv). Didymus was the teacher of Apollonius, Apion and the Heraclides Ponticus mentioned inf. He was the contemporary and in some sense the rival of Aristonicus. He was, however, a superior commentator to him, and made use of original authorities from which the latter abstained. He often corrects Aristonicus, and shows that readings accepted by him as Aristarchean could not have been so. But, Lehrs thinks, he could not have been in any sense indebted to him (46).

44 "Hunc Didymum ejusque in Aristarcheïs lectionibus exquirendis positam operam Wolfius si cognovisset melius, hunc si tenuisset Didymum esse qui per tota scholia duplicis Aristarcheæ editionis lectiones apponit, nunquam ille negasset duplicem Aristarchi editionem fuisse" (Lehrs, p. 26-7). As regards the value of his labours, Lehrs says, "fuit igitur aliquot sæculis post perutile, quæ tum Aristarcheæ ferebantur lectiones ad fidorum monumentorum regulam exigere. Præterea tum accederet, ut non semel Aristarchus sed bis Homerum edidisset, hoc etiam perutile, utriusque editionis lectiones inter se conferre singulisque versibus utriusque editionis vel consensum vel dissensum notare. Sed ne sic quidem omnis in textu Homerico ab Aristarcho posita opera illustrata. Nam cum post alteram editionem emissam multos annos in meditando et interpretando Homero perstitis set, atque etiam commentarios edere pergeret, partim discipulis coram, partim in commentariis veteres suas lectiones reprobayerat, alias, ut dies diem docuerat, optaverat, defenderat, stabiliverat. Ergo hoc etiam perutile, lectionibus editionum constitutis, variante lectione ex utrâque congestâ, addere ex commentariis et ex traditione (ea vero discipulorum scriptis vel etiam memoria continebatur) lectiones paulatim ab eodem adscitas. Tum demum recte de Aristarcheo textu constabat" (ibid. 19). "Quam artem subtiliter diligenterque tractare docuerat (Aristarchus); eam Didymus tam egregie ad editiones Aristarchi Homericas adhibuit, ut nihil mihi videatur in hoc genere fingi posse perfectius" (ibid. p. 18).

45 "He stands at the close of the period in which a comprehensive and independent study of Greek literature prevailed, and he himself must be regarded as the father of the scholiasts who were satisfied with compiling or abridging the works of their predecessors" (Smith's Dict. Biogr. s. n.). He is here placed in class (i) as having edited the text of Homer.

46 "Didymus ipsos fontes adiens Aristonici breviario carebat facillime" (Lehrs p. 31). Amongst these "fontes" were the edd. of Antimachus, Rhianus,

His work $\pi \epsilon \rho l \tau \tilde{\eta}_s$ 'Aρισταρχείου διορθώσεως is recited at the end of every book by the compiler of the scholl. Venet. as having furnished materials for his work; see that on B. III.

(ii) 18. ARISTONICUS,

temp. Tib. Cæsar, was esteemed a grammarian of high merit. Strabo mentions him p. 38 as of his own time, and as having, in what he wrote, concerning the wanderings of Menelaüs, recorded the opinions of many upon the matters therein contained. A schol. on Γ. 198, ascribed by Lehrs to Herodian, cites him as reading σίων where Aristarchus read οἰων; see also on N. 137, ολοούτροχος. The remarks there adduced as his are supposed by Lehrs to be from his commentary on Homer. He also commented on Pindar (Schol. ad Ol. I. 33, III. 31, VII. 153). He gave explanations of the marks of Aristarchus, whose name is often to be understood where he uses the 3rd pers. sing. anonymously. So his phrase σημειούνταί τινες is referred by Lehrs to Aristarchus or his disciples (Lehrs p. 5, § 4, p. 15, § 7). See further under Didymus, who with Ariston. is one of the four grammarians out of whose works the scholl. Venet. were compiled.

LXII. (i) 19. APION,

surnamed μόχθος from his literary toils, son of Plistonicus, or Posidonius, but whether of Egyptian or Cretan origin, is doubted. A revision of the Homeric text with a commentary, the joint production of him and Herodorus, was in high popularity in the time of Caligula, and absolutely ruled the Homeric studies of the age. He is cited by Schol. B on B. 12, BL on A. 457, Q on S. 419 et al. Hesychius mentions his expositions of Homeric légeig, and Eustath. often speaks of the commentary. Whether he was the author of a distinct Homeric Lexicon, has been doubted (v. s. Apollonius), but his Homeric works, under whatever title, were compiled with great judgment, and (Valckenaër thinks) became the basis of subsequent Homeric Lexicons (Fabric. I. p. 503-4). He excelled also in oratory, and was politically concerned in the embassy from Alexandria to Caligula against the Jews, whom he also attacked in writing, which called forth Josephus' famous reply. He also wrote Egyptiaca, a topographical and descriptive work, an eulogy on Alexander the Great, and other works. His merits were undoubtedly high, but were obscured by his own overweening estimate of them, which outran even the adulation apparently paid to him.

Philetas, Zenodotus, Sosigenes, Philemon, Aristophanes, Callistratus, Crates, the one named ή πολύστιχος (perhaps from the number of lines in a column or page), those known as the ποιναλ, δημωδείς etc., the Æolic and the Cyclic; besides the commentaries of Dionysius Thrax, Dionysius Sidonius, Charis, Demetrius Ixion, Diodorus, Ptolemæus Epithetes on the text of Zenodotus ("si modo recte interpretamur B. 111", adds Lehrs), the tract of Ammonius, referred to p. 1xvii n. 27, Dionysius Thrax on Crates περί ποσοτήτων, the writings of Dionysodorus, Parmeniscus, Ptolemæus Oroandes, Apollonius Rhodius on Zenodotus, and a few more (Lehrs p. 30).

(ii) 20. HERACLIDES PONTICUS,

so called by Fabric. (ub. sup. p. 513), but possibly by confusion with the better known one so named and surnamed, who was a pupil of Plato. He is claimed by Ammonius, a grammarian of Alexandria towards the close of the 4th century, as "one of us" (ἡμέτεφου), i. e. probably of the Alexandrine school. He wrote "solutions" (λύσεις) of Homeric questions (47), and explained Homeric allegories (48). He is said by Fabric. (ub. sup. p. 513, cf. VI, p. 369) to have been a pupil of Didymus the younger and to have flourished in the times of Claudius and Nero.

(ii) 21. SELEUCUS of ALEXANDRIA,

surnamed Homericus, wrote ἐξηγητικά on the whole of Homer, and also taught oratory at Rome. He was the author of other works grammatical and mythological. His date is uncertain, but was not later than Suetonius who cites him (Fabric. VI. 378) A. D. 90.

(ii) 22. NICANOR

of Alexandria (Suidas) or of Hierapolis (Steph. Byzant.) A. D. 130, was surnamed derisively στιγματίας from his writing on punctuation, especially that of Homer and Callimachus, but also generally (περὶ τῆς καθόλου στιγμῆς). His work furnished materials to the Schol. Venet. (Fabric. I. 368, 517, III. 823, VI. 345). He is cited by the Scholl. BL on Z. 445 et al.

(ii) 23. ÆLIUS DIONYSIUS,

a Greek rhetorician of Halicarnassus temp. Hadrian, who wrote a lexicon of Αττικὰ ὀνόματα, cited by Eustath., also probably by the Schol. L. on Z. 378. His other works were chiefly upon music. He must be distinguished from the more famous Dionysius, also surnamed "of Halicarnassus", who wrote on Roman archæology and belongs to the century B. C.

(ii) 24. APOLLONIUS,

surnamed ὁ δύσκολος from having his temper soured by poverty, was born at Alexandria, flourished under Hadrian and Antoninus Pius, and wrote on parts of speech, verbs in μι and "Homeric figures".

(ii) 25. HERODIAN,

son of the last mentioned, also an Alexandrian, but removed to Rome and gained the favour of M. Aurelius, to whom he dedicated a book, ei-

47 This was a favourite form of ancient Homeric criticism on detached points; ef. Villoison Anecd. Gr. II. p. 184, "ac præsertim ii qui ex Alexandrinâ scholâ, tanquam ex equo Trojano, prosiluere, et vocabantur of λυτιποί, et ut Eustathii verba usurpem, of τῶν Ὁμηριπῶν ἀποριῶν λυτιποί, quod in Museo Alexandrino at plurimum Homericis quæstionibus excogitandis et argute solvendis vacarent." One such ἀπορία, ascribed to Aristotle, is mentioned by the Schol. Ven. on B. 73.

48 Unless these were the work of the elder Heraclides Ponticus, already referred to, with whom Fabric. loc. cit. seems to confound him.

ther his Ἰλιανή προσωδία (Schol. Ven. on A. 576) (49), or his ή καθόλου προσωδία in 20 books. Both are cited by Schol. Ven. on A. 493; see also on Φ. 232 et al. He also wrote ἐπιμέρισμοι, in which rare and difficult words and peculiar forms in Homer were discussed (50); see further in Smith's Dict. Biogr. s. n.

(iii) 26. ATHENÆUS OF NAUCRATIS

names as his contemporary the emperor Commodus, and flourished to the time of Alexander (Rom. Emp.). His work is called the δειπνοσοφισταί, which might be paraphrased as "learned table-talk"; it is in the form of a dialogue supposed to take place at a banquet, but spun out to the inordinate length of 15 books. It is chiefly on literary and critical points, or on literature as illustrating the art of the bon vivant, but is so illimitably discursive that anything may lead to anything else. The opinions expressed in it are perhaps as often merely whimsical or jocosely exaggerated as sincerely meant; such probably is the statement that Athenocles of Cyzicus understood Homer better than Aristarchus (V. p. 177 e); so also the allusion to ωα and ὑπερωα (cf. Schol. V. on II. 184) and sundry other heavy pedantic jokes. He has rescued from perishing a vast mass of literary fragments, and wrote a lost history of the Kings of Syria. See further in Smith's Dict. Biogr. s. n.

LXIII. (iii) 27. PORPHYRY,

born probably in Batanea (Bashan) of Trans-Jordanic Palestine, in his youth studied under the Christian Father, Origen, perhaps at Cæsarea, but flourished as a Neo-Platonic philosopher of the school of Plotinus and an adversary of the Christians, from Gallienus to Diocletian or Probus. His original name was Malchus = $\beta \alpha \sigma \iota \lambda \varepsilon v \varsigma$, from which "Porphyry" sprung by an easy association (Smith's Dict. Biogr. s. n.). He was a voluminous writer. Amongst his works were the "Homeric Questions", probably a compilation (Fabric. I. p. 396), see p. Lxxviii n. 47, and an allegorical interpretation of the "Cave of the Nymphs" in Ody. v., which were much in favour with the early editors of Homer down to the 17th century; thus even Barnes retains them; also scholia on the II., said to resemble closely the scholl. Ven., and (whether distinct from the last named or not, is

⁴⁹ Herodian's work on prosody furnished materials to the compiler of the scholl. Venet., together with the works of Didymus, Aristonicus and Nicanor, and Lehrs thinks that the first compilation took place not much later than Herodian's age. A few additions were made from other writings of Herodian, especially any which seemed to conflict with the views stated in his prosody. Casual observations which bore upon the point discussed might, Lehrs thinks, have also been added to the commentaries of Didymus and Aristonicus; and as time went on and further materials accumulated, as from Porphyry, other additions were made (Lehrs 35—6).

go "Summum magistrum Aristarchum sæpissime respicit, assentiens in plerisque, raro et verecunde dissentiens (c. g. Z. 266, O. 10, 320, T. 228, see schol. there), doctissimum opus est" (Lehrs p. 34 § 11).

not quite clear) "annotations on difficult passages in the II. and Ody." (Fabric. I. p. 394). He was careful in explaining difficulties, as also in adding citations of the passages which illustrate the doubtful word or phrase. He states this principle, as cited by the Schol. B on Z. 201, αξιῶν δὲ ἐγὰ "Ομηφον ἐξ 'Ομήφον σαφηνίζειν, αὐτὸν ἐξηγούμενον ἐαυτὸν ὑπε-δείπννον. He was also useful in handing down elder traditions. A MS. of these scholl. exists at Leyden, and an edition of them was promised by Voss, but he did not live to execute it. Valckenaër has published those on book XXII of the II. (Fabric. I., pp. 309—400, cf. VI, p. 519). Such "questions" propounded in the schools of Alexandria formed a favourite test of the students knowledge of Homer; and scholia often take the form of ἀποφία with its λύσις (51) e.g. at X. 147, Ξ. 200, Z. 234, 359, 488 (Schol. B).

(iii) 28. HESYCHIUS

of Alexandria or of Miletus, a Christian writer of the 3rd and 4th century. Whether the same as the Christian martyr under Diocletian is uncertain (Smith's Dict. Biogr. s. n.). The lexicon which goes under his name is replete with illustration of the Greek classic writers, and for the diction of the poets no one compiler has perhaps done so much by way of elucidation. It is no less useful for the LXX and N. T. It professes to be based on that of Herodian, and has again been added to successively by later hands. The most renowned scholars of Europe since the renaissance have contributed to throw light upon its text. The only known MS. of it is in the Marcian Library Ven. (Fabric. VI. p. 199 foll.).

LXIV. (iii) 29. TZETZES,

a verbose and voluminous writer, who flourished in the middle of the 12th century, and wrote a poem in three parts: 1. Pro-Homerica, 2. Homerica, and 3. Post Homerica (5²), a "paraphrase on Homer", and "Homeric allegories", which he dedicated to the Empress Irenê Augusta. Parts 1. and 2. are also called "the little Iliad". He is said to have had no knowledge of the Cyclic poets, but to have drawn his sources wholly from scholia etc. The libraries of Madrid and Vienna, the King's Library London (Brit. Mus.), and the Bodleian Oxford, contain unedited MSS. of various parts of his works. Most of what they contain is, however, probably known from other sources (53).

LXV (iii) 30. EUSTATHIUS,

archbishop of Thessalonica, born at Constantinople, flourished in the

⁵¹ See on p. Lxxviii, note 47.

⁵² A fragment of the Post Homerica, and another of the Paraphrase, was edited by Dodwell (Dissert. de vett. Gr. et Rom. Cyclis p. 802), and a fragment of the Pro-Homerica by F. Morell (Il. carmen Gr. poctæ cujus nomen ignoratur), and another by G. B. Schirach, Halle, 1770 (Fabric. I, p. 403 foll.).

⁵³ Concerning the Chiltades of Tzetzes, a work of over 12,000 lines mythological and historical, but having no special reference to Homer, see Smith's Dict. Biogr. s. v. Tzetzes, pp. 1200-1.

latter part of the 12th century, and published under the title of παρεκβολαί (excerpta) a laborious commentary on the Iliad and Odyssey, incorporating all the Homeric learning of his time. It was first printed at Rome under the auspices of Pope Julius III, the Emperor Charles V and King Henry I of France, in 3 voll. fol. 1542-9. A notice of other edd. will be found in Fabric I. pp. 391-2. The mere index of writers cited by him occupies forty-five 4to pages of Fabric. Bibl. Gr. vol. I, and of these the great majority would be wholly unknown, or known by name only, but for him. Hence the value of his work may be estimated. It is, as it was inscribed by the author, a veritable κέρας 'Αμαλθείας. Valckenaër's opinion (ap. Fabric. loc. cit.) was that he found no poets extant but such as have come down to us (54), that all his other citations of poets are secondhand from Athenæus (55) or from scholiasts now lost, that of all these, however, he was a most careful student (56), that his other chief sources were the commentary of Apion and Herodorus and other scholl, of high antiquity on either poem, the copious lexicons of Ælius Dionysius, Pausanias and others, and the works of Heraclides and Herodian. His above mentioned references to of παλαιοί are accordingly derived from this class of writers (57). But his copies of many surviving poems were superior to any which we now have, and he has thus preserved some readings of high value. It is some testimony to the antiquity of his authorities that his work contains hardly any allusions to the Christian Scriptures, although the phraseology of a Christian writer and Divine is occasionally traceable in it (58).

of Constantinople" 1578, that among them were extant probably down to the fall of that city, and therefore in Eustathius' time, 24 plays of Menander and "Lycophronis omnia". This catalogue is in Sir T. Phillipps' library; see page LXXXV note 6.

55 "Beutley has shown by examining nearly a hundred of his references to Athenœus, that his only knowledge of him was through the epitome" (Smith's Dict. Biogr. s. n. Athenœus).

56 Lehrs charges Eustath. with a careless use of the scholl, which he had at hand, "quem limis oculis quos ad manum sumserat libros percurrisse certum est. (He here adduces instances.) Strictim oculis percurrisse copias suas Eustath., hoc etiam proditur illustri documento. Usus est scholiorum volumine eo, que hodie codex Venetus A. habet sed praeterea tractabat, quem sepissime ad partes vocat, librum commentationum Apionis et Herodori nomine inscriptum. Eo vero libro eadem illa scholia contineri (quod ita esse excursu opusculi mei ostendam) longum per iter hoc comitatu utenti non patuit" (p. 40-1).

57 Dr. Leonard Schmitz (ap. Dr. Smith's Diet. Biogr., p. 120) further thinks that "he was personally acquainted with the greatest of the ancient critics, such as Aristoph. of Byz., Aristar., Zenod. and others, whose works were accessible to him in the great libraries of Constantinople".

58 As is occasionally the case in some of the Scholl., e. g. ή χάρις του Αγίου Πνεύματος διά νέφους σταλαγμούς δίδωσι γνώσεως κ. τ. λ., Scholl. H. Q. on σ. 2.

PART III.

MSS OF THE ODYSSEY AND ITS SCHOLIA.

LXVI. The list of ancient authorities which has been under review in Part II leads on naturally to the MSS. of the text and of the scholia upon it which we inherit from their labours. Our oldest Homeric codices are in fact a little older than the age of Eustathius, and were mostly imported several centuries later from Constantinople, the last native seat of Greek learning.

The following account of MSS., so far as they are contained in public libraries (1), is probably not far from complete as regards its

1 I have to thank for the assistance which their replies to my enquiries have furnished, the librarians of

the Ambrosian library at Milan, the Imperial library at Paris, the Marcian library at Venice, the University library at Heidelberg, the Public library at Hamburg, the Catholic library at Louvain, the University library at Leyden, the Public library at Amsterdam, the Royal library at Madrid, the Imperial library at Vienna, the Royal library at Breslau, the Medicean library at Florence, Caius College Cambridge, Corpus Christi Coll. Cambridge the Royal library at Berlin.

The above arrangement follows the order in which their replies were received.

I have also to thank the Revd. H. Bradshaw of King's Coll. Cambridge, and especially the Bodleian Librarian in the University of Oxford, by whose permission the specimen of the MS. of the scholia on the Odyssey was copied, for valuable help which they have afforded in prosecuting the researches necessary for the purpose.

PART III. MSS. OF THE ODYSSEY AND ITS SCHOLIA. LXXXIII

proper scope, the Odyssey. On one point, however, viz. how far the various codices enumerated have been collated, and in what editions the results of those collations have been embodied, the information which it has been found possible to obtain is in some respects deficient. I commend this branch of the enquiry to the good offices of any scholars who may be travelling on the continent.

LXVII. In the library of the Brit. Mus. among the Harleian MSS.

are four of the Odyssey,

No. 5658, vellum, A. D. 1479. 5673, paper, XVth century.

5674, vellum, XIIIth century. This was collated by Porson with Ernesti's ed. of the Ody. 1760, and before him, but cursorily, by Bentley, who, as Porson says, only noticed the various readings of the text, omitting those derivable from the scholl. These Bentley sent to S. Clarke (the son) for his edition of Homer left unfinished by his father. Cramer since collated the scholl, with those edited by Buttmann. Of the four this alone has scholl. In some parts of the earlier books these are very copious. They sometimes fill the entire margin, including the spaces above and at the page-foot, and sometimes have an entire page or more to themselves. Cramer thought he detected a later hand in some of the longer scholl., and traces of erasure of those by the earlier hand to make room for them. On this question of unity of hand Porson suspends his judgment, adding, "neque id sane multum refert, cum satis constet, unius jussu et consilio totum MS, concinnatum esse". He remarks that it was written at a time when copyists had begun to hesitate between the a subscript or written ad latus. The MS. is in beautiful condition and contains 150 leaves (2). The ink is

Enquiries have also been addressed to the Vatican library at Rome, the Pauline library at Leipzig, and to the principal libraries at Strasbourg, Augsburg and Basle, also to the Imperial library at St. Petersburg, to that of the Holy Synod at Moscow, and to the Royal library at the Escurial; but no replies have been received from any of them. The notices of the MSS, said to be in their keeping are derived from Fabricius, Heyne, Dindorf and other scholars. As regards private libraries, it is quite possible that MSS, may exist there which are generally unknown. I shall of course be thankful for information concerning any such.

2 Heyne (vol. III. iv. de subsidiis p. xevii note) calls it an "cximius codex cum Townleiano Iliadis codice comparandus". The end of the volume has the

in some places paler than in others, but the ink used by the same writer may not have been always of the same quality. A table of the var. lect. which Porson extracted from it, arranged in the order in which they occur in the poem, is appended to the Oxford Clarendon ed. 1800. This MS. is cited as Harl., and its scholl. as Scholl. H., in the present ed.

No. 6325, vellum, XVth century.

LXVIII. In the Bodleian library at Oxford is a MS. of scholl. on the Ody. without text, in beautiful condition and very legible, ascribed to the XIth or XIIth century (3). They are those known as the scholl. minora, as contrasted with those of Eustath., also as vulgata or scholl. Didymi, but with no due authority for the name; see under Didymus p. Lxxvi. Their form is that of comments on the individual word or phrase, prefixed as a catch-word, in the order of the text. The books have short arguments prefixed. Dindorf collated this MS. for his ed. of scholl. on the Ody., Oxford Clarendon, 1855, and says (Præfat. p. xviii) that the scholl., published by Asulanus at the Aldine Press in 1528 were derived from a MS. closely akin (plane gemellus) to this.

LXIX. In the library of Caius Coll., Cambr., is a MS. no. 76 fol., on vellum, containing an exegesis of the Ody., apparently a fragment of the scholl. Didymi on book I to VII. 54. (Fabric. I. 412, cf. p. 389. and Heyne III. p. Lxx note.) In the margin are some additions in red ink, and the scholl. are occasionally displaced, e, g. at a. 188 (4). The librarian is not aware that it has ever been collated.

In the library of Corpus Christi Coll., Cambr., is a MS. no. 81 fol. on paper, probably XVth century (5), containing the II., the *Post-Homerica* of Q. Smyrnæus and the Ody. It was collated by Barnes for his ed. Cambr. 1711.

LXX. In the boys' library, or School library of Eton College is a copy of the Florentine ed. prin. 1488, the ample margins of which contain MS. scholl. "by the hand of Aloysius Alamannus" and precisely dated "the 5th of April 1518, being Easter Day". The scholl. on the II. are said

subscription "Antonii Seripandi et amicorum". Seripandi was a Cardinal (Fabric. I. p. 401) and Archbishop of Salerno, and died 1563. For this and some other similar information I am indebted to M. E. Deutsch of the Brit. Mus. A specimen of this MS., to follow this page, has been copied for the present work, by permission of the authorities of that Museum.

- 3 A specimen of this MS., to follow that of the Harleian, has been copied for this work.
- 4 It is bound up in a miscellaneous collection of Greek MSS. principally
- 5 From its having the name of Theodore in gilt letters on the first page it has been ascribed to the Archbishop of Canterbury of that name in the VIIth century, but erroneously, as shown by the character and appearance, betokening a date not much earlier than the invention of printing. (Catal. of MSS. in C.C.C.)

to be less copious than those on the Ody. and to cease entirely after about bk. XXI. There are none on the Batrachom. and Hymns. Barnes extracted the Odyssean scholl. (Heyne III, iii, de Scholl. in Hom. LXXI, cf. Barnes præfat. p. vi. and Fabric. I, p. 390), and they also appear to have been previously used for the Camb. ed. of 1689 (Heyne III, i, de edd. Hom. p. xxx).

In the library of Sir Thomas Phillipps, Bart. of Middle Hill, is an 8^{vo} vellum, XVth or XVIth century MS, no. 367, in extremely good preservation and very clearly written, but by a careless scribe, without scholia. It appears from a mem. at the end to have been the property of Matteo Palmieri of Pisa, and passed into the hands of the Jesuits of Clermont

at Paris (6).

LXXI. In the Imperial library at Paris are seven MSS. of the Ody., six of them with scholl. Their value is discussed by Villoison Prolegg. in Il. p. xLv. foll. note. On applying to the librarian I have not been able to ascertain which of them have been collated, but one of them is doubtless that mentioned by Dindorf as "Parisinus 2403", the scholl. of which were collated by him and are cited under the letter D. This MS. is said to be on silk, of the XIVth century, elegantly written in very black ink. Its scholl. on books I to III are copious, those on books IV to X fewer, after which they wholly cease. It is said to retain the name of Porphyry (7) attached to many scholl, where other MSS, had lost it. Another is probably the "Parisinus 2894" of Dindorf, inspected by him, and cited under the letter S, same century and material, but square in form, with double columns in each page, and in each column 22 lines of text. The Ody. with scholl. and glosses occupies p. 200-333 of the MS., but these scholl. etc. disappear after v. 38 of book III. They are described as good and ancient, but less copious than those of the Harl. Cramer, adds Dindorf, gave some excerpts from this MS. in his Anecdot. Paris, vol. III, but omitted a good deal as illegible, and misread some (Præfat. xiv).

LXXII. In the Medicean library at Florence, book-case numbered XXXII, the following MSS. contain the Odyssey in whole or in part: No. 4, fol. vellum, XVth century, of great beauty, containing also the

⁶ By the courtesy of the owner, now residing at Thirlestaine House, Cheltenham, I have inspected this MS., and collated, but too late to be of use for the present volume, books α. and ε. and a part of δ. It agrees more frequently with the Harl. 5674 than with any other MS. known to me; yet it differs from it, agreeing incidentally by turns with six or seven other MSS., or with Eustath., often enough to give it an independent, and as it were, eclectic character. Among these variants I have found three which I do not see noticed as existing in any MS. whatever, although two of these are recorded by scholl. on the II. or on a later book of the Ody. The third, δρώφει for οδώδειν in ε. 60, is, I believe, new There is also a MS. of Eustathius in the Middle Hill Library.

⁷ This does not imply that Porphyry was the original source, he having largely compiled from others; see Porphyry on p. axxix sup.

Vita Hom., the II. and Batrachom.: the books have arguments prefixed, but no scholl.

No. 6, fol. vellum, XVth century, of great beauty, the same without the

Vita, but having neither arguments nor scholl.

No. 12, large 4^{to} paper, XVth century, containing the Ody. alone, mutilated in several places, with neither arguments nor scholl. except to book I.

No. 23, 8^{vo} paper, XVth century, containing the Ody. with very scanty scholl. by a much later hand, and which commence at book XVI.

No. 24, 8^{vo} vellum, Xth century, containing the Ody. with interlinear glosses, mutilated towards the end.

No. 30, large 4to paper, XVIth century (8), containing the Ody., text only,

with arguments to some only of the books.

No. 39, 8^{vo} vellum, XVth century, containing the Ody. with some interlinear glosses and very brief scholl. on the first four pages; no arguments.

Book-case numbered LVII (9).

No. 32, 8^{vo} paper, XVth century, containing ancient scholl. by an uncertain author on books I—IV of the Ody., cited by Dindorf as R., and as Schol. R. in the margin of this edition.

Book-case numbered XCI.

No. 2, large 4^{to} silk, XIIIth century, containing Ody. books I—XIV, no scholl., mutilated at the end.

LXXIII. In the Marcian library at Venice are the following:

No. 460, fol. vellum, XIIth century, in 250 leaves contains Eustathius on II. and Ody., and was used for the ed. Romana (10) 1542... 1550; see Fabric. ub. sup. p. 392.

No. 513 (or 613, as given by Fabric. ub. sup. and Dindorf) (11), fol. paper,

- 8 "The trade of the copyist of Greek MSS., instead of sinking at once before the printer, held its ground for nearly a century. Some of the most elegant Greek books we possess in MS. were executed as late as the middle of the 16th century. The public were supplied with *cheap* Greek books by the Aldine and other presses, but for copies de luxe, such as kings and collectors loved chartæ regiæ, novi libri copyist and miniator still continued in request." Quarterly Rev. No 234, p. 338.
 - 9 Erroneously given as 37 by Dindorf.
- resent librarian of the Marcian; who adds that it was once, through misinterpretation of the superscription, supposed to be an autograph of Eustath. himself. He refers me to Bembo's Lettere, Venezia 1729. vol III. p. 125, Dorville Vann. Crit. Amsterdam vol. I. p. 313. Its register will be found in the Marcian Catal. Gr. MSS. II. p. 245 foll.
- 11 Registered 313 in same Catal. p. 315. Fabric. calls it a 4^{to}, and Dindorf describes it as being "formâ quadratâ" This was collated by Cobet, and is of all now extant the most perfect as regards the scholl. on books I—IV.

in 296 leaves, XIIIth century, the Ody. follows the Batrachom and has scholl. in its margin.

No. 4 of Class IX, 4to paper, XIIIth to XVth century, contains as follows:

1. From the beginning to book VI, v. 190, with a preface prefixed,

XIVth century.

- 2. From book IX, v. 541, to the end of the poem, with scholl. of XIIIth century. Dindorf used the scholl. in his ed. of the Scholl. in Odys., and describes them as short and of little value, mentioning favourably, however, one long note probably transmitted by Porphyry (12). He adds that the first portion of the MS. is on silk.
- No. 463, 8^{vo} on paper, in 194 leaves, XIVth century, with interlinear scholl. (13), the books VII and VIII are missing, while VI and IX are fragmentary.
- No. 456, fol. vellum in 541 leaves, XVth century, containing also the Il., the Hymns and Batrachom., with the poem of Quintus Smyrnæus.

No. 457 (14), 4to paper, in 191 leaves, XVth century or thereabouts.

No. 611, fol. paper, in 244 leaves, XVth century (15), has the Vita Hom.

prefixed.

No. 29 of Class IX (16), fol. paper, XVth century, "with interlinear Latin version, which does not agree with any published up to this day", and accompanied by marginal notes.

No. 34 of Class IX, fol. paper, XVth century, with glosses and scholl. interlinear and marginal, bequeathed by Girolamo Contarini to the

library; the end is missing.

No. 610 (17), fol. paper, in 590 leaves, about XVIth century.

- No. 20 of Class IX, 4th paper, in 279 leaves, XVIth century (18), contains among other things "Annotationes grammaticales in Odysseam Homeri", p. 133 foll.
- 12 On the question why Odys. discovered himself to Telemachus and the servants, and not to Penelopê. This is such an ἀποφία and λύσις as those mentioned on p. LXXVII note 47. They are as old as Aristotle.
- 13 This and the next two are on p. 245 of the same catal. This is perhaps the one given as No. 263 by Fabric.
- 14 Possibly that given by Fabric. (ub. sup. p. 408) as No. 647 410, "Odyssea fine mutila", and by Villoison Anecd. Gr. II. p. 247, as being in the append. to Catal. of Gr. MSS. in the Marcian from the Catal. of Cl. Zanetti, No. Dexivii, 410, in 194 leaves, XIVtb century, mutilated at the end.
 - 15 On p. 314 of the same catal.
- 16 This and the next are in the Appendix to the catal. aforesaid. The quotation in the text is from the letter referred to in note 9.
 - 17 On p. 314 of the same catalogue.
- 18 This and the two following are in the Appendix aforesaid. This MS., as the Marcian librarian informs me, derives from the library of the Nani family of Cefalonia, and is described by Mingarelli in the Graci Codd. MSS. B. 1784. pp. 484—6

No. 21 of Class IX, fol. paper, XVIth century (19), imperfect at the begin-

ning, contains parts of the poem.

No. 36, 37 of Class IX. A copy of the Florentine ed. prin. of Hom. opp., 1488, with scholl. written in the margin of the Ody., only dating from the XVIth century (20). Bequeathed by Contarini aforesaid.

The Schol. Ven. on the II., whence Villoison edited in 1788 Homeri Ilias ad veteris codicis Veneti fidem recensita, refers to his scholl. on the Ody., which Villoison, however, was nowhere able to find, see ibid. Prolegg. pp. 27 and 44 note.

LXXIV. In the Vatican library at Rome are MSS. scholl. on the Ody. by Georgius Chrysococces, or perhaps copied only by him (Allatius de Georgiis p. 360 ap. Fabric. I. p. 416).

In the library of the "Congregatio Cassinensis" (21), MS. No. 2, is Ody.

fol. vellum.

MSS. of Ody. are mentioned by Montfaucon in his Catal. as existing in the same library (Fabric. ub. sup. p. 412): he does not say how many, nor state particulars. One distinguished as "Reginensis 91", paper, XVth century, containing also the *Hymni*, is mentioned by Baumeister, *Hy. Hom. prolegg.* p. 94.

In the library of Padua is a (MS.?) translation of the Ody. by Manuel

Chrysolores (22).

LXXV. The Ambrosian library at Milan has three MSS. with scholl. and two without, all carefully examined by Maii, who says *Præfat. de Codd. Ambros. Odyss.* p. xLi, "novum esse plerumque diversumque ab editis Ambrosianorum scholiorum(23) genus nemo legens non videt". They are:

A fol. MS. on paper, apparently XIVth century, entire with most valuable and copious scholl, which diminish in number in the later books (24) (Maii, who first edited them at Milan 1819, *Præfat.* p. xxxvi). Buttmann,

- 19 The parts of the poem are said to be stated in Mingarelli, pp. 486-7; see last note. This also came through the Nani family.
- 20 The marginal scholl. in MS. are a similar feature to those in the margin of the Etonian copy of the same ed. prin. ascribed to Aloysius Alamannus, see p. LXXXIV. § LXX.
 - 21 Supposed to be that of the Benedictines on Monte Cassino in Naples.
 - 22 "Vel potius alicujus indocti." Fabric. ub. sup. p. 412.
- 23 Villoison (*Prolegg. ad Il.* p. xLi) notes that "in Ambrosianis scholiis semel loquitur Christianus auctor anonymus (o. 2) semel etiam Gregorius theologus (o. 409)"; adding, "nonne etiam in Venetianis scholiis Christiana vestigia impressa sunt?"
- 24 E. g. the first twelve books in Maii's ed. of the collated scholl occupy over 100 pages, the last twelve 30 pages. These MSS. are registered respectively as Q. 38 part. sup., B. 99 part. sup., E. 89 part. sup., A. 77 part. inf., D. 120 part. sup., F. 85 part. sup. The description "part. sup." or "inf." probably refers to the part of book-case etc. The Ambrosian also contains an allegorical interpretation of the fables of the Ody., the work "Johannis Aurati, Gallicani poetæ", sometime a teacher of Greek at Paris; it is a paper MS., 8°, registered F. 85 part. sup.

Berlin 1821, and Dindorf have incorporated them in their respective edd.

of scholl. and cited them as Q. (25):

One of square form on silk paper, XVth century (Maii says 4^{to}, XIVth century), has scholl., mostly short, as far as the beginning of book XXI; partly identical with other scholl., partly of much later origin; used by Maii and cited as B (Dindorf. ib. p. xii):

Another on silk, same age, contains books I to IX, with copious scholl. partly good and ancient, partly trifling and worthless. Brought from Scio into Italy. Used by Maii and cited as E (Dindorf ib. p. xiii).

The two without scholl. are, one fol. on paper, containing the whole poem but with the first book acephalous, beginning at v. 384; this has arguments of the books, is a western MS., and bears date as finished Nov. 1468; the other contains not the text, but the comments of Eustath. on the first book and the beginning of the second, and a latin commentary, also derived from Eustath., on books I—X. It is curious as being an autograph of Basil. Chalcondyles, younger son of the Demetrius Chalcondyles who edited the ed. prin. of Homer at Florence.

LXXVI. In the Elizabethan library at Breslau are two MSS. of the Ody., both collated by F. Jacobs for Heyne (III. iv. de subsidd. p. xc), and probably also by Clarke or Ernesti before him, since the edition of Ernesti, following Clarke, contains frequent references to their readings.

One is a., large fol., vellum, in 176 leaves, very carelessly transcribed, but in an elegant hand, contains also Batrachom., the Vita Hom. and Il.

I to VI. v. 356.

Another, A., small folio in 484 leaves, XVth century; the 2nd vol. contains the Ody. by two hands, one that of Michael Apostoles of Constantinople, driven by the fall of that city into Candia. It has here and there various readings in the margin.

LXXVII. In the Town library at Hamburgh is a large sized MS. on silk in 228 pages, XIIIth or XIVth century (26), containing the Ody. as far as v. 67 of book XIV, with scholl., the text carefully written, and with no unusual contractions. Some of the scholl. are interlinear, but merely of the character of glosses, the greater part in the margin, difficult to decipher on account of their contractions and the tattered state of the edges. These seem also in places to have run away several pages from the text. At p. 151 a new series of scholl. commences in a later hand, occupying at first only the spaces left by the older series, which by and by fail, and the newer series appears alone. This is chiefly from Eustath., the older agree chiefly with the Ambrosian and with the Heidelberg MSS., and are diffuse and rhetorical. (Abridged from Preller's description ap. Dindorf Præfat. ad Scholl. in Odyss. pp. ix—xi.) Dindorf, however, who incompletely collated it, says it is useful in checking other scholl., and

²⁵ Fabric. (ub. sup p. 411) speaks of a MS. of Ody., XIIIth century, in the Ambrosian library, Milan, as mentioned by Montfaucon Diar. Ital. pp. 17-18. I cannot identify it with any known to the librarian there.

²⁶ Preller indicates that it had been previously assigned to the XII'm century.

"etiam scholia multa solus servavit ex bonis et antiquis fontibus derivata"

(ibid. p. xii). He cites it as T.

LXXVIII. In the University library at Heidelberg is a large 4^{to} MS., vellum, in 468 pages, XIIIth or at the latest XIVth century, having scholl. on the margins, which were collated by Buttmann (ed. scholl. Berlin 1828) and by Dindorf(27) (ed. sup. citat. præfat. p. xii), who cites it as P and rates it as of less value than the last mentioned, T. It contains also the Batrachom., an argument of the Ody. and some other pieces. The scholl. on books IV to VII inclusive are difficult through their small and highly contracted characters, but of greater value (often agreeing with H and Q) than those of the other books, which are by a later hand (Dind. ibid.).

In the Public library at Nuremburgh is a MS. in 2 vol. of the *Opera Hem.*, written in 1552 by Charles Stephanus (28). (Fabric. ub. sup. p. 412.)

LXXIX. In the Imperial library at Vienna 27 are the following: No. 5, large fol., 191 leaves, containing the II., the Ody. and the poem of Q. Smyrnæus, without scholl., on page 5 of the catal.

No. 50, containing in 219 leaves the Il. and the Ody., on page 33.

No. 56, containing on 169 leaves the Ody. with scholl. interlinear and margin, on page 36.

No. 117, containing on 251 leaves the II. and Ody. with scholl. inter-

linear and marginal, on page 72.

No. 133, containing in 146 leaves scholl. only on the Ody., on page 77. No. 289, containing fragments of Homer, whether any of the Ody. is not stated, on page 143.

No. 307, containing in 90 leaves a large fragment of the Ody., on

page 147.

F. C. Alter edited in 1794 at Vienna the Ody., Batrachom., Hymns and other poems vulgarly ascribed to Homer, giving a "varietas lectionis e codd. Vindobonensibus". Dindorf (ub. sub. p. xv) has incorporated in his ed. of Scholl. in Odyss. some excerpts given by Alter from Nos. 5, 56 and 133. The librarian refers to Max von Karajan, "Ueber die Handschriften der Scholien der Odyssee", 8vo, Vienna 1857, and to the prefaces of Dindorf, Bekker and others, as further showing to what extent collations of these MSS. have been made. No. 5 is called the "codex Busbequianus", probably brought home by Baron de Busbecq, ambassador from Germany to the Sultan about 1580, and is noted by Heyne (de codd. III. ii. xLiv) as superior to the others. That called by Heyne "Codex Hohendorffianus" (ibid. p. xLv), No. 116, is not a MS., but a copy of the ed. of Libert, Paris 1620, the II., however, only, with scholl.

LXXX. In the library of the Holy Synod at Moscow, No. 286, is a MS. ascribed to the XIIth century, on vellum, but Heyne (III. iv. de

²⁷ From an original letter from the Heidelberg University librarian to the present editor, June 20th 1864.

²⁸ The librarian refers to "Nessel, Daniel. Catalogus sive recensio specialis omnium codicum manuscriptorum Græcorum . . . bibliothecæ Cæsareæ Vindobonensis. Vindobonæ et Norimbergæ 1690 fol." The pages on which the MSS. are mentioned as found are those of this catalogue.

subsidd. p. xcii) on collating it throughout, thought it later. It is not

mentioned by Fabricius.

In the library of the Escurial, out of (1) (2) (3) (4) Homeric MSS. mentioned in Pluer's index, (4) contains excerpts from the Ody., as veri-

fied by Tyschen (Fabric. I. pp. 409, 411).

In the Royal library at Madrid, No. 27 in the catal. of Gr. MSS. p. 122, is a MS. on paper, XVth century, containing besides the Aryonautica of Orpheus 20 books of the Ody., with a few interlinear latin glosses on bks. I, II, and part of III

Another, No. 67, contains brief annotations on certain books of the Il.

and Ody. gathered from various sources (Fabric. ub. sup. p. 411).

In the library of Cæsena a MS. of the year 1311, Ody. with scholl., some in latin being intermixed (Fabric. ibid.).

PART IV. THE PRESENT EDITION.

άξιῶν δὲ ἐγὰ Ὁμηρον ἐξ Ὁμήρου σαφηνίζειν, αὐτὸν ἐξηγούμενον ἑαυτὸν ὑπεδείκνυον. e Porphyrio ap. Schol. Ven. B in Il. Z. 201.

LXXXI. In the present edition the attempt has been, by means of a margin giving parallel and illustrative passages, to make Homer as far as possible his own scholiast; and to show the remarkable peculiarity of his style, that of never parting from a phrase so long as it was possible to use or adapt it, which has been noticed p. vii sup. For those who lack the leisure or the perseverance to make use of this margin it is hoped the notes may provide a secondary assistance. In compiling it the difficulty lay ten times perhaps in selecting from a multitude of passages for once that it arose from a paucity of choice. To record all the iterations and resemblances of phrase would be cumbrous and impossible. Some are of course too trivial to need even a single citation, and their space has been better bestowed on others that need more copious illustration. Yet after all, many passages must necessarily be of very unequal value, although I hope that to the Homeric investigator all will be of some. Less rigorous students may therefore be counselled to use the margin only when referred to in the notes.

LXXXII. As regards the text adopted, it rests on no collation of MSS.; nor, if I had enjoyed the leisure to collate(1) any one, although general Homeric scholarship might have benefitted, would this edition probably have been perceptibly improved by the labour. The time has long gone by when it was worth while to edit a single codex of Homer as such, or at any rate such a work is wholly distinct in scope from that which I had proposed to myself; which was to give the student a text which, resting on the results of the most advanced collations, would as far as possible eliminate the imperfections and defects of any one MS. It is, further, advantageous in the present day to adopt the economy obtained by dividing the labours of collating and editing—the preparation of the material and the digesting and selecting from it.

¹ See, however, page LXXXV. n. 6.

The editions on which the present is based are as follows Bekker's Bonn 1858, Dindorf's Leipzig 1852, Faesi's Leipzig 1849, Löwe's Leipzig 1828, Ernesti's Leipzig 1824, Wolf's Leipzig 1807, the Ox-

ford edition of 1800, Barnes' Cambridge 1711.

LXXXIII. The Oxford edition by Dindorf of the collected scholia on the Odyssey, Eustathius, and Nitzsch's commentary, have been constantly before me both in establishing the text and in furnishing the notes. The Oxford text of 1800 contains at the end the highly valuable results of Porson's collation of the Harleian MS. no. 5674 with the text of Ernesti of 1760, and a less important table of the readings of Clarke as compared with its own. From some of these the various readings of the margin above the footnotes have been mostly derived. Others have been taken from the margin of Ernesti or of Barnes. The digammated readings find place by themselves in an intermediate margin. I have already indicated the uncertainties which beset this question (p. xxi, xi. n. 11), and regard this portion of the work as tentative merely. From the scholia or from Eustathius is necessarily drawn all that is known of the readings preferred by the ancient critics and grammarians, while the same scholia often show the reading of the text which each scholiast followed. Where the name of such a critic etc. is followed by the designation of a Scholiast with a (,) between them, it is to be understood that the critic etc. is cited on the faith of the Schol.: where this too is followed by the name of any modern editor, it is also separated by a (,); thus on β. 321, "σπάσατ' Arist., Scholl. H. Q. R. (2), Wolf" means that the Harleian, the Ambrosian and the Florentine Scholiasts all assign the reading σπάσατ' to Aristarchus, and that Wolf adopted it. Nitzsch's commentary is cited as Ni., Faesi's and Löwe's editions are referred to as Fa. and Löw., the Oxford edition of 1800 as ed. Ox.; and the other names of editors, critics and authorities, whether ancient or modern, are designated by abbreviations which will, I think, be easily made out; the scholiasts by the letters made use of by Bekker in his edition of them. The sign [] in the margin above the footnotes marks a line or lines as disallowed by some modern critic, the sign † by some ancient one. A frequent abbreviation in the same margin,

² These letters and the others used in that margin to designate certain MSS. are the same as those used by Dindorf in his Schoka Graca in Odyss.; see Prafut, to the same. In this ed the letters are used to distinguish the MSS. of the scholia from those of the poem. Thus the Harleian MS, of the poem is cited as Harle, but its scholia as schol. H., and so of others.

"Wolf et recentt." marks the fact that his reading has been generally

adopted by recent editors.

LXXXIV. In the marginal references et al. for et alibi refers to other places in the same book of the poem last referred to; the references to books of the Iliad are made by the capitals of the Greek alphabet, those of the Odyssey by the small letters; and this has been adopted for its compendiousness, not only in the margin but generally.

The abbreviation "mar." appended in the margin to a reference there refers to the marginal references given at the passage indicated.

The Appendices are referred to in the margin under the letter and number which distinguishes them, thus App. A. 20 mar. refers to the Appendix on pervouévo on p. XXXI, and to the marginal references to be found there.

The abbreviation "cf." in the margin refers to passages of collateral interest, or introduced to illustrate the subject matter where the primary reference is to the form of the language. Where a parallel is cited with a less obvious bearing on the text, the purpose will generally be found explained in the note ad loc.

The remark et sæpius or et sæpiss. (sæpissime), accompanying a reference, indicates that the passage recurs so frequently, either in the particular book or the whole poem, as to make it inconvenient to enumerate the recurrences, while none have any special prominence. Sometimes, as on $\mathring{\eta}\mu\alpha\tau\alpha$ $\pi\acute{\alpha}\nu\tau\alpha$ β . 55, the first and the last occasion of such recurrence are given.

LXXXV. In the notes and Appendices the proper names which occur frequently have been abbreviated; as Ni. for Nitzsch, Il. for Iliad, Ody. for Odyssey, Odys. for Odysseus, Penel. for Penelopê, Telem. for Telemachus: and generally in the notes any proper names occurring in the text to which they stand subjoined will be found in an abbreviated form. The common abbreviations of grammatical terms as sing., subjunct or subj., adj., demonstr., rel., for singular, subjunctive, adjective, demonstrative, relative, (subj. also for subject where the sense is unmistakeable), proby. for probably, H. for Homer, have been freely employed.

For the sources of the few illustrations introduced, and for information concerning them, I am indebted to the Rev^d. W. Burgon, Fellow of Oriel College, Oxford (3).

The plans attached to App. F. 2 simply reflect my own notions de-

³ For the two facsimiles of MSS. see pref. p. Lxxxiv. n. 2, 3.

rived from a study of the passages to which they relate. I have not thought it worthwhile to attempt to harmonize them with the plan given in Kruse (Hellas, Atlas), Gell and Schreiber, of the ruins of the traditional domus Ulyssis in Theaki. Such a minutely realistic spirit would, in my opinion, be utterly misplaced, as regards Homeric poetry. The plans which are given make no pretence therefore to represent literal facts, but may enable the eye to guide the mind to a clearer grasp of what the Appendix means, and I hope also of what Homer meant.

LXXXVI. In two instances only have I attempted to amend the text without the authority of a MS., and in both the amount of alteration is the slightest possible. Both depend on the same principle, the easy displacement of a TE or de when elided. The places are y. 33 and δ. 665. In the first the common reading before Wolf was κρέα ἄπτων ἄλλα δ' ἔπειρον; the Florent. however has κρέα τ' ἄπτων ἄλλα τ' ἔπειρον. Wolf, adopting for δ' of the vulg. the second τ' of the Flor., gave κρέα ὅπτων ἄλλα τ' ἔπειρον. I believe the true reading to be χοέα ἄπτων τάλλα τ' ἔπειφον, see note ad loc.; but that some editor offended at the hiatus, not knowing the length of the -a in κρέα inserted τ' after it; the next step probably was that in careless copying the τἆλλα was corrupted into τ' ἄλλα, and that then another editor, finding one τ ' too many, struck out the wrong one. The δ ' is probably due to an independent corruption.

In δ. 665 the common reading, which Wolf follows, is ἐκ τόσσων δ' αέκητι. I have stated in the note ud loc. the reasons against accepting it. I suppose έκ δὲ τόσων ἀέκητι to have been the true reading. If then the τόσων acquired a δ', as the transition from τόσος to the somewhat stronger τοσόσδε is easy, a subsequent error detached the d' and made it τόσων δε, and the next editor or copyist finding

de twice in one clause, struck out the wrong one.

To each book a "summary" or argument is prefixed, and the day of the poem's action is printed at the top of every page. I ascribe but little value, however, to any such attempt to reduce the poem to a diary. It seemed worthwile making for the sake of method and connexion of parts, but must be taken as indicating a possibility only.

LXXXVII. The Appendices contain discussions of such points as seemed to require rather fuller treatment than could be extended to

them in the footnotes.

Appendix A. is chiefly grammatical, or is occupied with the forms of certain rare and difficult words, but contains also articles on the meaning of certain words or classes of words, or on the naure of the things for which they stand. They are arranged nearly in the order in which each word first occurs.

Appendix B. treats of the various terms employed by Homer for the sea, with their epithets and compounds;

Appendix C. is mythological; Appendix D. is geographical;

Appendix E. relates to the principal characters of the poem, considered in their ethical bearing upon both the Il. and the Ody.(4)

4 In the review of the characters of the Homeric poems in App. E., and in the consideration of the subject matter generally, it is convenient to speak on the assumption that the personages and the facts are real. To sustain any such theory in detail is, however, beyond the province of an editor and commentator. Nevertheless I am on the whole disposed to view the Iliadic story as enveloping a core of reality, although any attempt to restore by analysis a probable residuum of historical fact would no doubt be valueless. The state of natural conflict between rival and kindred races may probably have culminated in an invasion of the principal neighbouring dominion of Western Asia by a confederacy of the principal nation of South Eastern Europe. Thus a historical source of the many legends which perhaps united to make up the "Tale of Troy" divine" is to my mind more probable than any other. Such individual legends would probably attach themselves from the first to the chief local personages of such a confederacy. If the banded Achæan princes with their forces were absent for even a much shorter period than the traditional ten years, news of them would be eagerly looked for at home. And, as we may reasonably ascribe to the office of the ἀοιδός an antiquity at least as great as any period when such an united effort could have been possible, the probability of such metrical news bearers wandering homewards from the wars, with their imaginations glowing from the scenes which they had lately left, is sufficient to allow us to assume many historical points of departure for such legends. All the main personages in Homer are strictly anchored upon localities, to an extent, I believe, unparallelled in any similar mass of legend. The difficulty lies in assuming that where local features come out so clearly, personal traits are purely mythical; and that, in spite of the strong tendency in the human mind to associate real actors with real scenes, while all that we are told about the places, so far as we can test it, is true, all about the persons should be false. At any rate the onus probandi may fairly be left with those who make the assertion. On the other hand, assuming, as antecedently likely, the historical fact of such an expedition as engaged the flower of the Achaan race on the North Eastern shore of the Ægæan, we may assume an animus pervading the period somewhat approximating to that of the earlier crusades. That the chief princes of Argos, Mycenê and Sparta may have each had one or more αοιδοί amongst their followers, who would have brought over contemporaneous versions of their exploits and would have become sources of their transmission to posterity, even as Geoffrey Vinsauf sung the deeds of Cœur de Lion, is a supposition containing nothing unreasonAppendix F. relates to structural details, and is arranged in two parts, 1. the Homeric Galley, and 2. the Homeric Palace.

able, save to an "over strict incredulity". Even the personality of Achilles has this in favour of it, that he is ascribed to a district comparatively insignificant and locally remote from the centre of the movement assumed in the poem It is difficult to conceive why, if the poet had been in search of a purely fa bulous protagonist to his epos, he should have gone so far north as to Thessaly to find one. In a poem so teeming with marks of local interest, a prime warrior of pure fiction would probably have adorned some great centre of the Achæan name. It is clear from the Catalogue in B. 681 foll. that the poet knew locally but little of Thessaly as compared with many other regions which furnished his contingents. He names only three cities there, and each of those without a single descriptive epithet. The other names in this passage are those of regions and of races. It is easy to account for prominence of locality being here overpowered by that of individuality, if we assume the latter based upon a personal fact. I do not see how it is so easy to account for it otherwise. Homer's veracity has been impugned in various times for different reasons. We know from Chaucer that he was in the middle-age looked upon as a fabulist because he extolled the valour of the Greeks:

> One said that Omer made lies, Feyning in his poetries, And was to the Greekes favourable,

Therefore held he it but fable. (House of Fame iii. 387-90.) in short the empire of the West was then Virgil's; but, as between Greek and Greek, the selection of Phthiê for his hero's home throws upon the "fable" the suspicion of a truth; and the same may be said as regards Odysseus and Ithaca. At the same time it is a remarkable accident that the names of Hellas and Hellenes, destined in after time to such undying fame, should in this pre-historic period of their obscurity be thus closely associated with the grand typical hero of the Hellenic name and race.

οξ τ' είχον Φθίην ήδ' Έλλάδα καλλιγύναικα, Μυρμιδόνες δ' εκαλεύντο και Έλληνες και Άχσιοί, τῶν αὐ πεντήκοντα νεῶν ἡν ἀρχὸς Άχιλλεύς. Β. 683-5.

As regards the Odyssey, its beginning and its end may possibly embody historical facts — the state of anarchy in Odysseus' palace, his return, and the massacre of the intriguing nobles, — whilst all the intermediate portion may be such a train of romance and floating legend, as a great name in a dark age, once become traditional, is found to draw to and weave about itself. We may compare the Iliad in some of the foregoing respects with the romance of Charlemagne, and the Odyssey with that of Arthur, as suggested in the Essay on Carlovingian Romance, Oxford Essays, vol. 2. p. 277. The early English metrical romances of Richard Cœur de Lion and of Guy of Warwick, or Bevis of Hamptoun, might offer other parallels. I think the Homeric poems may in the same sense as these be viewed as Chansons de Geste, or the Iliad perhaps as incorporating many such. To examine, however, the analogies offered by these or by the Niebelungenlied would require a wide and careful survey of ground lying entirely beyond my present compass, and might well be made the subject of an independent work.

LXXXVIII. Four of the above A. C. D. and E. are divided into numerous articles, and for all the following table is subjoined:

Appendix A.

PAGE I. Ι. ἔννεπε.

II. 2. Epic forms in $-\omega \omega - \omega \omega$ for $-\alpha \omega$.

- 3. (1) όλοόφοων, όλόος, οὖλος ("Αρης), Γοῦλος, οὔλος, όλοφωίος, όλοφυδνὸς, όλοφύρομαι, (2) οὔλη (λάχνη), οὐλαὶ (όλαὶ), οὐλόχυται, ὅλυραι, οὐλαμὸς, οὐλοκάρηνος, ἰουλος, (3) οὖλος (ὅλος), οὖλε, οὐλή (sear).
- ΙΙΙ. 4. βουλή, άγορή.

VII. 5. πεσσοί.

- 6. (1) ἀδήσειε, ἀδηκότες. (2) ἀδινὸς, ἄδην, ἀδὴν -ένος (acorn), ἄδος, ἆτος. (3) ᾶνδάνω, άδεῖν, ήδομαι, ήδὺς, ήδονή.
- ΙΧ. 7. δουλή, δμώς, δμωή, ἔριθος, θής, οἰκεύς, 2αμίη, ἀμφίπολος, θαλαμήπολος, δρηστήρ, δρήστειρα.
- ΧΙ. 8. ποητήο, δέπας, πύπελλον, άλεισον, πισσύβιον, σπύφος.
- XIII. 9. On the use of moods by Homer.

XXIV. 10. ωδε.

- 11. (1) $\ddot{\eta}$... $\ddot{\eta}$. (2) $\ddot{\eta}$ \varepsilon ... $\ddot{\eta}$. (3) $\ddot{\eta}$... $\ddot{\eta}$ \varepsilon ... $\ddot{\eta}$ \varepsilon ... $\ddot{\eta}$ \varepsilon or $\ddot{\eta}$ \varepsilon ... $\ddot{\eta}$ \varepsilon ... $\ddot{\eta}$ or $\ddot{\eta}$ \varepsilon ... $\ddot{\epsilon}$ \varepsilon \varepsilon ... $\ddot{\eta}$... $\ddot{\epsilon}$ \varepsilon ... $\ddot{\eta}$... $\ddot{\epsilon}$ (8) ε \varepsilon \varepsilon \varepsilon ... $\ddot{\epsilon}$ \varepsilon \v
- ΧΧΥ. 12. Πύλον ημαθόεντα.

13. ἀνόπαια.

ΧΧVΙ. 14. ἔδνα, ἔεδνα.

XXVII. 15. κληΐς.

16. ἀκὴν, ἀκέων.

XXVIII. 17. (1) $\delta \tilde{\eta} \lambda o \varsigma$, $\delta \epsilon \epsilon \lambda o \varsigma$. (2) $\delta \nu \delta \iota o \varsigma$, $\delta \epsilon \iota \lambda \eta$. (3) $\epsilon \dot{\nu} \delta \epsilon \iota \epsilon \lambda o \varsigma$.

XXIX. 18. (1) ή καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης νήσου έπλ Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' ἔχοντες.

y. 170-1.

(2) έπ' ἀριστερὰ χειρὸς ἔχοντα. ε. 277

ΧΧΧ. 19. νάσσα (ναίω, νάδω).

ΧΧΧΙ. 20. γεινομένω.

21. οὐλαμὸς, νωλεμὲς, νωλεμέως.

ΧΧΧΙΙ. 22. λέγω, λέπτο.

Appendix B.

XXXIII. The Homeric use of αλς, θάλασσα, πέλαγος, πόντος.
Appendix C.

XXXVI. 1. The legend of the oxen and sheep of the sun.

PAGE XXXVI. 2. Hermes.

XXXVII. 3. Atlas.

xxxix. 4. Phoreys.

5. Τοιτογένεια.

ΧL. 6. Αὶ γὰο Ζεῦ τε πάτερ, καὶ 'Αθηναίη, καὶ "Απολλον.

XLII. 7. Proteus and Eidotheê.

XLIV. 8. Inô, Leucotheê, Cadmus.

Appendix D.

XLVI. 1. The Ethiopians.

XLVII. 2. Ogygiê.

XLVIII. 3. Sparta.

XLIX. 4. Pylus.

5. The Taphians.

L. 6. Temesê.

7. Dulichium.

LI. 8. Ephyrê.

LII. 9. Argos.

LIII. 10. Cyprus.

11. Phœnicê, Sidoniê.

LIV. 12. The Erembi.

13. Libya.

14. The Styx.

Lv. 15. Scheriê.

Appendix E.

LVII. 1. Odysseus.

LXV 2. Penelopê.

LXX. 3. Telemachus

LXXII. 4. Pallas Athenê.

LXXXIV. 5. Ægisthus.

LXXXV. 6. Antinoüs.

LXXXVII. 7. Eurymachus

LXXXVIII. 8. Menelaüs.

c. 9. Helen.

Appendix F. 1.

CVI. The Homeric Galley.

Appendix F. 2.

CXXI. The Homeric Palace.

LXXXIX. The following are the principal works referred to in the preface, notes and Appendices.

GRAMMATICAL.

Donaldson, Greek Grammar. Cited as	Donalds. Gr. Gr.
New Cratylus.	Donalds. New Crat.
Jelf, Greek Grammar.	Jelf Gr. Gr.
Buttmann, Lexilogus (Fishlake's translation).	Buttm. Lexil. or Lex.
Irregular Greek Verbs (do).	Buttm. Gr. Verbs, or Gr.
	V., or Irreg. Verbs.
Spitzner, Versuch einer kurzen Anweisung zur griechischen Prosodik.	Spitzner, Gr. Pros.
De versu heroico.	Spitzner de vers. her.
Adverbiorum quæ in $\vartheta \varepsilon \nu$ desinunt	-
usus Homericus.	Springer autoro. in occ.
Thiersch, B., Uebersicht der Homer. Formen.	Thiersch Hom. Form.
Thiersch, F., Griechische Grammatik.	Thiersch Gr. Gr.
Ahrens, Griechische Formenlehre.	Ahrens Gr. Form. or
	Griech. Formenl.
De hiatus legitimis quibusdam gene-	Ahrens de hiatu.
ribus.	
La Roche, über den Hiatus und die Elision.	La Roche de hiatu.
Crusius, Wörterbuch über die Gedichte des	Crusius.
Homeros etc.	
Curtius, Grundzüge der Griech. Etymologie.	Curtius.
Liddell and Scott, Lexicon.	Liddell and S.
Doederlein, Homerisches Glossarium.	Doed. or Doederl.
Apollonius, Homeric Lexicon.	Apollonius or Apol-
Hesychius, do. do.	Hesychius. [lon. Lex.
Etymologicon Magnum.	Etym. Mag.
Volkmann, Commentationes Epicæ.	Volkmann.
Hermann, Opuscula.	Hermann Opusc.
- de legibus quibusdam subtilioribus	Hermann etc. verbatim.
sermonis Homerici.	
Werner, de conditionalium enunciationum	
apud Homerum formis.	
Dindorf, Scholia Græca in Homeri Odysseam.	
Bekker, Scholia in Homeri Iliadem.	Schol. on A., R., etc.
MYTHOLOGICAL.	
von Nägelsbach, Homerische Theologie.	Nägelsbach or
	Nägelsb.

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Ni.

Heyne Exc. ad Il. A. etc.

Gladst.

Bek. Homer, Blätt.

Wolf Prolegg.

Payne Knight Prolegg.

Villoison Prolegg.

Villoison Anecd. Gr.

Spohn de extr. Odys.

par.

IIdo in Odys. Deor. Conc.

Lehrs.

g I have been indebted to this work in some passages, chiefly in the appendices, where the references have not been made; such are Gladst. vol. II. 86; comp. App. E. 4. (14); p. 87, comp. ibid. p. LXXIII note *** p. 113 comp. ibid. p. LXXIII 1. 7 from bott.; pp. 331-7 and 341, comp. ibid. 1. 11-16 from top; p. 426, comp. App. E. 1. (11); pp. 484-5, comp. App. E. 2, p. LXIX 1, 3-4 from top, and App. E. 9, p. CI, l. 16 from top; vol. III, p. 25, comp. note on β. 1 There may possibly be others which have escaped me, for which I hope this general acknowledgement may suffice.

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Smith.
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Fabr

Fabricius, Bibliotheca Græca. Fabricius or Fabric.
Gaisford, Poetæ Græci minores, not cited by name, but referred to
Giles, Scriptores Græci minores, under the name of the poet. Gaisford's ed. has been used; but for poets not contained in it recourse has been had to that of Giles.

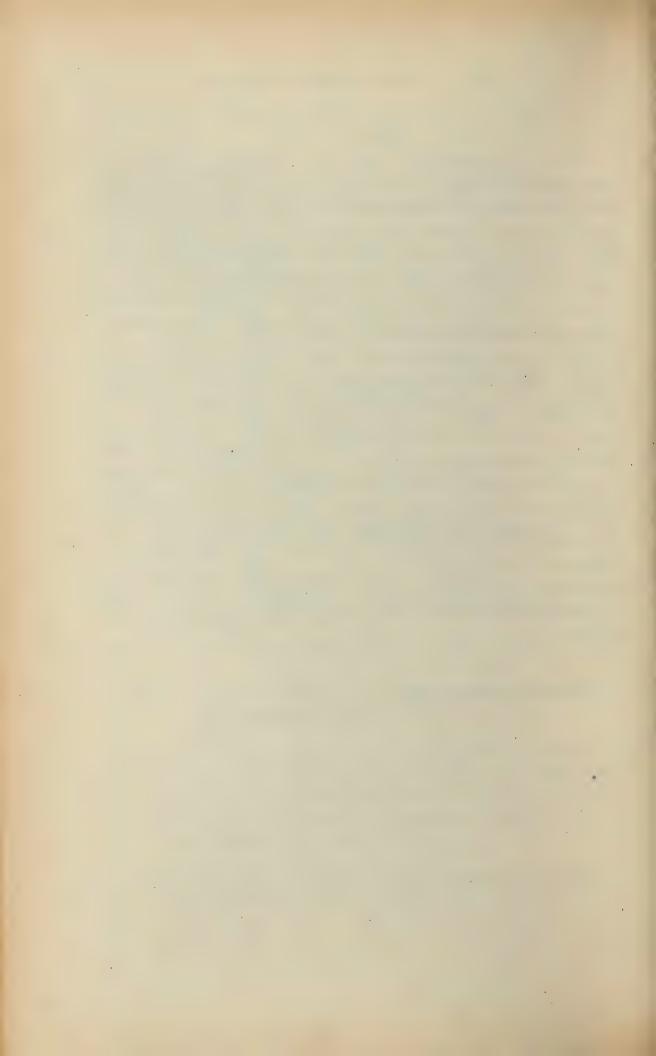
6 These have not been cited, but I wish to acknowledge a general use made of them with regard to references on the subjects of which they treat.

ON VOL. I.

XC. The present volume contains the first six books of the Odyssey; and my intention is, if life and leisure are allowed me, to complete the poem in two volumes more. I am aware that this division is possibly open to objection; and if I had been able to devote myself more entirely to the task, I should have preferred making the entire work one of two volumes. With the reasons why this course was not open to me, as they are purely personal, I need not trouble the reader. A first volume must needs bear the weight of many questions which relate to subjects spread over the whole poem, and which, when settled once, are settled once for all. The necessity of thus considering them has thrown upon the first volume a quantity of general discussion disproportionate to the nucleus of text which it contains. This, however, if the work be usefully done, will hardly be an objection to it; and I have even some hope that students of the Iliad may find in it a good deal of assistance. As regards minor imperfections it may be some extenuation, that the publisher's office is in London and the printer's at Leipzig, whilst I myself, except in vacations, have been engaged at Cheltenham. To any who undertakes the censure of these or of graver faults I may say in the words of Porson, "leniter an acerbe faciat, nihil prorsus mea refert, modo vere; aliquid forsan ipsius referat, si modo mavult cæteris lectoribus videri hoc onus suscepisse studio literas juvandi potius quam æmulum deprimendi."

Cheltenham, Novr. 22d 1865.

H. H.

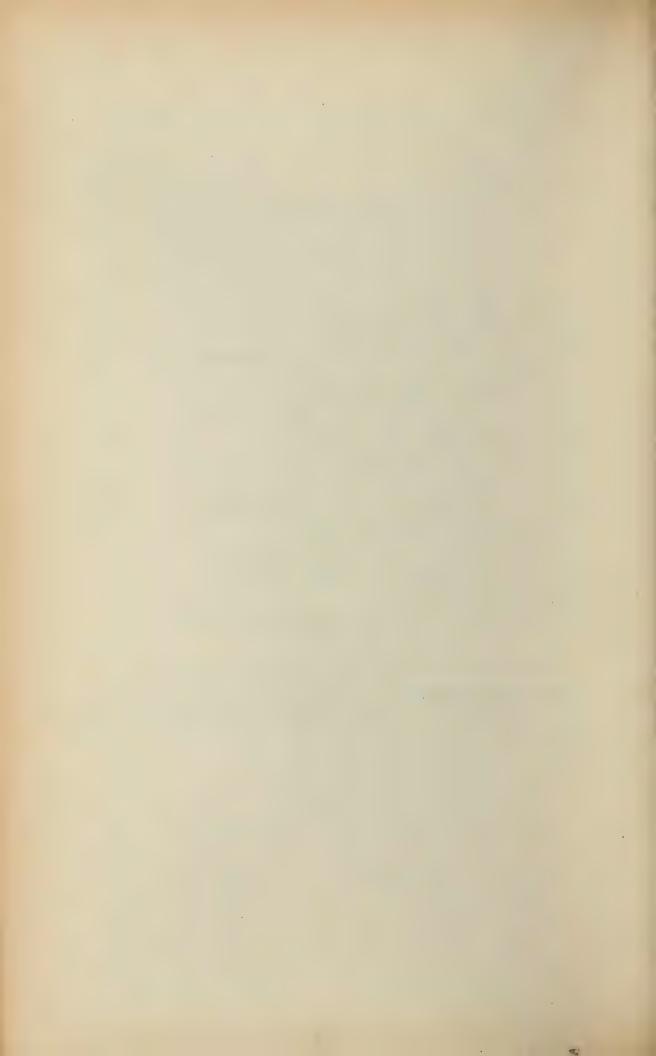


ERRATA.

- p. xxxiii l. 2 omit "had".
- p. xciv l. 4 omit "same" before book.
- p. xcvi l. I for "naure" read "nature".
- p. 20 note on α. 268-9 for "Buttman's" read "Buttmann's" and so in a few other places.
- p. XXII footnote * for "there" read "the".
- p. XXV, 12 l. 7 for epicene read "epice com.", i. e. common.
- p. XXVIII footnote. * for "scens" read "seems".
- p. LII l. 21 for "caplains" read "explains".
- p. LV 1. 32 for "Top." read "Geogr.".
- p. LXVI l. 5 from bott. for (1) read (2).
- p. LXIX l. 4 from bott. of text omit. "to" before "her".
- p. LXXIX l. 12 from bott. of text for "bad" read "had".
- p. LXXXIII note * for "from" read "form".
- p. LXXXIV 1. 16 from bott. for "become" read "became".
- p. LXXXV l. 6 from bott. after "without" omit the (,).
- p. XCIII l. 6 for "alliegance" read "allegiance".
- p. XCIV l. 14 at end omit "to".
- p. CXV l. 12 from bott. of text for "έρετμον" read "έρετμόν."
- p. CXX l. 13 for "trambles" read "brambles".

Notice omitted on p. xciv, at end of § LXXXIII of preface:

"The words in spaced type in the Greek Text are the anal sloquera. A list of such is found in Friedländer II., with which Bekker's annotatio at the end of his Odyssey, and the words marked in Crusius' Lexicon have been compared".



Ο ΔΥΣΣΕΙΑΣ Α.

SUMMARY OF BOOK I.

THE invocation and statement of the general subject, commencing from the moment when the hero is about to leave Calypso's island (1—10).

In Poseidon's absence, it is resolved in the council of Olympus, at the instance of Pallas, that the home return of Odysseus be no longer delayed on account of Poseidon's wrath by the wiles of Calypso (11-95).

Pallas hastens to descend to Ithaca, in order to further this resolve. There the suitors, a numerous body, are found besetting the palace, and wasting its substance in daily revels (96—112).

Among them Telemachus sitting, as he broods over the thought of his father's return, is surprised by the arrival of a guest, professing to be Mentes, prince of the neighbouring Taphians, but really Pallas under that disguise. He receives her in the spirit of heroic hospitality. She animates his hopes of his father's return, and suggests projects for the overthrow of the suitors' faction; as a first step to which, he is to call a council of state $(\alpha \gamma o \rho \dot{\gamma})$ and denounce their outrages, and then to depart to visit Nestor and Menelaus with the view of gaining news of his father (113-318).

The goddess departs, with a token of her true personality, and the scene of revel is pursued, the minstrel Phemius singing the hapless return of the Achæans from Troy. Penelopê overhears the strain and descends, wounded in her feelings, to be peak a change of theme. Telemachus, emboldened by the goddess' visit, reproves her interference, and rebukes the suitors, giving notice of the $\dot{\alpha}\gamma o \varrho \dot{\eta}$ for the morrow, with an intimation of his purpose in calling it (319-419).

The first day closes with the break-up of the revel and the retirement of Telemachus, attended by Euryclea, to rest (420-44).

Θεών άγορά. 'Αθηνάς παραίνεσις πρός Τηλέμαχον.

Ανδοα μοι ἔννεπε, 3 μοῦσα, πολύτοοπον, 6 ος μάλα πολλὰ 6 6 6 42 . 642 .

3. Γίδε Γάστεα.

1. pro πολλά Harl. πάντων. 3. νόμον.

In this exordium the hero is singled out characteristically; comp. that of the Iliad, where Achilles, the hero of gloomy wrath and fearful prowess, is in contrast with Odysseus, the hero of endurance and wide adventure. The latter lost all his comrades (5-9), and was still roaming and pining when his brother chiefs had ended their toils (11-12). Hence he stands per se, cf. rovo viov, 13.

1-2. ardon and rhayx9n, each leading a line, stamp the man and his wanderings as the general subject. Evνεπε, see App. A. 1. μοῦσα, the epic hard conceived himself the recipient of divine teaching, in an age when such intercourse with men, once frequent, had otherwise ceased. The muses (whose number, nine, first appears Hes. Theog. 52-60) had knowledge of all themes of . ng. as being divinely ever present. B. 484-6; of men the bard says, queis de πλέος οδον απούομεν, ούδέ τι ίδμεν, nor could the bard know more, unless taught is the muse. Hence Odys. thinks, a muse or Apollo must have taught isdidage, Demodocus in O. 488. Hence also on explanation of nal hulv, v. 10, inf. is, "till ne, that we, too, may know as you 4... In H. the song is the specialty of the muses, the lyre, that of Apollo, A. 60; 4. The notion of their teaching sciences came with those sciences - later. In II. and Hesiod they teach only facts.

πολύτο., some take this as explained by $\delta s \mu$. π . $\pi \lambda \alpha \gamma \gamma \partial \eta$, just as $\pi \alpha \tau \rho \phi \rho \sigma \eta \alpha$ in 299, by $\delta s \phi \delta \pi \alpha \tau \delta \rho \alpha$... ἔμτα following. Nor is this un-Homeric, cf. I. 124. Thus it would be $= \pi o \lambda \dot{v}$. πλαγατος, φ. 511. It would then be from τρωπάω (τ. 521), as εύρύχορος fr. χωgos. But some epithet of distinct meaning suits the exordium better: render "versatile", showing, as says a Schol., τὸ τοῦ ήθους εὐμετάβολον, in which sense Hermes is πολύτο., h. Merc. 439. Eustathius takes it passively, o δια πολλην έμπειρίαν πολύφρων, "well versed" in men and things, but this hardly differs enough from πολλών δ'... έγνω in 3. Execos, of the epithet arolinop-Dos, given only to Achilles as in prowess, and to Odys. as in counsel first; on which Cicero erroneously (see O. 77. Φ. 550 foll.) says, "Homerus non Aiacem, non Achillem, sed Ulixem appellavit πτολίπ." Cic. ad Fam. X. 13. Horace renders 1-2 (de A. P. 141-2) with no equivalent for nolvio,, his other rendering (Epist. I. ii. 19) gives, loosely, providus for it.

3-4. voov Ey., "learned all they knew." o y; by ye, an emphasis is laid on the whole action, as related to the further action of v. 6. C. F. Nügelsbach in a monograph on the Homeric ys says, "ponitur in sententiis causam rei cujuspiam continentibus"; here

a e. 444, v. 59, ψ . 345, ψ . 769. b β . 23, e. 324, 379. c Δ . 409; cf. κ . 27, χ . 416, ψ . 67. d Θ . 177, O. 104, P. 497, χ . 146. e μ . 261 foll. f Θ . 480, μ . 133 et al. et at. g a. 168, 354; cf. Z. 455, II. 836. h a. 33, 47. i cf. y. 180-92, d. 585-6. et al. k ι. 286, μ. 287, 446. 1 Ξ. 507, φ. 47 et al. m 182. n ξ. 124, v. 378. o ε. 78 et al., ι. 29-30, ψ.334-5. р д. 403, г. 155, 114, ψ. 335. q i. 32. r λ. 248, Ψ. 833, B. 551, Θ. 404, B. 50., 418. 5 Ω. 525, λ. 139, δ. 208; cf. η. 197—8. **1 B**. 290, 354, **I**. 390, **4**. 229.

πολλά δ' δ' γ' έν πόντω πάθεν άλγεα δυα κατά θυμόν, άρνύμενος ην τε ψυγην καὶ νόστον έταίρων. άλλ' οὐδ' ώς ετάρους έρρύσατο, ιέμενός περ. αύτοὶ γὰρ σφετέρησιν ἀτασθαλίησιν ὅλοντο, ο νήπιοι, δο κατά βους Τπερίονος Ήελίοιος ήσθιον· αὐτὰο δ τοῖσιν ἀφείλετο νόστιμον^ς ήμαο. [τῶν ἀμόθεν γε, θεὰ θύγατεο Διὸς, εἰπὲ καὶ ἡμῖν.] 10 ένθ' άλλοι μεν πάντες, ὅσοιὶ φύγον αἰπὺν ὅλεθοον, Ι οἴκοι ἔσαν, πόλεμόν τε πεφευγότες ήδε θάλασσαν. τὸν δ' οἶον, το νόστου κεχοημένον ήδὲ γυναικὸς, νύμφη πότνι' ἔρυκε, Καλυψώ δῖα θεάων, έν σπέσσιν γλαφυροϊσι, λιλαιομένη πόσιν είναι. άλλ' ότε δη έτος ήλθε περιπλομένων ένιαυτών, τῷ οἱ ἐπεκλώσαντος θεοὶ οἶκόνδει νέεσθαι

4. Fóv.

5. Fnv.

6. Fiéuevos. 12. Foinoi. **Fοικόνδε.**

16. Féros.

17. For

15

7. αὐτῶν Schol. K. 204.

the action of ys should have been a cause, but failed of its effect - "much 'tis true, he suffered, etc., but not even so did he rescue his comrades". πόντω, the great expanse of sea, see App. B.

5-6. αρνύμ., the notion is αντικαταλλάσσων, Schol., "staking his sufferings to win the safety of self and comrades"; ἄρνυμαι, αἴνυμαι, αἴρομαι, are akin, this verb denotes, however, rather effort than result. $\pi \varepsilon \varrho$ and $\varkappa \alpha l$ with participles mark the concessive notion with a certain emphasis; see Donalds. Gr. Gr. 548 (32); Jelf, § 697.d.; so with nouns, as θεοί πες "the very gods".

7-8. ατασ9., in H. always plur., is ascribed especially to Ægisthus, to the suitors, and, as here, to the comrades (mar.). βους, for the legend in question see App. C. 1. Some take Υπερίων as contracted from Υπεριονίων, and so patronymic; so in μ. 176 Tπεφιονίδαο is found, but the line is suspected; others better as a patronymically formed adj., as Τερπιάδης, Τεπτονίδης, Ήπυτίδης, fr. τέοπω, τέπτων, ηπύτα (Ni.). As in Ήέλιος Φαέθων, the epith. had become a cognomen.

10. This line is probably spurious: άμόθεν is unknown to epic usage, and sin's should have the f (see, however, δ. 28; A. 106), which violates the quantity of Diós: besides, the invocation of line I is feebly repeated; and the xai is weak, in spite of the explanation given above on μοῦσα. Perhaps, as Ni. suggests, the line was due to some rhapsodist, who, by και ήμεν meant himself in contra-distinction with the poet. των depends on αμόθεν, αμό-Θεν, or αμόθεν, has the same root as ούδ-αμῶς, μηδ-αμῶς.

11-3. όσοι φύγον. See mar. for who these were, as mentioned in the poem. aixvv, the notion of high, deep, steep, precipitous, sudden (i. e. of a fall), overwhelming, are transitionally connected; thus αἰψα, "suddenly"; cf. Θ. 369, αἰπὰ δέεθοα. πεφευγ. see on 18, πεφυγμένοι. κε-χοημ. "yearning for". 16. δη combined with άλλ ὅτε, as,

with αὐτὰρ ἐπὴν 293, marks that a narrative has reached a critical point, when some thing of special interest occurs. έτος (to which έπιπλομενον is epith. n. 261. §. 287) seems specially εἰς Ἰθάκην, (οὐδ' ἔνθα πεφυγμένος ἦεν ἀέθλων καὶ μετὰ οἰσι φίλοισι,) θεοὶ δ' ἐλέαιρον ἄπαντες 20 νόσφι Ποσειδάωνος, ὅ δ' ἀσπερχὲς μενέαινεν ἀντιθέφ 'Οδυσῆι πάρος ἢν γαῖαν είκεσθαι. ἀλλ' ὅ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἐόντας, Αἰθίοπας ἡ τοὶ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν, οι μὲν δυσομένου τη καὶ ἀρνειῶν έκατόμβης. ἔνθ' ὅ γε τέρπετο δαιτὶ παρήμενος οι δὲ δὴ ἄλλοι Ζηνὸς ἐνὶ μεγάροισιν 'Ολυμπίου ἀθρόοι ἦσαν. τοισι δὲ μύθων ἦρχε πατὴρ ἀνδρῶν τε θεῶν τε μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,

a ι . 455, Z. 488, X. 219. b cf. 2. 115 foll. c \varkappa . 399. d Y. 7. e X. 10. f A. 140, cf. α . 70, δ . 571, γ . 378, ξ . 247, 182, λ . 308. g η . 193, 196, δ . 545 mar. h cf. α . 50–1, B. 671–3, 871–2, Z. 396–7, Y. 371–2, X. 127–8. i.ef. γ . 251, ξ . 97, φ . 108. k X. 135, Θ . 538. l φ . 429. m δ . 74; cf. Y. 6–10. n X. 167, Ω . 163. o δ . 187–9. γ . 332, γ . 261. γ . 471.

19. Foioi.

21. Fnv.

22. μετεκείαθε nonnulli metri gratia, Schol.

23. Αίθίοπες, Schol. Z. 154.

nsed in H. of a year at the end of a series, and hence in sing. only. $\pi \epsilon \varrho \iota \pi \lambda$. render, "completing their course".

17-8. ἐπεκλ. the action of spinning, expressed by this and by ἐπινέω, is often applied to Zeus or Deity, (1) as breaking off, or continuing at will the "thread of life"; (2) of bringing to pass, as here, particular events in it. πεφυγμ. only here occurs with gen., elsewhere an acc. follows it (mar.), as πεφευγότες in 12, which means actively "having escaped"; this rather, passively, "rid or quit of", passing into a merely adjectival sense. Such Donalds. Gr. Gr. 425 (cc), calls a perf. of immediate consequence. The ἄεθλα are his contests with the suitors and rebellious Ithacans in books χ and ω.

19. οὐδ' ἔνθα...φίλοισι, a brief

19. ουθ ενθά... φιλοισι, a briet parenthesis relating to events after his return. The apodosis of άλλ ὅτε δη in 16 is shown by δ' in ο δ' ἀσπερχές, 20; "when the year came..., and all the gods were feeling for him save Poseidon, the latter (δ δ') cherished wrath, etc." και is = "although".

21—4. ἀντιθ., an epithet applied to heroes and their comrades, to the kindred of the Gods, Otus, the Cyclops and the suitors (mar.), comp. ἀντιάνειραι applied to the Amazons. πάρος, an epic equivalent for πρίν, but always followed by the infin, Jelf. Gr. Gr. § 848 obs. γ. In sense of priusquam both πρίν ... πρίν and πάρος ... πρίν are found.

Aidion., the epanalepsis keeps the word before the mind, while adding to it impressiveness, see mar. For the Æthiopians see App. D. 1. μετε-χίαθε some read -κείαθε metri causâ, but the ī is by arsis. τηλόθ' εόντας i. e. the distance was great even for a god. Homeric deities are for the most part under human limitations of time and space, only with a wider range, cf. E. 770-2, and "their faculties are no more than an improvement and extension of the human". Gladst. II, v. 349. Poseidon is got out of the way that the hero may have a fair start in book s. on his raft. He knows nothing of what goes on, even on the sea, in his absence. συσομ. Υπες., gen. of place (mar.); see on 8. The participle belongs to a mixed form of aor., dvσετο, β. 388.

25—6. ἀντιόων, a real future, σ being dropped Donalds. Gr. Gr. 331 (d). Like ἐχομαι and the like, this verb takes gen. of contact, but also accus., as including motion, in sense of going to meet. ἀντάω, the prose form, has sometimes dat. Θη continues emphatically the clause introduced by of δὲ,

as in 49 that by oc.

29. The story of the return of Agam. is given y. 255-75; and allusions to it recur so often that it forms as it were a tragic back-ground to the action of the Ody., perhaps implying a warning to the arastalian of the suitors. and

a N. 633, ε. 183, E 601, Ω. 376. b α. 7 mar.	τόν δ' 'Αγαμεμιονίδης τηλεκλυτός ἔκταν' 'Ορέστης · τοῦ ὅ γ' ἐπιμνησθεὶς ἔπε' ἀθανάτοισι μετηύδα · ('΄) πόποι οἶου δή και θεούς βροσο) κίπισσουν.	30
e e. 436 mar.	" Ε΄ πόποι, οίον δή νυ θεούς βροτοί αιτιόωνται.	
d Z. 246, I. 399.	έξ ήμέων γάο φασι κάκ' έμμεναι, οδ δε καλ αὐτολ	
е д. 534.	σφησιν δα ασθαλίησιν υπέρ μόρον άλγε' έχουσιν,	
f α. 11 mar.	ώς καὶ νῦν Αϊγισθος ὑπὲο μόρον ᾿Ατρείδαο	35
g see App. C. 2.	γημ' ἄλοχον ^α μυηστήν, τὸν δ' ἔμτανε νο στήσ αντα,	
h cf. 4. 28.	είδως αίπυν όλεθοον, έπει ποό οι είπομεν ήμεις,	
1 Z. 162.	Έρμείαν ^η πέμψαντες έΰσκοπον Άργειφόντην,	
k X. 271.	μήτ' αὐτὸν κτείνειν μήτε μνάασθαι ἄκοιτιν	
1 β. 356.	έκ γὰο 'Ορέσταο τίσις ἔσσεται 'Ατρείδαο,	40
m ef. γ. 216.	δππότ' αν ήβήση τε καὶ ης ίμείρεται αίης.h	
n α. 81, ω. 473,		
O. 31; cf. E.	ως έφαθ' Έρμείας, άλλ' οὐ φρένας Αλγίσθοιο	
756.	πειθ' άγαθά φοονέων νῦν δ' άθοόα πάντ' ἀπέτισεν."	
ο γ. 203, ε. 477,	τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις 'Αθήνη·	
λ. 181, ν. 393. p cf. σ. 371, ν.	"αι πάτεο ήμέτεοε Κοονίδη, υπατε κοειόντων,	45
421.	καλο λίηνη κεϊνός γε έοικότι κεϊται δλέθοω,	

31. Féns'. 37. Γειδώς, Γοι; προεΓείπομεν omisso of, quod tollit Hoffmannus. 41. omisso τε, έfης. 46. FEFOIROTI.

31. ἔπεα πτερόεντα προσηύδα Harl., receptâ tamen in marginem nostrâ lect. 35. ὑπέομορον Arist. 38. πέμψαντε Aristoph. et Zen.: ἡ Μασσιλιωτική, "πεμ-ψαντες Μαίας ἐρικυδέος ἀγλαὸν νίον". Schol. 41. ἡβήσειε Vind., ἡβήση τε lib.; έπιβήσεται.

mov was at first an epithet of distinctive excellence (mar.), but had become a purely conventional style as applied to a class, like our "honourable and gallant", or "learned, gentleman".

32. οἰον σή νυ, "only see how!"

olos $\delta \dot{\eta}$ is used scornfully, as here, indignantly, and admiringly (mar.). vv

marks urgency, inf. 59-62.

34-5. The double sense in the words υπέο μόρον shows that a moral element was involved in Homer's view of the "lot" of man. Men incur woes gratuitously (ὑπὲο μ.) e. g. Ægisthus did so by acting unwarrantably (vnèo

 μ .); see on ε . 436. 36-7. $\gamma \tilde{\eta} \mu'$. We should of course say, he did not marry her, for she was the wife of another man. As in Paris' case, so in Ægisthus', the wrong lay, in Homer's view, in the primary abduction (άρπαγή) of Helen, or of Clytæmn., also of course in the murder of Agam., which the guilty pair shared. See further App. E. 9, (3). Paris is called the husband (πόσις) of Helen, Γ. 427; so Hor. Carm. I. xv. 7 "tuas rumpere nuptias". εἰδως αἰ. ολ. εἰδως with neut. pl. adj. following is said of one whose mind and thoughts are bent in one direction; so ηπια, όλοφώια, αἴσιμα &c., είδως, κέδν' είδνῖα, α. 428; here it means "having a sight or clear knowledge of awful ruin"; whose? The έπει κ. τ. λ. following points to his own: he was forewarned, but reckless; έπει might, but harshly, be thrown back to 34 for its connexion. It shows why the case of Ægisthus, 35, illustrates the maxim about presumption" in 34. So, δ. 534, οὐκ presumption (of Avam. slain), "with illustrates the maxim about "men's own no knowledge of his doom".

39. μναασθαι, see App. A. 2. 40-1. ἔσσεται, the reason is here added in the oratio recta, the previous statement might be viewed as in the same by taking the infin. ατείνειν, μνάασθαι. as put for imper. Ατιρείσ. depends as object on vious. For Hermes and his epithets see App. C. 2. insigeται for -ηται subjunct, shortened epice. ώς ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ξέζοι. αλλά μοι ἀμφ' 'Οδυσῆι δαϊφρονι δαίεται ἦτορ, δυσμόρφ, ὅς δὴ δηθὰ φίλων ἄπος πήματα πάσχει το νήσφε ἐν ἀμφιρύτη, ὅθι τ' ὅμφαλός ἐστι θαλάσσης, νῆσος δενδρήεσσα, θεὰ δ' ἐν δώματα ναίει, ἀ "Ατλαντος θυγάτηρ ὀλοόφρονος, κος τε θαλάσσης πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς μακρὰς, αῖ γαῖάν τε καὶ οὐρανὸν ἀμφὶς εχουσιν.

55 τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, αἰεὶ δὲ μαλακοῖσι καὶ αίμυλίοισι λόγοισιν θέλγει, ὅπως Ἰθάκης ἐπιλήσεται ραὐτὰρ 'Οδυσσεὺς,

a x. 315, W. 494.
b d. 687, \(\xi \) 256,
o. 356, \(A \) 482, \(\xi \) 115 \(et \) at, \(\alpha \) 325.
c e. 113, \(\xi \) 40, o.
517. d E. 886.
e \(\alpha \) 198, \(\alpha \) 293, d.
556\(- \xi \) 198, \(\alpha \) 293, d.
g cf. \(x \) 308.
h \(\beta \) 340, \(\ell \) 60
i \(\alpha \) 811, \(\frac{5}{2} \) 7, \(\text{ 80} \)
k see App. A. 3.
mar.
l \(\beta \) 181, \(\xi \) 108, \(x \)
305\(-6 \), \(\lambda \) 537, \(\lambda \) 90\(-1 \), \(N \) 733
\(-4 \), \(0 \) 275.
m \(x \) 486, \(O \), 709, \(\xi \) 352, \(F \) 115, \(H \) 342.
n \(\text{ cf. } E \) 49.
o \(\delta \) 109, \(A \) 14, \(P \)
114, \(\alpha \) 270, 295
\(-6 \), \(\xi \) 85, \(\ell \), 85, \(\ell \) 65.

53. Foidev.

49. τῆλ' ἀλάληται Schol. ε. 8. 50. ώγυγίη Strabo ex 85. Schol. ex conjecturâ.

52. όλοόφρων

46. 201 λl ., this phrase, only found in conversation, conveys a tinge of indignation or even irony, comp. the Engl. "and serves him quite right". $\lambda l \eta \nu$, though here long in thes., is said to occur 10 times with l in Il., 30 times with l.

48. Buttm. Lex. 37, says δαΐφο. is used of a woman, o. 356; better refer it there to Laertes. He contrasts δαΐφο. ιπποδάμοιο of II. with δαΐφο. ποιπιλομήτην of Ody.; but the last occurs of Odys. in both (mar.). In Hes. Scut. 119 it may as well mean "skilful" as any more properly warlike quality, as it refers to managing a horse. This is probably its primary meaning, and its application to martial persons, as skilled in their special province, merely secondary; comp. "notable", as applied to a woman whom H. would call έφη είδυῖα.

49. δυσμ., observe what emphasis an adj. gains when standing first of a verse, next before a pause, its subst. having preceded; so often νηπιος, σχέτλιος, &c. απο, "far from", so is το.

yord a special and emphatic value, thus of the is "the particular person who" (Donalds. Gr. Gr. 245 b). This is fur-

ther illustrated by the Attic use of ωστε, olós τε; the latter = "just such a person as to". νῆσος, epanalepsis, see on 23, with case varied by attraction of ὅμφαλος preceding. "Ατλαν. κ.τ.λ. see App. C. 3. Hesiod. Theog. 359 makes her the daughter of Oceanus and Tethys. βένθεα is akin to βάθος as πένθος to πάθος. Θέ and τε conjoined make a clause appear at once contrasted and coordinated with another, here with ος τε... οἰδεν previous. (mar.). ἀμφὶς, this prep. signifies (1) "on either side", (2) "asunder, or away from", (3) "between"; (3) is the converse of (1), being the relation of a mean to extremes, (1) that of extremes to a mean; see mar.

that of extremes to a mean; see mar.

57. θέλγει, cf. (Ζεὺς) Αχαιῶν θε.

νόον, Μ. 254-5 "was sapping their courage". For a specimen of the αἰμύλιοι
λόγοι see Calypso's words ε. 206-10,
where the tone is that of wheedling a
strong mind to weak compliance. ἐπιλ.

Ni. says, not subjunct. shortened epicè

a doubtful statement, as that mood
with ὅπως, to express an effect, is more
frequent than the fut. Yet a clear example of fut. is Λ. 136 ἄρσαντες κατά θνμὸν ὅπως ἀντάξιον ἔσται, see also Jelf
ώτ, ώτ. 1 812. 1. 2. and Πονας Εντατ.

111. αd Π. Λ. 251, 67; . For Ἰθαχης, gen.
with ἐπιλήσεται, see on λαθοίμην, 6ς.

a x. 99, 149; cf. 30. b B. 702, H. 748. c cf. η. 224. d a. 347, Ω. 33-4. c Θ. 201-3. f H. 272. g γ. 5, δ. 473, ε. 102, η. 191; cf. α. 66. h A. 414. i τ. 407, Σ. 292. k ε. 22, τ. 492, ψ. 70, γ. 230, φ. 168, Ξ. 33. l x. 328, I. 409. m K. 243. n t. 97, λ 554, 9. 93. o P. 279, δ. 190, ρ. 388, τ. 326. p β. 88, 116, 9. 44, ξ. 433. q. Φ. 267. r δ. 378, 479, η. 109, λ. 133, μ. 344, ψ. 290. s 9. 322, N. 43, γ. 34. t δ. 543, T. 68. u N. 660, H. 546, A. 429. v t. 516, 9. 64. w cf. δ. 11, Γ. 123-4. w Cf. δ. 11, Γ. 123-4. w Cf. δ. 271, 9. 354, t. 28. g. 27. bb α. 15 mar. cc ε. 366, η. 56, 271, 9. 354, t. 28. g. λ. 252, γ. 146, 159. dd cf. β. 212, 252, γ. 332, 475.

ίέμενος καὶ καπνὸν^a ἀποθρώσκοντα^b νοῆσαι ης γαίης, δανέειν Ιμείρεται. οὐδέ νυ^d σοί περ^e έντρέπεται φίλον ήτορ, 'Ολύμπιε. οὔ νύ τ' 'Οδυσσεύς 60 Αργείων παρά νηυσί γαρίζετο ίερα δέζων σ Τροίη ἐν εὐρείη; τί νύ οι τόσον ἀδύσαο, Ζεῦ:" την δ' ἀπαμειβόμενος προςέφη νεφεληγερέτα Ζευς: "τέχνον έμον, ποιόν σε έπος φύγεν έρχος οδόντων: πως αν επειτ' 'Οδυσηος έγω θείοιο λαθοίμην," 65 ος περίο μεν νόον έστι βροτών, περίο δ' ίρα θεοίσιν άθανάτοισιν⁴ έδωκε, τοὶ ούρανὸν εύρυν έγουσιν: άλλὰ Ποσειδάων⁸ γαιήοχος ἀσκελες^t αλεί Κύκλωπος κεχόλωται, " ου όφθαλμου άλάωσεν, αντίθεον Πολύφημον, " δου κράτος έστι μέγιστον ' 70 πασιν Κυκλώπεσσι Θόωσα δέ α μιν τέκε Νύμφη, Φόρχυνος θυγάτης άλὸς άτουγέτοιο μέδουτος, έν σπέσσι^{bb} γλαφυροῖσι Ποσειδάωνι μιγεῖσα. έκ τοῦ δὴ 'Οδυσῆα Ποσειδάων ες ένοσίχθων ού τι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αίης. 75 άλλ' ἄγεθ'dd, ήμεῖς οἵδε περιφραζώμεθα πάντες

58. Γιέμενος.

59. Fñs.

62. For.

64. Εέπος.

60. οννεκ' (pro ον νν τ'): τ' esse τοι monebat Herm. 70. ἔσκε Schol. 72. μέδοντι Aristoph. 76. ἀδε.

58. zanvòv anos. voñ. Löwe compares Ov. E ponto I. iii, 33 optat Fumum de patriis posse videre focis, doubtless an imitation of this.

59. $\pi \varepsilon \varrho$ implies that, "although another's heart would relent at such woe, thine does not"; so δ . 729, where see note.

60-5. Hermann considers τ' in ου νυ τ' as τοι. ωδυσ. playing on the name Οδύσσ. in 57 and 60 (mar.). Ερχ. όδοντ. The image is that of the palisades (στανροί, ξ. 11), by driving in which a fence (Ερχος) was made, and to which the teeth are likened. Others, not so well, think the lips, as an outer fence round the teeth (οδόντ. gen. objective), intended by Ερχος. λαθοίμ. This verb, when mid, takes gen., cf. ἐπι-

λήσεται 57, when act., accus. (mar.); so μνώομαι, epic for μνάομαι, δ. 106, in sense its opposite, takes gen., rarely accus., as ξ. 168-9.

69-77. Kύχλ., gen. of source whence wrath proceeds, Donalds. Gr. Gr. 447. Πολύφ. is by inverse attraction drawn to the rel. clause, Jelf Gr. Gr. 824. ii. 4; see mar. πάσιν, "amongst all". σέ μιν κ. τ. λ. this clause apparently involves a πρωθύστερον, but δέ is emphatic and nearly = γάρ; it was not so much his prowess as his being the god's own son, which infuriated the latter, as shown by ἐκ τοῦ following, "in consequence of this". A var. lect. μέδοντι refers this word, not so well, to Ποσειδάωνι in 73. πλάζει δ' ἀπὸ in tmesis (mar.). ἔλθησι, the old form in μι, -ωμι, -ησθα, -ησι(ν), is prevalent

νόστον, οπως ελθησι. Ποσειδάων δε μεθήσει^b ου χόλου ου μεν γάο τι δυνήσεται αντία πάντων άθανάτων ἀέκητι^α θεων ἐριδαινέμεν οίος."

80 του δ' ήμείβετ' έπειτα θεά γλαυκώπις Αθήνη. " ω πάτεο ήμετερε Κοονίδη, υπατε ποειόντων, εί μεν δή νῦν τοῦτο φίλον μαχάρεσσι θεοῖσιν, νοστήσαι Όδυσηα δαίφοονας δυδεή δόμονδε, Έρμείαν μεν έπειτα διάπτορον Αργειφόντην

85 νήσον ές 'Ωγυγίην' ότρύνομεν, όφρα τάχιστα νύμφη έϋπλοκάμω είπη νημερτέα βουλήν, νόστον 'Οδυσσῆος ταλασίφοονος", ώς κε νέηται. αυτάρη έγων Ίθακην έσελεύσομαι, ὄφοα οί υίὸν μαλλον έποτούνω, καί οί μένος έν φοεσί θείω,

90 είς άγορηνο καλέσαντα κάρη κομόωντας 'Αχαιούς πασι μυηστή οεσσιν απειπέμεν, τος τε οί αίεί μηλ' άδιναι σφάζουσι καὶ είλίποδας έλικας βούς.s πέμψω δ' ές Σπαρτην τε καί ες Πυλον" ημαθύεντα, νόστον πευσόμενον πατρός φίλου, ήν που ἀκούση,

95 ηδ' ΐνα μιν κλέος έσθλον εν ανθοώποισιν έχησιν." ως είπουσ' ύπὸ ποσσίν έδήσατο καλά πέδιλα,

a α. 87, δ. 470.

b cf. φ. 377, 126
c A. 230, σ. 377.

d M. 8, O. 720.

e α. 45 mar.

f J. 831.

g a. 48 mar.

h II. 445.

i see App. C. 2. mar. k see App. D.2.mar.

l a. 29-30.

m γ. 84, A. 466; cf. N. 300.

n Q. 52.

ь Ф. 145.

P A. 54, T. 34.

q A. 515, I. 309, 431, π. 340.

r δ. 320, 721, η. 274, κ. 413, π. 216, τ. 516, γ. 326. B. 87, 469, Π. 481.

s t. 46, I. 462, 4.

t β. 214 -5, α. 284

u λ. 257, B. 77, β. 308, A. 252.

v β. 264, α. 281.

w I. 415.

x a. 44-6, Ω. 340 -2.

78. For. 79. α ξέκητι. 83. Forde. 86. Γείπη. 88. 89. 91. Foi. μνηστήρεσο απο Εειπέμεν 92. Félinas. 96. Εειπουσ'.

80. τον δ' αυτε προσέειπε. 85. έν τη κατ 'Αντίμαχον "ώγυλίην" γράφεται. Schol. 87. κεν ΐκηται. 88. Ίθάκηνδ'; έπελεύσομαι et διελεύσομαι. 89. δήσω. 93. ήμαδόεσσαν; post v. 93 codd. Ambros. Harlej. Vind. κείδεν δε Κρήτηνδε παρ 'Ιδομενηα άνακτα. 95. pro έλησιν Rhian. λάβησιν.

in the subj. mood sing., Donalds. Gr. Gr. 331. 3. f. Ahrens Griech. Formenl. § 49. D. Anm. 2.

78-80. One thought is here engrafted on another; "he will not be able (1) to strive alone against all" and (2) "to strive invitis dis" πανrwv, like allov 132, is inclusive, where the thought is really exclusive, = "all the other"; see also p. 401-2.

82-7. vvv emphatic, as showing that what before was doubtful now was fixed: to this επειτα, ef. 84, is retrospective, "that being settled". Έρμ. see App. C. 2. διακτ., Buttm. Lex. 40, regards "runner" as the original sense, tracing it fr. δίω, διώκω (i. q. διακω, διήκω, with analogy of θώκος. Danos, Louwya byyvvui, &c.) and rejecting διάγω. The later view of Hermes as ψυχόπομπος suggested the etymol. from διάγω meaning transveho. 'Ωγυγ., see App. D. 2. οτρύνο., epic for -where, as 41, q. v. vootos and veonal are specially used of returning home (mar.). ταλασίφ., another form is ταλάφοων (mar.).

88-98. of Odys., 88, and of Telem., 89, are both datives of special reference; so is of in 91. Refer xalfσαντα in 90 to vioν in 88. απειπ., "warn off", from acting as in 92; elsewhere (mar.) = "refuse, renounce"; also "report (a message) in answer". adıra, see App. A. 6, (2). Σπάο. κ. τ. λ., see App. D. 3. ημαθ., see App. A. 12. φέρον, imperi., of her habitual movement; her actual flight begins in 102.

100

105

709, K. 27, a 0. 703, A. 27, 5. 308. b σ. 79, ρ. 386, 418, H. 446. c β. 148, J. 839, M. 207, H. 149. d K. 135, Ξ. 12, O. 482, T. 338. e Θ. 390-1. f y. 135. S ω. 487, A. 71, H. 19, X. 187, Ω. 121, A. 41, h β. 239, θ. 555, i see App. F. 2. (Ξ). mar. k β. 10. l P. 73. m α. 181, 419, ξ 452, ο. 427; cf α. 417. n I. 189. o A. 321, 334. p J. 38, 23; cf. λ . 255.

αμβρύσια γρύσεια, τά μιν φέρον ήμεν έφ' ύγρην ηδ' έπ' ἀπείρουα γαταν άμα πνοιης ἀνέμοιο. είλετο δ' άλκιμον έγχος, ακαχμένον όξει χαλκώ, βριθύ μέγα σπιβαρον, τῷ δάμνησι στίχας ἀνδρῶν ήρωων, τοϊσίν τε κοτέσσεται όβριμοπάτρη. [] βης δε κατ' Οὐλύμποιο καρήνων ἀΐξασα, στη δ' Ίθάκης ένὶ δήμφι έπὶ προθύροις 'Όδυσηος, ούδοῦ ἐπ' αὐλείου, παλάμη δ' ἔχε χάλκεον ἔγχος, είδομένη ξείνω, Ταφίων ήγήτοοι Μέντη. εὖοε δ' ἄρα μνηστῆρας ἀγήνορας. οἱ μὲν ἔπειτα πεσσοῖσι προπάροιθε θυράων θυμόν^η ἔτερπον, ήμενοι έν φινοῖσι βοῶν, οθς ἔκτανον αὐτοί· κήουκες° δ' αὐτοῖσι καὶ ότρηροὶ θεράποντες^p

105. Γειδομένη.

101. ομβοιμοπάτοη Bek.

109. αὐ τοῖσι Nicias.

ύγρην, "watery", i. e. surface; so χέρσος, ηπειρος, really adj. but taken as nouns; so Cowper, Time piece, 55-6, "When did the waves so haughtily o'erleap Their ancient barriers, deluging the dry?" aua, simul, i. e. "as swiftly as".

97-101. These verses are wrongly inserted here by some copyist from the Il. (mar.). There they suit the sequel, which relates Pallas' taking the field in propriâ personâ; not so here. Further, the ἔγχος recurs in 104, as part of the disguise suited to the εἴδωλον

adopted by Pallas.

101-5. $\delta\beta\rho\iota\mu\sigma\pi$. On this epithet see App. E. 4, (14). βοι-, of arbitrary length, is probably the root of ὄβοιμος; so in βοίθω, βοϊάοην, Βοϊάοεων, who is called Όβοιας ευς in Hes. Theog. 734. δημω means (mar.) (1) region, as here, (2) soil, (3) people. For προθύροις and οὐδοῦ αὐλείου, see App. F. 2. (5). Ταφίων, see App. D. 5.

106. In Éxerca a transition takes place from the progress of Pallas, to the course of events in the pa-

107. πεσσ., a game resembling our draughts or chess; see App. A. 5.

109. κήρυκες in τ. 135 are reckoned δημιόεργοι, i. e. persons who had functions to discharge in which the people were interested, a class which also includes in ϱ . 383-5 the seer, the sur-

geon, the artisan, and the minstrel.
The bulk of the people found their έργα in agriculture, each tilling his own field, but the above pursuits were useful to all. The nhové seems to have been personally attached to the man of high rank. To a king they were "his only immediate agents. They conveyed his orders; they assisted him in the assembly, in sacrifice, and in ban-quets. They appear to be the only executive officers that are found in Homer." Gladst. III. 1. 69. But of course their functions were limited by the station of their immediate chief. In the Ody. they are not, except Medon (see π. 252, χ. 357-8), of the household of Odys. The office of Φεράπων, a sort of lower comrade, with a mixture of inferiority with equality which may be compared to the Scottish "Henchman", was one of high honour. Patroclus is the great embodiment of the idea. In the II. we trace in Eurybates, B. 183-4, a Deo. to Odys. He himself, in the Ody., in disguise, speaks of πῆρνξ Εὐονβ., "whom he regarded above all his comrades, as his sentiments were in unison with his own" (τ . 244-8). And indeed the $\kappa \tilde{\eta} \varrho v \xi$ and $\vartheta \varepsilon \varrho$. might be united in the same person. In a borrowed sense kings and warriors are θεράποντες 'Aoη̃os, Διὸς, &c.
109—12. While this was going on

within the palace (comp. 126, 144);

110 οἱ μὲν ἄρ' οἶνονα ἔμισγον ἐνὶ κοητήρσι καὶ ὕδωρ, οῦ δ' αὖτε σπόγγοισιο πολυτρήτοισι τραπέζας νίζον καὶ πρότιθεν, τοὶ δὲ κρέα πολλὰ δατεῦντο. τὴν δὲ πολὺ πρῶτος ἴδε Τηλέμαχος θεοειδής ἡστο γὰρ ἐν μνηστῆρσι φίλον τετιημένος ἤτορ, 115 ὀσσόμενος πατέρ' ἐσθλὸν ἐνὶ φρεσὶν, εἴ ποθεν ἐλθῶν μνηστήρων τῶν μὲν σκέδασιν κατὰ δώματα θείη, τιμὴν δ' αὐτὸς ἔχοι καὶ κτήμασιν οἶσιν ἀνάσσοι. τὰ φρονέων, μνηστῆρσι μεθήμενος, εἴσιδ' Αθήνην, ρἤ δ' ἐθὺς προθύροιο, νεμεσσήθηκ δ' ἐνὶ θυμῷὶ 120 ξεῖνον δηθὰ θύρησιν ἐφεστάμεν · ἐγγύθιπ δὲ στὰς χεῖρ' ελε δεξιτερήν, καὶ ἐδέξατο χάλκεον ἔγχος,

καί μιν φωνήσας έπεα πτερόεντα προσηύδα.

a F. 269-70. b χ . 439, 453, v. 151, χ . 439, 453, v. 151, χ . 414. c o. 140, Θ . 550; cf. Ψ . 121. d σ 153. A. 556; Θ . 447, I. 13. c v. 81, A. 105, Ξ . 17, β . 152, ϵ . 359, η . 31. f v. 225. g H. 461. ω . 497, ω . 40533, β . 118-9. h Z. 193-5, Δ . 495, M. 310-11; cf. λ . 185, ζ . 293, ϵ . 335. i ρ . 325, Θ . 322, M. 105. k N. 122, Z. 351, P. 254. m cf. K. 251. n χ . 35, H. 108, Ξ . 137.

110 μεν Γοινον. 113. Γίδε θεο Γειδής. 117. Γοισι Γανάσσοι. 118. έσ Γιδ'. 122 Γέπεα.

121. δεξιτερή.

the suitors were without. The Homeric narrative does not carry on two sets of actions as contemporaneous. Thus here the parts which describe the banquet are divorced from their real sequel by the reception of Mentes (Pallas) by Telem. The real continuation of 112 is 144. This is betrayed by ἔκτοθεν ἄλλων μνηστήρων, α. 132, which shows that the suitors were then coming or come in. Each guest ordinarily had a table to himself, but in δ. 54 two share a table; so in ρ. 334 Eumæus takes his place and eats at Telemachus' table. The division of the viands (δατεύντο) was the last thing done before the feast, as in 146, commenced; see σ. 140, ρ. 331. We may compare with δατέσμαι δάω δάις, πατέσμαι πάσσασαι, χατέω χάος.

115. οσσομενος...ένὶ φρ., "mentally regarding, wishfully brooding over"; comp. the Lat. opto akin to σσσομαι. Fixedness of regard, seems the most general idea of οσσόμ., especially when compounded with προς; the mind realizing the image by dwelling on it. Thus with κακὸν, ὅλεθρον, &c., "foreboding" is the sense. Hamlet's words, "In my mind's eye, Horatio", Act I, &c. 11, are an obvious parallel.

emphatically repeating the noun (see mar.), takes the latter's place in construction, introducing the contrast with

αὐτὸς in 117. The noun far more commonly follows the pronoun, as in 125 and in A. 488—9, αὐτὰρ ο μήνιε...διογενής Πηλέος νίὸς, until, when it follows immediately, the pronoun lapses into the force of the article, as in ο νέονν ο νεοκιὸς Α. 33. 35

γέρων, ὁ γεραιὸς, A. 33, 35.
117-23. τιμην, "his due", including the yégas, or substantial part of royalty. So Achilles, in the Shades, enquires about Peleus, η ἔτ΄ ἔχει τιμην ... μετὰ Μυομιδόνεσσιν (mar.). νεμεσσήθη, "felt ashamed", because he represented the host; the feeling is sometimes expressed by $\alpha l \delta \tilde{\omega}$ nalvément; comp. Os $\tilde{\eta} \delta \eta$ rément to nearly = remended $\eta \delta \tilde{\omega}$ aloge $\delta \tilde{\omega}$ and $\delta \tilde{\omega}$ and $\delta \tilde{\omega}$ are $\delta \tilde{\omega}$ and $\delta \tilde{\omega}$ are decomposite and $\delta \tilde{\omega}$ are decomposite as $\delta \tilde{\omega}$. either gen. or dat., as does έγγύθεν. φιλησεαι, with pass. force, "shalt be well treated", used specially of hospitable entertainment. So Menel., N. 627, upbraids the Trojans; "ye carried off my wife, έπει φιλέεσθε παρ' αυτη; and so the active, of he quinty, "who may entertain", o. 29. Observe the hospitable rule, to supply the guest's wants first, and then enquire his errand. So Nestor, y. 69-70, when his guests are sated, says, "now it is more seemly to enquire who our guests are". Comp. also the reception of Telem. by Menel., and subsequent conversation, 8. 60-4, 117-39.

a o. 281.
b A. 464, Φ. 76, Ω. 642.
c β. 159, λ. 507, ν. 191, P. 200.
d ρ. 29, O. 126.
e ψ. 90; cf. Φ. 66, ...
i δ. 51; cf. α. 145. γ. 389.
i κ. 353, Φ. 441, Σ. 352, Ψ. 254.
k κ. 315, 367, Σ. 390.
l X. 314, Ξ. 240, Σ. 390.
l X. 314, Ξ. 240, Σ. 390.
m Φ. 436, A. 536, Ξ. 238, Ω. 597, ρ. 86, δ. 136, π. 281, I. 489, T. 307, Σ. 281, Φ. 70, E. 203, N. 315, T. 423, ε. 290.
o δ. 52-8, η. 172-6, κ. 368-72, ο. 135-9, ρ. 91, -5; cf. γ. 440-1.
p I. 123, Ψ. 259, 267, μ. 237, ν. 13, Φ. 362.
q 0. 333, 447, χ. 74. r ρ. 259, ε. 345, γ. 479, η. 166, Φ. 449, ρ. 495.

"χαίοε, ξείνε, παρ' άμμι φιλήσεαι· αντάρ επειτα δείπνου πασσάμενος μυθήσεαι όττεό σε χρή." ώς είπων ήγειθ', ή δ' Εσπετο Παλλάς 'Αθήνη. 125 οί δ' ότε δή ό' έντοσθεν έσαν δόμου ύψηλοΐο, έγχος μέν ο' έστησε φέρων πρός μίονα μακρήν δουροδόκης έντοσθεν ευξόου, ένθα περ άλλα έγχε' 'Οδυσσῆος ταλασίφοονος είστατο πολλά, αὐτὴν δ' ἐς θρόνον εἶσεν ἄγων, ὑπὸ λῖτα πετάσσας, 130 καλὸν δαιδάλεον · νπὸ δὲ θοῆνυς ποσίν ἦεν. παο δ' αὐτὸς κλισμὸν θέτο ποικίλον, ἔκτοθεν άλλων μνηστήρων, μη ξείνος ανιηθείς όρυμανδω δείπνω άδήσειεν, υπερφιάλοισι μετελθών, ήδ' ϊνα μιν περί πατρός ἀποιχομένοιο ἔροιτο. 135 χέονιβαο δ' ἀμφίπολος προχόφ ἐπέχευε φέρουσα καλή χουσείη ύπεο ἀργυρέοιο λέβητος, ν νίψασθαι παρά δὲ ξεστήν ἐτάνυσσε τράπεζαν.٩ σῖτον δ' αἰδοίη ταμίη παρέθηκε φέρουσα,

134. Γαδήσειεν.

124. μυθήσεο. 127. μαπρόν. 134. Vind. ἀηδήσειεν et ἀηδίσσειεν, alii ἀδδήσειεν.

124. πασσάμ., only this aor. and the pluperf. πεπάσμην are found in H.

131—2. καλὸν δαιδ., refer these to θρόνον (mar.). κλισμόν, having set a θρόνος for the guest, he sets a κλισμός for himself; so Helen in her palace sits on a κλ., and so Herê and l'allas in Olympus Θ. 436, while Zeus on a θρ. A. 536. Probably the θρ. was the seat of dignity, "throne". Herê promises to give a "throne", as

a reward to the Sleep-god, Ξ. 238, and has herself the epithet χουσόθουνος. Women or younger persons use a κλισμός, but the distinction, especially in the camp-life of the II., is not rigidly observed. Either might be used with a θοῆνυς. Athenœus says (V. 4.), the θο. was for mere sitting, the κλ. for reclining; but of reclining, save in bed, H. has no trace; nay, κλισμῶ κεκλιμένη is used, ρ. 96-7, to further describe the attitude of ἔξε. ἄλλων, like πάντων, γ9, where see note; comp. ξ. 84, ἄμα τῆγε καὶ ἀμφίπολοι κίον ἄλλαι.

134. ἀδήσειεν, see App. A. 6, (2).
137—9. λέβητ., "wash-basin". The utensil was also used to heat water. It appears thus in simile to illustrate Charybdis boiling with surge, and the waters of Xanthus bubbling in the flames of Hephæstus. In an enumeration of presents it often occurs in conjunction with the "tripod", which was not, however, a mere stand for the λέβης, but included a containing vessel; see Ψ. 264. For the ταμίη see App. A. 7 (4).

140 [είδατα πόλλ' ἐπιθεῖσα, χαριζομένη παρεόντων. δαιτρός δε πρειών πίνανας παρέθηνεν άείρας παντοίων, παρά δέ σφι τίθει χρύσεια πύπελλα. κῆουξα δ' αὐτοῖσιν θάμ' ἐπώχετο οἰνοχοεύων. ές δ' ήλθον μνηστήρες άγήνορες. οδ μεν επειτα

145 έξείης έζουτο κατά κλισμούς τε θρόνους τε, τοῖσι δὲ κήρυκες μὲν ΰδωρε ἐπὶ χεῖρας ἔχευαν, σῖτον δὲ δμωαὶ παρενήνεον ἐν κανέοισιν, κουροι^h δε κρητήρας έπεστέψαντο ποτοίο. οϊ δ' έπ' ονείαθ' έτοιμα προκείμενα χειρας ιαλλον.

150 αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο μνηστήρες, τοίσιν μεν ένὶ φρεσίν άλλα μεμήλειν, μολπή! τ' όρχηστύς τε τὰ γάρ τ' ἀναθήματα δαιτός. μηουξιι δ' έν γεροίν κίθαριν περικαλλέα θηκεν Φημίω, ός δο ή είδε παρά μνηστηρσιν ανάγκη. 155 ή τοι ο φορμίζων ανεβάλλετο καλον αείδειν,

a 1. 84, µ, 252; cf. E. 369.

b g. 331.

c x. 357, T. 248. d d. 677, π. 252.

e α. 132 mar.

f γ. 339-40, φ. 270 -1, I. 174-5.

g S. 213, I. 270. h A. 470.

i @. 232.

k J. 67, 218, a. 200. 9. 71, 484, £. 453.

ο. 142. π. 54, φ. 98, v. 256, I. 91

-2, 221-2, Ω . 627 - 8.

l φ. 430; cf. q. 271, J. 99.

m 9.67-9, 105-7, 256 - 7.

n x. 330-1, 356, α. 337.

o 9. 266, p. 262-3.

141. Fοινοχοεύων.

140 delet Nitzschius probante Herm. 142. τίθη. Dubium ex n. 355 an legendum sit κάνεια; tum fortasse 141 cum 142 permutandus. post 146 nonnulli codd. 149 habent, tum νώμησαν δ' ἄρα πᾶσιν ἐπαρξάμενοι δεπάεσσιν, tum 147, 148, 150. Harlej. illi νωμησαν—, post 148 posito, subjungit 147 et 149.

She had general charge of the bread (σίτος), and the eatables (είδατα) generally except fleshmeat. Each guest had a table laid (έτάνυσσε) for him.

140-3. Verse 140 is probably borrowed from n. 176, where it belongs properly; see note there. είδατα is also used for "bait" of fish, and sing. είδαρ (mar.) for "fodder" for horses. It is objected to vv. 141-2 (rejected by Bek. here and at 8. 57) that the flesh (112) appears to have been already distributed; but see on 109-12. It does not, at any rate, appear that the guest had been served, and his table was only just set. The daireds has no business with the xunskla. This, however, need condemn 141 only; but see the emendation suggested in the lower margin. For zvitella see App. A. 8. The znove is Medon (mar.).

146 - 8. vd. ext xeleas, a phrase of Holy Writ is here parallelled, 2 Kings ill. 11. έπεστέψ., "crowned", t. e. "filled brim-full" of wine. The vina coronant of Virg. Ain. I. 724 (comp. III. 525), as meaning crowning with t

chaplet, perhaps arose from a mistake

in the sense here. Butt. Lex. 50.
152. ἀναθήμ., "embellishments", properly used of offerings to deck a shrine. Comp. Hor. Od. III. x1. 6, of the lyre, divitum mensis et amica templis. (Ni.)

154. Φημίω, called Τερπιάδης (mar.). He is spared in the μνηστηροφονία on this plea of having acted "under constraint". The name, like Phronius, Noemon β. 386, also Aglaia and Charops, B. 672, belong to the class of names made up to suit character or circumstances. Similar are the Phaacian princes' names, &. 111-9. and Ni. on \$6, 386, says that Hermann contended for an extension of the same principle to first - class personages. There is no doubt of its being general with subordinate ones.

155. n tot, in discourse these par ticles add strong asseveration, emphatic' statement, or hearty assent; µèv, vv, or yap is sometimes put between them. aveβuλλ., sounded or "struck up" a prelude; this was done by touching a few notes first on the popule, whence

a d. 70, p. 592. b J. 248, F. 54. e a. 280, £. 377, 417, a. 377, β. 142. d l. 221, w. 72, 76, H. 347, F. 253, e F. 328, A. 174; cf. A. 395. f £. 135-6, w. 290 -2. g a. 235, f. 351, d. 832, £. 70, 90. h l. 361. i t. 303, Ø. 133. k. Z. 412. l a. 188, 204, e. 221, µ. 348-9; cf. e. 471, η. 204, £. 374, π. 98, 116. m σ. 135, z. 414, A. 45. n a. 9 mar. o a. 206, 224 et al. p £. 187-90, Ø. 150; cf. γ. 71, d. 138, J. 550.

αὐτὰο Τηλέμαχος προσέφη γλαυκῶπιν 'Αθήνην, άγχια σχών κεφαλήν, ΐνα μή πευθοίαθ' οι άλλοι. " ξείνε φίλ', ή καί μοι νεμεσήσεαι όττι κεν είπω; τούτοισιν μέν ταῦτα μέλει, κίθαρις καὶ ἀοιδή, δεί', ε έπεὶ άλλότοιον βίστον νήποινον έδουσιν, 160 ἀνέρος οὖ δή που λεύκ' ἀ όστέα πύθεται ὅμβοφ κείμεν' έπ' ήπείοου, η είν άλι κυμα κυλίνδει. εί κετνόνε γ' Ίθακηνδε ίδοίατο νοστήσαντα, h πάντες η' ἀρησαίατ' έλαφρότεροι πόδας είναι η άφνειότεροι χουσοϊό τε έσθητός τε. 165 νῦν δ' δ μεν ως ἀπόλωλει κακὸν μόρον, οὐδέ τις ήμιν θαλπωρή, εί πέρ τις ἐπιχθονίων ἀνθρώπων φησιν έλεύσεσθαι τοῦ δ' ἄλετοι νόστιμον ημαο. άλλ' άγε μοι τόδε είπε και άτρεκέως κατάλεξον. τὶς πόθεν εἶς ἀνδοῶν; πόθι τοι πόλις ἠδὲ τοκῆες; 170

158. πε Εείπω.

163. Ειδοίατο.

165. Εεσθητός τε.

169. Εειπέ.

158. εί καί.

167. έλπωρή.

168. codd. φήσει vel φησίν; φησιν Schol. A. 129.

some derive φόρμιξ, quasi φοοίμιξ, from φροίμιον, Lat. proæmium. Löwe compares Ov. Metam. V. 339. prætentat pollice chordas. In later Greek ἀναβολαὶ properly signifies a prelude, Pind. Pyth. I. 7, ποοοιμίων ἀμβολὰς, cf. Aristoph. Av. 1385 foll., Pac. 830, comp. 1267—70.

158—60. veueo. ő. x. eïnw, "be provoked at what I am going to say"; for the force of this subjunct. see on 316. The gen. ἀνέφος is evolved from

the possessive allorow.

162—5. The obj. of χυλίνοει is the same as the subj. of πύθεται. The double compar., έλαφρότεροι ἢὲ ἀφνει-ότεροι, is used of two qualities contrasted in the same object; Donalds. Gr. Gr. 415 (cc); so Herod. III. 65, ἐποίησα ταχύτερα ἢ σοφώτερα, Eur. Med. 485, πρόθυμος μᾶλλον ἢ σοφωτέρα, Jelf Gr. Gr. § 782. f. In χεῖνον, 163, we may notice an instance of the tacitly emphatic way of speaking of the hero without mentioning his name, as though it were sacredly cherished, used by his wife son, and attached servitor Eumæus (mar.).

166. νῦν σ', contrasts an actual with a supposed or a past state. ἀπόλωλε,

σλετο, 168, comp. γ. 87-9, ἀπώλετο conversely followed by ὅλωλεν; "the perfect representing the state consequent on an action", easily becomes in usage passive (Donalds. Gr. Gr. 347, obs.) "he is lost"; the aor. suggests how he reached that state.

167. θαλπωρή, for form comp. ἐλπωρή, ἀλεωρή. Comp. the Coronach
in The Lady of the Lake, "To us comes
no cheering, to Duncan no morrow".
This despondent dwelling on the worst
view is characteristic of Telem.; see

App. E. 3.

168. $\varphi \eta \sigma \iota \nu$, so Bek., following the Schol.; $\varepsilon \iota$ with subjunct. is common in Epic Greek, Jelf Gr. Gr. § 854, obs. 1. For examples of $\varepsilon \iota$ with subj. pres. and aor. in Ody. see mar. In Iliad are given by Jul. Werner de condit. enun. ap. Hom. formis, subj. pr. Δ . 261, M. 245, aor. A. 81, 340, E. 258, K. 225, A. 116, M. 223, H. 263, Φ . 576, X. 86, 191.

170. τίς πόθεν, see Donalds. Gr. Gr. 413 (bb) "who and whence are thou?" Ni. cites Eur. Helen 85, ἀτὰς τὶς εἶ; πόθεν; τίνος; Phæniss. 122, τἰς; πόθεν γεγώς; N. B. Bek. for εἶς writes εἶς, contrarily to the most recent gram-

marians.

όπποίης δ' έπὶ νηὸς ἀφίκεο πῶς δέ σε ναῦται» ήγαγον είς Ίθακην; τίνες έμμεναι εύχετόωντο; ού μην γάο τί σε πεζον δίομαι ένθάδ' ίπέσθαι. καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ εἰδῶ, 175 ή ε νέον μεθέπεις, ή και πατοωιός d έσσι ξείνος, έπεὶ πολλοὶ ἴσανε ἀνέρες ἡμέτερον δῶ άλλοι, έπεὶ καὶ κεῖνος ἐπίστροφος ἡν ἀνθρώπων." τὸν δ' αὖτε προσέειπε θεὰ γλαυμῶπις 'Αθήνη. "τοιγάος έγω τοι ταυτα μάλ' ατοεκέως άγορεύσω. 180 Μέντης Αγγιάλοιο δαίφοονος εύχομαι είναι νίος, άταρ Ταφίοισι φιληρέτμοισιν^k ανάσσω. νῦν δ' ώδει ξύν νηὶ κατήλυθον ήδ' ετάροισιν, πλέων έπὶ οἴνοπα^m πόντον έπ' ἀλλοθρόουςⁿ ἀνθρώπους, ές Τεμέσην μετά χαλκόν, άγω δ' αίθωνα σίδηρον. 185 νηύς δέ μοι ήδ' έστηκεν έπ' άγρου νόσφι πόληος, έν λιμένι 'Ρείθοω, ύπὸ Νηίω ύλήεντι.

a \(\pi. 57-9\), 222-4.
b \(\pi. 645\) mar.
c \(\alpha. 268\), 408, \(\beta. 29\), 30, 32, 317, 326,
-8, \(\nu. 7. 72\), \(\delta. 632\), \(\delta. 120-1\), \(\lambda. 127\), \(\alpha. 522\), \(\delta. 215\), 231.
c \(\sigma. 194\); \(\circ c. \pi. 335\).
f \(\circ f. \\ \text{ 0. } 486\), \(\delta. 366\), \(\delta. 413\), \(\delta. 427\), \(\delta. 486\), \(\d

174. Γειδώ. 178. προσέ Γειπε. 181. φιληρέτμοισι Γανάσσω. 183. Γοίνοπα.

171. δ': τ' Arist. $\sigma \varepsilon$: τε. 171–3 omittebant nonnulli, Schol. 172. εὐχετόωνται. 175. Dind. $\mathring{\eta}$ ε... $\mathring{\eta}$: $\mu \varepsilon \vartheta \acute{\varepsilon} \pi \eta$. 176. $\mathring{\varepsilon} \sigma \alpha \nu$. 183. $\mathring{\varepsilon} \pi$ ': $\mathring{\varepsilon} \varsigma$.

thinges from the direct to the interrog. changes from the direct to the indirect form, and again conversely; in 406-7 the ὅπποθεν of the indirect is followed by ποίης and ποῦ.

172. Evyer., self-assertion is usually expressed by this verb, sometimes also the act of prayer, as in μ . 356.

173. A quaint proverbial truism, being probably the islander's customary address to the voyager. Telem. repeats what he had perhaps heard his elders say to a stranger newly landed. Mure Literat. of A. G. XIII. § 7, ranks this as a specimen of Homeric burlesque. But the poet's thought has the nameté of childhood, which is not comic to the child, only to us in the old age of the world. Such a truism is τ. 163, ού γαο άπο δούος έσσι παλαιφάτου ουδ άπο πέτοης.

175—82. νέον μεθ., "art newly, i. e. for the first time, our visitor". For he...η, see App. A. 11. For the "Taphians" see App. D. 5. Only to them and to the Phascians is the epithet φιληφετμοι applied by H. For acc. after ίσαν without a preposition see mar. έπίστορφ. occurs Æsch. Agam. 397. For ωσε, see App. A. 10.

183—4. ἀλλοθφοους, "of foreign tongue", used of Egyptians, and foreigners generally (mar.), comp. βαρβαρόφωνοι and ἀγοιόφωνοι. (mar.) Homer's ἀλλόθο. ἄνθο. always speak without any interpreter to Greeks in the Greek tongue. He is conscious of the "strange speech" existing as an objective fact only. Cf. Æsch. Sept c. Th. 170, έτεροφώνω στρατώ, of the Argive army. Τεμμάσι και Αρρ. D. 6

μέσ., see App. D. 6.

185—6. These lines are not found in some copies, and were rejected by Arist. (Schol.). They seem, however, genuine. ησε, here, pointing to it. άγροῦ, the harbour named is a little E. N. E. of the town, but perhaps the spot where the ship lay was visible thence. The town was accessible from the sea (mar.); but one landing from the Epirus side would first reach Rheithron. From Nηίω is derived the epith. υπονήιος, applied to Ithaca (mar.). λιμένῖ, before the liquid and sometimes δ (comp. 203) t has this quantity; see Spitzner, Gr. Prus § 9. a. Peiθρφ...Nηίφ, a large gulf indenting Ithaca on the N. E. side nearly divides it into two parts, a head, the S. E.

200

205

a α. 175 mar. b α. 167 mar. c B. 238, 2. 176. d a. 49 mar. e ζ. 209, 246, 248, v. 72. f A. 230. g 2. 193, 323, Z. 57, 438. h z. 160, n. 280, ξ. 282. i α. 233, Ω. 262; cf. I. 64. k v. 34, H. 271, ¥. 461. 1 8. 498, 552, 377. m α. 50, μ. 283. n o. 172-3, y. 226. o cf. o. 531 -2, M. 237-43. p cf. β. 163-6. q β. 36, 285, χ. 473, A. 416. r B. 162, 178. s α. 167 mar. (1). t α. 169 mar. u z. 86, 88. v Γ. 158, K. 547, 4. 66; cf. J. 143, 149-50.

ξεΐνοι δ' άλλήλων πατρώιοι εύχόμεθ' είναι εξ ἀρχῆς, εἴ πέρ τε γέροντ' εἴρηαι ἐπελθών Λαέρτην ήρωα, τὸν οὐκέτι φασί πόλινδε έρχεσθ', άλλ' ἀπάνευθεν έπ' άγροῦ πήματα^d πάσχειν 190 γοηὶ σὺν ἀμφιπόλω, ή οί βοωσίν τε πόσιν τε παρτιθεί, εὖτ' ἄν μιν κάματος κανά γυῖα λάβησιν έρπύζοντ' ἀνὰ γουνὸνε ἀλωῆς οἰνοπέδοιο. νῦν δ' ἦλθον : δη γάρι μιν ἔφαντ' ἐπιδήμιον εἶναι σον πατέρ' άλλά νυ τόν γε θεοί βλάπτουσικ κελεύθου 195 ού γάο πω τέθνηκεν έπὶ χθονὶ δῖος Όδυσσεύς, άλλ' ἔτι που ζωὸς κατερύκεται εὐρεϊ πόντω νήσω εν αμφιούτη, χαλεποί δέ μιν ανδοες έχουσιν, Γάγοιοι, οί που κείνον ἐουκανόωσ' ἀέκοντα.] αὐτὰρη νῦν τοι έγω μαντεύσομαι, ώς ένὶ θυμώ άθάνατοι βάλλουσι καὶ ώς τελέεσθαι όΐω, ούτε τι μάντις έων ούτ' οιωνωνο σάφα ειδώς ούρ τοι έτια δηρόν γε φίλης ἀπὸ πατρίδος αἴηςτ εσσεται, ούδ' είς πέο τε σιδήρεα δέσματ' έχησιν. φράσσεται ώς κε νέηται, έπεὶ πολυμήχανός έστιν. άλλ' άγε μοι τόδε είπε καὶ άτρεκέως κατάλεξον, εί δη έξ αὐτοῖο τόσος παῖς εἰς 'Οδυσῆος. αίνῶς μεν κεφαλήν τε καὶ ὅμματα καλὰ ἔοικας

199. ά ξέκοντα. 191. Foi. 193. Γοινοπέδοιο. 202. Γειδώς. 206. Γειπέ. . 208. Fέξοικας.

190, άλγεα. 155. หะโยช์ชิอบรู. 201. τετελέσθαι. 204. pro ovo Harl. margini all' inseruit. 208. μεν Arist. et Aristoph.; γαο Dind. e Schol. Γ. 156.

extremity, and a body running North-westerly. The former contains Neios, a still woody mountain, now Stephano; and at its foot, being a smaller bay of the same gulf, is a harbour called Bathmoi, with a stream of fresh water running into it, prob. the feitleov which gave the name. Schreiber, Gell, Dodwell.

188-91. El $\pi \epsilon \varrho$, see on 168 for subjunct. with ϵl . The reading alysa in 190 for πήματα may stand, hiatus being admissible after the 4th foot; see App. A. p. III. note. γοηὶ...ἀμφιπ., she is said in ω. 366 to be a "Sicilian".

193. γουνὸν ἀλωῆς, Doed. 1011

takes this from youv, and understands elevation as the leading idea; comp. nunuos for the slope of a mountain. This seems better than yovos, yev-, in

sense of "seed", whence others derive it. A hill position certainly suits the vineyard; "Bacchus amat colles", Virg. Georg. II. 113. The threshing floor, too, for which youves along also stands, would be higher than the ground about it.

195-9. βλάπτουσι, this verb often means "to hinder" (mar.), comp. Æschyl. Agam. 120, βλαβέντα λοισθίων δοόμων. For 197-8, κατερύκ. and έχουσ., see on 162. Bek. rejects v. 199; yet it adds a more precise character to the detention supposed.

203. For έτι σηφόν see on 186. The ι seems long before δ by arsis only,

we may comp. μάλα δήν. 207. τόσος implies admiration; as does voios in 223, 371, inf.; so Virg. Æn. I. 606, qui tanti talem genuere parentes?

κείνω, έπει θαμά τοῖον έμισγόμεθ' άλλήλοισιν 110 πρίν γε τὸν ἐς Τροίην ἀναβήμεναι, ἔνθα περ ἄλλοι 'Αργείων οί ἄριστοι ἔβαν ποίλης ἐπὶ νηυσίν: έκ τοῦ δ' οὕτ' 'Οδυσῆα έγων ίδον οὕτ' έμὲ νεῖνος." την δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα. "τοιγάρ έγω τοι, ξείνε, μάλ' άτρεκέως άγορεύσω. 115 μήτηο μέν τ' έμέ φησι τοῦ ἔμμεναι, αὐτὰο έγώ γε ούκ οίδ'· οὐ γάο πώ τις έὸν γόνον αὐτὸς ἀνέγνω. ώς δή έγω γ' ὄφελονε μάπαρός νύ τευ έμμεναι υίδς άνέρος, ον ατεάτεσσιν έοῖς ἔπι γῆρας ἔτετμεν. νῦν δ', ος ἀποτμότατος γένετο θνητῶν ἀνθρώπων, 20 τοῦ μ' ἔκ φασι γενέσθαι, ἐπεὶ σύ με τοῦτ' ἐρεείνεις. i'' τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη "οὐ μήν τοι γενεήν γε θεοί νώνυμνον ἀπίσσω δηκαν, έπει σέ γε τοιον έγείνατο Πηνελόπεια. άλλ' άγει μοι τόδε είπε καὶ άτρεκέως κατάλεξον. 25 τίς δαίς, τίς δὲ ὅμιλος ὅδ΄ ἔπλετο; τίπτεο δέ σε χοεώ; είλαπίνη η η ε γάμος; επεί οὐκ ἔρανος τάδε γ' ἐστίν.

a γ. 321, δ. 776, γ. 30, ο. 451, ν. 302, Ψ. 246, δ. 371.
b Ω. 90.
c γ. 20, ν. 495, σ. 230-2, Ψ. 440, Ω. 377, T. 159, Ω. 442.
d N. 734.
e β. 183 mar.
f cf. Ω. 255.
g Υ. 220, 233.
h σ. 128, Φ. 159; cf. δ. 387.
i α. 231.
k ν. 239, ξ. 182.
l cf. α. 207 mar.
m A. 280, Ε. 800, γ. 61, β. 312; App. A. 20, mar.
n α. 169.
o δ. 707, I. 75, 197, K. 85, ι. 136, I. 607-8, A. 409, 606, Φ. 322, cf. δ. 28, δ. 312, 634, ξ. 189, ξ. 136, A. 341, K. 118, 172.
p β. 57, λ. 415, K. 217, Σ. 491, Ψ. 201, ο. 466-7.
q δ 3.

212. fldov.

216. οὐ Γοὶδ' ἐΓόν. 221. προσέΓειπε. 218. πτεάτεσσι *Εεοίς*, -σιν έ*Γοίς*? 224. *Γειπέ*.

212. ἐκ τοῦδ' Dind. ἔκοτε V. 214. καταλέξω Harl. ἀγοφεύσω Schol. H. 215. τέ με Bek. Dind. 222. ita Bek. μέν lib. 225. τίς δέ σε χφεία alii.

209. Θαμὰ τοῖον, lit. "often, so very", the qualifying word following the qualified with ellipse of the relative clause which should supply some measure of the degree, which by this very indefiniteness is enhanced. Jelf. Gr. Gr. 823, obs. 2, explains this by "the fact that the demonstrative originally performed the functions of the relative", but γ. 321 πέλαγος μέγα τοῖον, ὅθεν τέ περ οὐδ' οἰωνοὶ αὐτόετες οἶχνευνται, rather suggests the explanation by ellipse; comp. also οἶον, as used in 410 without τοῖον,—the converse usage.

210-2. πρίν, Jelf. Gr. Gr. § 848 b lays down a rule for πρίν with the infin. which would exclude this instance and many more, as, δ. 668, η. 83, Φ. 301, ε. 65. In Homer's use the infin. after πρίν does not differ from the indic. in sense, only πρίν becomes quasi-prepositional; here = πρό τοῦ ἀναβήμεναι. In ἀναβαίν. observe, the notion of going up is involved in that of going on board ship, comp. δ. 473.

213-23. H. uses πεπν. (comp. πι-

vvτός, 229), for having knowledge, presence of mind, &c., νόω (supplied Ω. 377) being understood; πνεύση, ἔπνευσε, for inspiring μένος or like qualities; and πνείω for mere breathing. For ἐγείνατο see App. A. 20 (mar.).

225. Before ὅμιλος obs. hiatus, more common in 2nd than in 1st foot (Spitzner de vers. her. § 11). σε χοεώ; the preferential rule of H. is to use χοεώ as with a verbal force (rarely with έστι) governing acc. of pers., as χοεώ βουλῆς εμε και σε, Κ. 43; but χοειώ with a verb expressed, ίκανει or the like (mar.).

expressed, inavel or the like (mar.).

226. είλαπίνη ήε, the -η ή- must be read in synizesis. Observe γάμος, by pause and ictus. The είλαπ. was sumptuous, perhaps sacrificial; cf. Hes. Frag. CXXXII. 2—4, who says the song of Linus was always sung έν είλαπίναις τε χοροίς τε, which phrase suggests religion; so Pind. Nem. V. 38 ευφονες ίλαι... Θεον δέκονται; Donaldson's note there says, an είλαπ. was "a feast of the gods κατ ίλας"; of the έρανος we have a hint in νμών

230

235

240

a cf. π . 108—9, v.
318—9.
b d. 211.
c α . 213 mar.
d η 243, σ . 390,
402, τ . 171, ψ .
99, Γ . 177
e ϵ . 475—7, λ . 553, v. 293, σ . 138, B.
39, χ . 356, ψ .
544.
f α . 163 mar.
g α . 194 mar.
h cf. π . 163, 179, χ . 17, Ξ . 18.
i π . 387, Λ . 319.
k α . 163 mar.
l α . 242, Ξ . 258;
cf. κ . 259, v. 79.
m Λ . 417.
n ψ . 360.
o ξ . 367—71, ω .
31—4.
p d. 490, Ξ . 86, τ .
137, Σ 2. 7.
q B. 404; cf. B. 530.
r δ . 727—8.
s H. 150.
t ξ . 371, v. 77.
u δ . 675. e. 127.

ως τέ μοι ύβρίζοντες² ύπερφιάλως δοκέουσιν δαίνυσθαι κατά δωμα· νεμεσσήσαιτό κεν άνηο, αἴσχεα πόλλ' δοόων, ός τις πινυτός γε μετέλθοι." την δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα "ξεῖν', ἐπεὶ ἀο δὴ ταῦτά μ' ἀνείρεαι ἀ ἤδὲ μεταλλᾶς, μέλλεν μέν ποτε οίκος δδ' άφνειδς και αμύμων έμμεναι, ὄφο' έτι κεῖνος ἀνὴο ἐπιδήμιος ἦεν· νῦν δ' ετέρως έβόλοντο θεοί κακά μητιόωντες, οί κείνου^k μεν ἄιστου^l εποίησαν περί^m πάντων άνθοώπων, έπεὶ οὔ κε θανόντι πεο ὧδ' ἀκαχοίμην,ⁿ εί μετα οξε εταροισι δαμηο Τρώων ένὶ δήμω, ήὲ φίλων ἐν χερσίν, ἐπεὶ πόλεμον τολύπευσεν. τῷ κέν οί τύμβον μὲν ἐποίησαν Παναχαιοί,٩ ήδε κε και ῷ παιδι μέγα κλέος ἤοατ' ὀπίσσω. νῦν δέ μιν ἀκλειῶς "Αρπυιαι" ἀνηρείψαντο ·t ώχετ' άιστος άπυστος, u έμοι δ' όδύνας τε γόους τε

232. Γοῖκος. 235. ἄΓιστον. 237. Γοῖς. 239. Γοι. 240. Γῷ. 242. ἄΓιστος. 234. ἐβόλοντο Harl., ἐβάλοντο Eustath. Schol. Η., ἐόλοντο, ἐβούλοντο, βούλοντο alii. 236. οὕτι Harl., οὕκε Schol. Η., δὲ pro κε Rec. 242. οἴχετ Apoll. Soph. (Bek.), ita Schol. Β.

πτήματ' ἔδοντες ἀμειβόμενοι κατὰ οἴκους β. 140, and in a scene in δ. 620

— 4 where Menelaus' guests bring their
own provisions. In λ . 415 the ἔφανος
is said to be a "rich man's", being
"his" in whose house it took place.
The banquets given by a king to his
γέφοντες (referred to by Ni.) in Δ . 250,
I. 70, η . 49, cf. δ. 38—9, &c., provided
doubtless out of his receipts in kind,
are δαῖτες limited by the relation of the
guests, who are said δήμια πίνειν, P.
250; cf. λ . 185—6.

232—5. μέλλεν...ποτε, "there was a time when I thought this house would be"; this subjectivity of statement often marks the Homeric use of μέλλω (mar.). ἀμύμων, applied sometimes, as here, to things, keeps up the sense of distinction in its own class: see μ. 261, Ζ. 171. ἐτέρως ἐβόλοντο, Νί., after Eustath. prefers ἐβόλοντο; Spitz. de vers. her. 97, reads ἐτέρως ἐβάλοντο, in alteram partem se verterunt; for ἐτέρωσε see mar.; for ἐβόλοντο see Buttm. Lexil. s. v. βάλλειν. ἄἴστον, out of sight or knowledge, so that I cannot love him if living, nor pay the honour due to him if dead.

236—7. Θανόντι, a dat. which may be referred to the general notion of bestowing our sorrow or joy (so έλθόντι κεχάροιτο, β. 249) on the object which excites it. περ, see on 6. For the sense of σήμω see on 103.

238. τολύπευ., Penel. in τ. 137, says έγω δε δόλους τολυπεύω, as we speak of "spinning a thing out", i. e. protracting. Here the notion of finishing predominates, as given more precisely by πόνου έπτολυπεύσας in Hes. Scut. 44.

241. ἀκλειῶς, "silently", leaving no nλέος, 283, so αnλέα δ. 728; an idea further expanded in 242, ἄχετ...ἄπνστος. Αρπυιαι are impersonations of hurricanes, as Evoos, Zépvoos, &c. of ordinary winds; one of the Aon. is named Podarge in II. 150. Hesiod. Theog. 267, names two, Aellô and Ocypetê. Visllai sometimes appear = Aoπ. (mar.). Elemental deities often are interchanged in poetic idea with the powers of nature which they rule and involve. This is most common with the various winds Eurus, &c., and fire Hoaistos, the physical function and the personal action blending in one image. ανηφείψ., akin to έφέπτομαι, τ. 533.

κάλλιπεν. οὐδ' ἔτι κείνον ὀδυρόμενος στεναχίζω οίον, έπεί νύ μοι άλλα θεοί κακά κήδε' έτευξαν. 45 δσσοι γάρ νήσοισιν έπικρατέουσιν άριστοι, Δουλιχίω τε Σάμη τε καὶ ύλήεντι Ζακύνθω, ήδ' όσσοι αραναήν Ίθάκην κάτα^d κοιρανέουσιν, τόσσοι μητέρ' έμην μνῶνται, τρύχουσιο δε οίκον. η δ' ουτ' άρνειται στυγερον γάμον ουτε τελευτήν 50 ποιήσαι δύναται· τοί δε φθινύθουσιν εδοντεςε οίκον έμον τάχα δή με διαρραίσουσι καὶ αὐτόν." τὸν δ' ἐπαλαστήσασα προσηύδα Παλλάς 'Αθήνη " ω πόποι, ή δή πολλον αποιχομένου Όδυσησς δεύη, δ κε μνηστηρσιν αναιδέσι χείρας έφείη. 55 είκ γαο νῦν έλθων δόμου έν πρώτησι θύρησιν σταίη, έχων πήληκα και ασπίδα και δύο δουρε, m τοῖος ἐων οἰόν μιν ἐγω τὰ πρῶτ' ἐνόησα οίκωο έν ημετέρω πίνοντά τε τεοπόμενον τε, έξ Έφυρης ανιόντα πας "Ιλου Μερμερίδαο. το ώχετο γαο και κείσε θοῆς έπι νηὺς Όδυσσεὺς

a π. 122-5, π. 247 -51, τ . 130-3, K. 214. b 5. 335, z. 292, B. 625. c cf. t. 24. d v. 377, E. 332. e π. 84, ρ. 387. ſσ. 272, τ. 157. g 7. 159, 534. h M. 163, O 21. i P. 142, 4. 484 k cf. o. 384-6. 1 x. 250, X. 66 in μ. 228, π. 295, σ. 377, χ. 101. n d. 342-6, 2. 499 -501, p. 133-7, ω . 376 - 9, A. 262 - 3.o I. 233. p App. D. 8 mar

248, 251. Foinov.

258. Foino.

244. μήδε Rec. 246. Σάμω Rec. 247. καταποιρανέουσιν Schol. E. 332. 254. δεύη Aristoph., δεύει yindicant Scholl H. M. Q. R. έφείη Herm. coll. Δ. 191. 259. Ioov Scholl. H. M. "Illov Rec.

242. ἄπυσ. is not found in II., but used in Ody. with active, as well as passive force (mar.). We have πυθ., πυστις (Æsch. Sept. C. Th. 54), ἄπυστος, like πιθ., πίστις, ἄπιστος.

246. For Dulichium see App. D. 7. Same is in B. 634 Samos, and, with Zacynthus, part of the dominion of Odys., not so Dulichium, which belongs to Phileus, B. 625. H. scans ξ and σκ, commencing proper names, as single letters. e. g. Zέλειαν, B. 824, Σκαμάν-

όρω, Ε. 36.

252. ἐπαλαστήσασα. This word is only here read, although ἀλαστήσας also occurs mar., and ἀλαστόν is neut. adj., epithet of πένθος, ἄχος: also ἀλαστέ, vocat., is applied by Achilles in venement passion to Hector. Out of this the Tragedians, especially in the forms ἀλάστωρ, ἀλάστορος, developed a tragic depth of meaning, which far transcends the Homeric idea, although the ἀλαστλοτ Achilles, "accursed wretch", comes mearest to it. No satisfactory derivation has been suggested: that of αλανθάνω may be rejected without

scruple. See Æsch. Pers. 355, Eumen. 227, Soph. Aj. 374, Antig. 974.

254. δεύη, 2. sing. pres. mid.; the var. lect. of Aristophanes, δεύει, is a verb impersonal = lείπει, Schol. έφείη, Herm. reads έφείη subj., comparing Δ. 191, φάρμαχ' α κεν παύσησι.

255. Ei yaç (or as some read al yaç), is said by Ni. ad loc. to differ in sense from $\varepsilon l \vartheta \varepsilon$ (or $\alpha l \vartheta \varepsilon$), as expressing, not a simple wish, but one combined with a conditional proposition, or with a consequence following from the thing wished for, if obtained. The passages adduced, however, do not bear out this doctrine; e. y. al yae (or el yae) und alde (or είθε) Q. 251, 494, seem to express precisely the same notion. Also A. 189 εί γάο δη ουτως είη is surely a simple wish; and again είθ ως ηβωσιμικ. τ.λ., H. 157, is followed by precisely such a statement of a consequence. Ni. admits also, what in effect nullines the distinction, that the prop. aforesaid may at times not be expressed. Now surely in \$. 468, 1. 313 - 6, it is as easy to supply a suppressed prop. after

265

275

a β. 329, δ. 219, 230, z. 236, 287, 326-7, cf. 4.741. b β. 138, 239, Θ. 407, **B**. 296—7. c α. 378 mar. d a. 208. e A. 417, χ. 75. 7 π. 129, P. 514, F. 435; cf. X. 238, 345, γ. 92, κ. 481, ξ. 147, 310, λ. 66, δ. 433, Λ. 608. g &. 632, \(\lambda\). 493, \(\begin{align*}
B. 238, 300, 349, \\
E. 445, 602, 427, \\
\end{align*} K. 445, cf. O. 137. h α. 295, δ. 545, P. 144. i α. 305, Π. 50; cf. π. 422 k T. 34; cf. β. 7. 1 H. 76, ξ. 39 cf. β. 66, 143. m β. 252. n cf. B. 681. o β. 52-3, 196-7.

φάρμακον άνδροφόνον διζήμενος, όφρα οί είη ίους χρίεσθαι χαλκήρεας άλλ' δ μέν ού οί δωκεν, έπεί δα θεούς νεμεσίζετο αλέν έόντας, άλλα πατήρ οί δώκεν έμός, φιλέεσκε γαρ αίνως · d τοΐος έων μνηστηρσιν όμιλήσειεν 'Οδυσσεύς, πάντες κ' ωκύμοροί τε γενοίατο πικρόγαμοί τε. άλλ' ή τοι μεν ταῦτα θεῶν ἐν γούνασι κεῖται, $\tilde{\eta}$ κεν νοστήσας ἀποτίσεται, $\tilde{\eta}$ ε και οὐκί, οίσιν ένὶ μεγάροισι : σὲ δὲ φράζεσθαι ἄνωγα, οππως^h κε μνηστηρας απώσεαι έκ μεγάροιο. εί δ' άγε νῦν ξυνίει καὶ ἐμῶν ἐμπάζεοὶ μύθων: αύοιον είς άγορην καλέσας ήρωας Αχαιούς μύθον πέφραδε πᾶσι, θεοί δ' έπι μάρτυροι! ἔστων. μνηστῆρας μεν έπὶ σφέτερα σκίδνασθαι ἄνωχθι, μητέραⁿ δ', εί οί θυμός έφορμαται γαμέεσθαι, άψο ἴτω ές μέγαρον πατρός μέγα δυναμένοιο.

261, 262, 264. Foi.

262. ov.

269. Foroiv.

275. Foi.

261. δαείη pro οί εἴη Zenod. alii ἤν που ἐφεύροι, Scholl. Η. Μ. 270. καὶ Schol. Ε. 272. ita Harl. ἐπιμάρτυροι Dind. ἐπιμάρτυρες al. 274. ἄνωγε. 275. μήτης Schol. Η. et Barnes.

αίθε (or είθε) as in τ. 22, ν. 169 after αὶ γὰ ϱ (or εί γὰ ϱ). See further on δ. 341.

259—62. Έφύο., see App. D. 8. δ μὲν, i. e. Ilus. The restraining motive in his case was the fear of the gods, but this, it seems, was overpowered in the other by love for Odys. — a token of the intense affection which Odys. inspired. φάομ. includes wholesome as well as baneful drugs (mar.), here the latter are meant. The feeling against poisoned weapons is a remarkable anticipation of civilized warfure.

263. **VEMESIS.**, here has acc., but in the same sense, "to feel an awe of", it has also a gen. (mar.). In the sense of "be angry with" it has dat., or acc. followed by infin.

266-7. ἀκύμ. is also found active, "swiftly slaying". With πικρόγ. comp. Eurip. Med. 400, πιπρούς δ΄ ἐγώ... θήσω γάμους. ἐν γούν., perhaps because suppliants grasped the knees; thus

not merely "at the god's disposal", but "to be suppliantly sought" is intended. The sanctity of the knees appears from adjurations, as λίσσομ ὑπὲο ψυ-χῆς καὶ γούνων, mar., and μὴ πρὸς σὲ γούνων Eurip. Med. 325.

268—9. join κεν with νοστήσας. Donalds. Gr. Gr. 505, p. 543 says, "the apodotic use of the participle with αν is generally found in objective, relative, and causal sentences". Here the protasis, "if he return at all", may be understood. ανωγα, Buttm. Lexil. s. v. ανήνοθεν (26) supposes a radical form ανήγω, or, η being non-essential, αγγω. The analogy of ἐλήλνθα, ἐνήνοχα, ἐδήθοκα &c. requires a tetrasyllable with a short vowel in 3rd syllable. He seems to imply that ἀνήνογα would be the link form. With Buttman's ἀνήγω we may comp. ἐπείγω.

273-5. $\pi \acute{e}\phi \alpha \delta \acute{e}$, see on α . 444. $\acute{e}\pi i = adhibiti$, i. e. to witness his denunciation; so he invokes Zeus and Themis β . 68. In 275 the sentence ran on from the preceding clause, $\mu \nu \eta \sigma \tau \tilde{\eta} - \rho \alpha s \ \mu \grave{e}\nu \dots \sigma \kappa (\delta \nu \alpha \sigma \vartheta \alpha \iota \ \tilde{\alpha} \nu \omega \chi \vartheta \iota$, $\mu \eta \tau \acute{e}\rho \alpha \delta$ ($\alpha \psi \ \acute{e}\nu \alpha \iota$), but was suddenly changed in the latter, as if $\mu \dot{\eta} \tau \eta \rho$ had preceded

οϊ δὲ γάμον τεύξουσι καὶ ἀρτυνέουσιν ἔεδνα² πολλὰ μάλ', ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι. σοὶ δ' αὐτῷ πυκινῶς ὑποθήσομαι, εἰὰ κε πίθηαι 280 νῆ' αρσας ἐρέτησιν ἐείκοσιν, ἥ τις ἀρίστη, ἔρχεος πευσόμενος πατρὸς δὴν οἰχομένοιο, ἤν τίς τοι εἴπησι βροτῶν, ἢ ὄσσανὶ ἀκούσης ἐκ Διός, ἢ τε μάλιστα φέρει κλέος ἀνθρώποισιν. πρῶτα μὲν ἐς Πύλον ἐλθὲ καὶ εἴρεο Νέστορα δῖον, 285 κεῖθεν δὲ Σπάρτηνδε παρὰ ξανθὸν Μενέλαον ος γὰρ δεύτατος ἦλθεν 'Αχαιῶν χαλκοχιτώνων. εἰ μέν κεν πατρὸς βίστον καὶ νόστον ἀκούσης, ο

η τ' αν τουχόμενος πεο ετι τλαίης ενιαυτόν ει δέ κε τεθνηῶτος ἀκούσης μηδ' ετ' εόντος, 290 νοστήσας δη επειτα φίλην ες πατρίδα γαΐαν σῆμάν τέ οι χεῦαι καὶ ἐπὶ κτέρεα κτερείξαι πολλὰ μάλ', ὅσσα εοικε, καὶ ἀνέρι μητέρα δοῦναι. αὐτὰρ ἐπὴν δη ταῦτα τελευτήσης τε καὶ ἔρξης, φράζεσθαι δη ἔπειτα κατὰ φρένα καὶ κατὰ θυμὸν, τος ὅππως κε μνηστῆρας ἐνὶ μεγάροισι τερῖσιν

a App A. 14 mar. b α. 292, β. 197, 223, λ. 280. c β 194, e. 143, Φ. 293. d A. 207, 4. 82. e App. F. 1. (17) ad fin. mar. f 3. 294, 3. 424, 2. 30. g o. 270, a. 94, β . 360, v. 415. h β. 216-7. i B. 93, ω. 413, cf. ξ. 89, γ. 215. j B. 486. k α. 93, β. 214, 359. l Q. 172. m T. 51, ψ. 342. n β . 218-23; cf. μ . 137-9, π .403-5, ρ . 79-83. o Q. 520, 525. p λ. 75, H. 86, Ω. 799, δ. 584 mar. q γ. 285, Ω. 38. r α. 278 mar s 2. 80. t d. 120 mar., 117 u 2. 119-20. v ξ. 330, τ. 299, H 243; cf. a. 120.

277. ἔΓεδνα.

278. Féfoixe. 291. Foi.

ατείνης η δ δόλω η άμφαδόν ν οὐδέ τί σε γρη

280. Efelnogiv. 292. Féfoine. 282. Γείπησι Γόσσαν.

278. ἔσεσθαι Schol. Η. ἔσεσθαι al. Hunc v. omittit Rhian. 282. ἀπούσας Schol. Α. 105. 286. δεύτερος var. lect. Harl., cf. Ψ. 248. 287. ἀπούσεις Harl. ex emendatione. 289. ita Harl. ex emend. τεθνειῶτος, 291. χεῦσαι Clark. ἐπιπτέρεα. πτερέτξον Harl. 293. πάντα pro ταῦτα Schol. Χ. 468.

as subject; see Jelf, § 581. 1. The Scholl. H. M. think μητέρα was developed by some copyist adding α to μηρ the ancient abbreviation for μητήρ. 277. οῖ, ί. ε. οἱ ἀμφὶ τὸν πατέρα, Eustath. ἔεδνα, see App. A. 14.

281. πενσόμ. takes a gen., see Donalds. Gr. Gr. 451 gg. "To hear of" one absent is here the sense; but \$\delta\$. 12 "to hear" (the speech of) one present. It has also acc., as νόστον β. 215, 360, properly of the actual statement heard; cf. ακούσης α. 287, 289, and see β. 315 note. The verb of sense may be classed with λαμβάνω, αίρέω etc. in ambiguity of syntax. None of them wholly lose the right of a trans. verb, yet all partake of the possessive and partitive idea; cf. α. 121 γείρ τε λε ξετερήν, and Η. 108 δεξετερής τε γειρος.

282. ὅσσαν, "rumour", is distinct from φήμη, Soph. Œd. R. 43, β. 35, v. 100, and from ὁμφη γ. 215, Hy. Merc. 543—5, which mean "prophetic voice". Rumour widely prevalent and rapidly spreading, yet not traceable to a human source was ascribed to God, Buttm. Lexil. s. v.; so vox populi vox Dei, comp. Hes. Opp. 761 φήμη δ' οῦτις πάμπαν ἀπόλλυται, ἥντινα πολλοί λαοί φημίζουσι θεός νύτίς ἐστι καί αὐτή. Nügelsb. Hom. Theol. § II. 14 adopts this view, but § IV. 25 inclines to identify it here with ὁμφη.

184-6. Hilor, see App. D. 4. Öç in epic usage was demonstrative as well as relat.; cf. öç for "so" and "as".

289-99. ἀκούσης takes a construction similar to πυνθάνομαι; see on 281.

a cf. 2. 619. b τ. 88, φ. 20, σ 175. c c. 11, O. 248. d η. 332-3, τ. 107 -8, ψ. 125. e K. 213. f y. 197-8, 307-8. g y. 199-200. h y. 375, A. 189, I. 601, 4. 106. i Φ. 108, ι. 513, cf. ξ. 7, ο. 418, π. 158. k I. 353, H. 87. l o. 269. m 8. 193 mar. n n. 208. o α. 271 mar. р А. 219. q δ. 587, Z. 340, ρ. 277, T. 142; cf. λ. 350—1. r o. 49, v. 30. s a. 315, d. 733; cf. X. 23, 26. t 9. 427, 5. 96. u I. 705. v o. 75. w 9. 395 x 8. 600, 4. 618, 0. 91, 101, 159. у б. 600. z o. 83, \phi. 349. aa Q. 400, A. 356, 111. bb 9. 405, 4. 562, 885. ec **E**. 133. dd O. 83, 172, E. ee Ε. 2, Φ. 145, ζ. 140.

νηπιάας οχέειν, a έπεὶ οὐκέτι τηλίκος b έσσί. η ούκ άξεις ο οίον κλέος έλλαβε δτος 'Ορέστης d πάντας ε έπ' άνθοώπους, έπεὶ έκτανε πατροφονῆα, f Αίγισθον δολόμητιν, ός οί πατέρα κλυτον έκτα; 300 καίς σὺ, φίλος, h (μάλα γάο σ' δρόω καλόν ι τε μέγαν τε) άλκιμος ἔσσ', ΐνα τίς σε καὶ ὀψιγόνων k εὖ εἴπη. αύτὰο έγων έπὶ νῆα θοὴν κατελεύσομαι ἤδη ήδ' έτάρους, ι οί πού με μάλ' ἀσχαλόωσι μένοντες · σοὶ δ' αὐτῷ μελέτω, καὶ έμῶν έμπάζεο μύθων." την δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα· "ξείν', ή τοι μεν ταύτα φίλαν φρονέων άγορεύεις, ώς τε πατήρ ῷ παιδί, καὶ οὔ ποτε λήσομαι αὐτῶν. άλλ' q ἄγε νῦν ἐπίμεινον, ἐπειγόμενός τπεο όδοῖο, s ὄφοα λοεσσάμενός τε τεταοπόμενός α τε φίλον κῆο δώρον · έχων έπὶ νῆα κίης, χαίρων · ένὶ θυμώ, τιμήεν μάλα καλόν, δ τοι κειμήλιον * έσται έξ έμευ, οἶα φίλοι ξεῖνοι ξείνοισι διδουσιν." τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυμῶπις 'Αθήνη' "μή μ' έτι νῦν κατέρυκε, λιλαιόμενόν περ όδοῖο. δώρον τό διτι κέ μοι δούναι φίλον ήτος άνώγη, αύτις ανερχομένω δόμεναι ολαόνδε φέρεσθαι, 2 καὶ μάλα καλὸν έλών·aa σοὶ δ' ἄξιον^{bb} ἔσται ἀμοιβῆς." ή ο μεν ἄρ' ως είπουσ' ἀπέβη γλαυκῶπις 'Αθήνη, ὄρνις δ' ώς ανόπαια διέπτατο·dd τῷ δ' ένὶ θυμῷ θηκε μένος ee καὶ θάρσος, ὑπέμνησέν τέ έ πατρὸς μαλλον έτ' η τὸ πάροιθεν. δ δὲ φρεσίν ήσι νοήσας

300. 8 For.

317. Foinorde. 308. Fã. 302, Εείπη. 321. FE. 322. φρεσί Εήσι.

319. Εειπούσ'.

300. o Arist., Schol. M. 297. νηπιάχοις et νηπιάχοντ'. 305. αύτῶν Rec. 314. αύτε πουσέειπε Rec. άπαμειβομένη ποοσέφη Harl. ex emend. antiq. 320. sic Clark. secutus Arist., ἀνοπαῖα Herod., ἀν ὁπαῖα Voss. 316. sic Voss., lib. ανώγει.

τηλίκος, here = tantulus. ἐπ' ἀνθρώ- $\pi o v \zeta$, the accus. signifies extent or diffusion. $O \varphi \acute{\epsilon} \sigma \tau$, see on α . 29.

301. \(\varphi\lambda\oldsymbol{G}\), for other examples of this voc. see mar.; gile is also found, as \beta. 363.

304-9. άσχαλό., a pres. άσχάλλω is found, β. 193. For λήσομαι see on 65. οδοῖο, gen. of thing desired, (cf. λιλαιόμ. οδ. 315) involving a metaphor from motion, as shown in έσσυμένος, τιταινόμενος, &c. όδοῖο, as of urgent pursuit; see Jelf, Gr. Gr. § 510.

316-8. Ni. suggests of for ze and objects to όττι κε... άνωγη, as leaving the giving in uncertain expectation. in fact = έαν ... άνωγη; but όττι κε is used (mar.) of what a man is just going to say, &c., and which has no further uncertainty than that it is not yet said. ελών is construed with δόμεναι as (mar.) with έχω, but transposed into the subjoined clause καὶ μάλα...

320-2. $\alpha v \circ \pi$., see App. A. 13 and note on y. 372. πατρός, see App. E. 3.

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θάμβησεν^α κατὰ θυμόν· ὀΐσατο γὰο θεὸν εἶναι. αὐτίκα δὲ μνηστῆρας ἐπώχετο ἰσόθεος ^b φώς.

325 τοῖσι δ' ἀοιδὸς αειδε περικλυτὸς, οἱ δὲ σιωπῆ ¹
εῖατ' ἀκούοντες δ δ' 'Αχαιῶν νόστον ἄειδεν
λυγρὸν, δυ ἐκ Τροίης ἐπετείλατο Παλλὰς 'Αθήνη.
τοῦ δ' ὑπερωιόθεν φρεσὶ σύνθετο θέσπιν ἀοιδην

κούρης Ίκαρίοιο περίφοων Πηνελόπεια, 330 πλίμακαι δ' ύψηλην κατεβήσετο οδο δόμοιο,

οὐκ^k οἴη· ᾶμα τῆ γε καὶ ἀμφίπολοι δύ' ἔποντο. η δ' ὅτε δη μνηστῆρας ἀφίκετο δῖα γνναικῶν, στῆ όα παρὰ σταθμὸν τέγεος πύκα ποιητοῖο ἄνταο παρειάων σχομένη λιπαρὰ κρήδεμνα· 1

335 ἀμφίπολος δ' ἄρα οι κεδνή εκάτερθε απαρέστη.
δακρύσασα δ' επειτα προσηύδα θεῖον ἀοιδόν
"Φήμιε, πολλὰ γὰρ ἄλλα βροτῶν θελκτήρια ἤδης,
ἔργ' ἀνδρῶν τε θεῶν τε, τά τε κλείουσιν ἀοιδοί τῶν ἕν γέ σφιν ἄειδε παρήμενος, οἱ δὲ σιωπῆ κ

340 οἰνον πινόντων · ταύτης δ' ἀποπαύε' ἀοιδῆς λυγοῆς, ῆ τέ μοι αἰεὶ ἐνὶ × στήθεσσι φίλον κῆο τείρει, ἐπεί με μάλιστα καθίκετο πένθος ^y ἀλαστόν · τοίην ² γὰο κεφαλὴν ποθέω ³² μεμνημένη αἰεὶ ἀνδοὸς, ^{hb} τοῦ κλέος εὐοὺ καθ' Ἑλλάδα καὶ μέσον"Αογος."

a cf. γ. 371—3.
b v. 124, B. 565,
Ψ. 677.
c 9. 83, 367—9,
521.
d α. 340 mar.
e γ. 132.
f v. 92, o. 27, H. 44.
g π. 435, σ. 245, 285,
τ. 375, v. 388, φ.
321, cf. δ. 797.
h φ. 5.
i x. 558, 2. 63.
k σ. 207, I'. 143,
ξ. 84, τ. 601, β.
11; cf. B. 745.
l ξ. 18, σ. 182—4,
χ. 483; cf. Χ. 450.
m π. 414—6, σ.
208—11, φ. 63.
—6; App. F. 2.
(3) ad fin. mar.
n 9. 458.
o cf. ξ. 141.
p Ξ. 184, Χ. 470,
ε. 346; cf. v. 388
q χ. 181, ξ. 19.
r ρ. 33, ψ. 207.
s 9. 43, 47.
t ρ. 418, α. 351.
u ο. 83.
v cf. ρ. 521.
w α. 325—6, ξ. 167
—8, ο. 391, φ.
309—10.
x η. 309, π. 274—5.
y ω. 423, Ω. 105.
z λ. 549, 556, Ψ. 16.
aa E. 414.
bb δ 726, 816, ο. 80.

324. Γισόθεος. 329 Γιααρίοιο. 330. Γοῖο. 335. Γοι Γεκάτερθε. 337. Γήδης. 338. Γέργ. 340. Γοῖνον.

337. οίδας lib., ηθεις sive. fide Porsoni, εἴθεις Zenod. 338. ἀοίδους al. 342. Clark. Dind. ἄλαστον. 344. † Arist. Bek.

326-7. 'Αχ. νόστον, all the lays of bards in the Ody., except that of Ares and Aphrodite in book v. (comp. 338 v.ων), relate to the Trojan war. The idea of its renown is thus, to the reader, poetically enhanced; comp. the reason assigned by Telem. for the minstrel's choice of theme, 351 2. έπετείλ., "decreed", cf. Æsch. Prom. 99-100 μόχνων χρη τέρματα ... έπιτείλαι.

328-31. ὑπερω. and κλίμ., see App. F. 2. (32). ἀμφίπ. (cf. ἀμφιπέληται 352) always female. The names of these appear σ. 182 as Autonoë and Hippodameia. Nausicaa (mar.) is attended by such; but also the aged Lacrtes has his γοηῦς ἀμφίπ. 191; and Telem. is waited on by Euryclea 438-41. Hence ἀμφι-

πολεύω "to wait on"; see further App. A. 7.

333—4. σταθ. τέγ., see App. F. 2. (16). κρήσεμ., a band or fillet of linen used to tie or entwine with the hair, but also held loose, kerchief-wise, as here. The Schol. H. thinks it was to stay her tears. Inô gives one to Odys. to bind under his breast. Figuratively, it means the battlement of a city-wall: see mar.

339. $\sigma \iota \omega \pi \tilde{\eta}$, not a hint to be quiet, but a common place phrase of a party drinking and listening at once, so 325.

342 4. alastór, see on 252, v. 344 is rejected by Arist, and Bek., but needlessly. Penel, may naturally speak of Odysseus' fame as "extending to Hellas in Thessaly) and all Argos in

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a 9. 62, 471.	την δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηύδα
b 9. 45, т. 590.	
c T. 273, S. 34.	"μῆτεο ἐμὴ, τι τ' ἄρα φθονέεις ἐρίηρον à ἀοιδον
d 2. 558 -9; cf I . 164, T . 86-7.	τέρπειν b ὅππη οι νόος ὄρνυται; οὔ νύ τ' ἀοιδοί
e ζ. 8, ν. 261; cf.	αίτιοι, άλλά ποθι · Ζεύς αίτιος, · δς τε δίδωσιν
ο. 453. f ζ. 189.	ἀνδοάσιν ἀλφηστησιν, ο ὅπως ε εθέλησιν, εκάστω.
g v. 330, F. 156,	τούτω δ' οὐ νέμεσις ε Δαναών κακὸν οἶτον κάείδειν.
h γ. 134, J. 489,	
578, Γ. 417, Θ. 354, I. 563, Ω.	την γαο ἀοιδην μαλλον ἐπικλείουσ' ι ἄνθοωποι,
388.	ή τις ακουόντεσσι νεωτάτη άμφιπέληται.
i α. 338; cf. 9.74.	σοί δ' ἐπιτολμάτω κραδίη καὶ θυμὸς ἀκούειν.
k T. 220, 4. 591.	
i α. 168.	οὐ γὰο Ὀδυσσεὺς οἶος ἀπώλεσε νόστιμον ἡμαο
m Δ. 538, α. 394, ξ. 200.	έν Τοοίη, πολλοί ^m δε καὶ άλλοι φῶτες ὅλοντο.
n φ . 350 -8 , Z . 490 -3 .	άλλ' ⁿ είς οἶκον ἰοῦσα τὰ σ' αὐτῆς ἔργα κόμιζε,
o ð. 131, 135.	ίστόν τ' ήλακάτην ° τε, καὶ ἀμφιπόλοισι κέλευε
р Q. 227, σ. 363.	
q z. 62, x. 226, 254, A. 31.	έργον εποίχεσθαι η μῦθος δ' ἄνδοεσσι μελήσει τ
r 4. 352-3, Y. 137.	πάσι, μάλιστα δ' έμοί· τοῦς γὰο κοάτος ἔστ' ἐνὶ οἴκφ."
s T. 324; cf. d. 235.	ή μεν θαμβήσασα πάλιν οἰκόνδε βεβήκειν

346. ἐρέΓηρον. 347. Γοι. 349. ἐθέλησι Γενάστω. 356. Γοῖκον, Γέργα. 358. Γέργον. 359. Γοίκω. 360. Γοικόνδε.

346. ἄο' αὖ Rec.; φοενόεις ex emend. Schol. M., Bek. annot. 356. ἀλλὰ σύ γ' εἰσελθοῦσα Scholl. E. H. M. Q. R. 356—9. delevit Arist." ἐν δὲ ταῖς χαριεστέραις γραφαῖς οὖν ἦσαν" Scholl. H. Q. R. 360. θαλαμόνδε Scholl. E. H. M. Q. R.

tervening"; see App. D. 9 (5); nor can the phrase in o. 80, where it recurs, be spared.

348-9. $\pi o 9\iota = \pi o v$, "I suppose", giving a modest tone to the speaker's words. άλφησ., this epith., not found in II., occurs only with avdoes in the sense of enterprising", Fa. ad loc. The phrase "knights or "merchant-adventurers", errant". may, allowing for a different state of society, nearly represent its force. Ni. explains δίδωσιν as of Zeus assigning their lots to venturesome men, and so giving rise to those adventures, which, as in the case of the Greeks at Troy, become the minstrel's theme. It is man who seeks, god who sends the lot (comp. Nausicaa's words, mar.) — one of blended good and evil; we cannot alter facts, and though the woe be that of the Greeks, blame not the bard, he only chose it as the newest tale. This seems to imply, for the epos, that it meant to be faithful to an accepted view of facts, and did not consciously romance; see espy. 8. 488-91. The

Chorus in Soph. Antig. 332—48 πολλὰ τὰ δεινὰ ... περιφοαδής ἀνήρ is a good commentary on ἀνδ. ἀλφ. here: cf. Soph. Philoct. 799. Æschyl. Sept. c. Th. 767.

350. οίτον, "lot", always in evil sense, Nägelsbach Hom. Theol. III. § 3 b. It is connected with οἴσομαι as fors with fero. In 3. 489—90 οἶτον is paraphrased as ὄσσ ἔρξαν τ' ἔπαθόν τε καὶ ὄσσ' ἔμόγησαν Άχαιοί.

351-2, quoted Plato de Rep. IV. p. 424 B. Contrast with the sentiment here that of Hes. Theog. 99—101, where the ἀοιδὸς μουσάων θεράπων sings κλεῖα προτέρων ἀνθρώπων. The subjunct. ἀμφιπέληται is here used to give that indefiniteness which a general statement implies; see Jelf Gr. Gr. 8 828. 2.

356—9. These lines have been suspected by various critics, but needlessly. They suit the occasion and the speaker. Telem., conscious of new strength (321), is somewhat full of self-assertion: see App. E. 3. 700 uttered with some gesture added to show that he speaks of himself. Ni.

παιδός γὰο μῦθον πεπνυμένον ἔνθετο ε θυμῷ.
ἐς ο δ' ὑπεοῷ' ἀναβᾶσα σὺν ἀμφιπόλοισι γυναιξὶν
κλαῖεν ἔπειτ' 'Οδυσῆα φίλον πόσιν, ὄφοα οἱ ὕπνον
ἡδὺν ἐπὶ βλεφάροισι βάλε γλαυκῶπις 'Αθήνη.

365 μνηστῆρες δ' όμάδησαν ἀνὰ μέγαρα σκιόεντα, πάντες δ' ἠρήσαντο παραὶ λεχέεσσι κλιθῆναι. τοῖσι δὲ Τηλέμαχος πεπνυμένος ἤρχετο μύθων "μητρὸς ἐμῆς μνηστῆρες ὑπέρβιον ὕβριν ἔχοντες, νῦν μὲν δαινύμενοι τερπώμεθα, μηδὲ βοητὺς

370 ἔστω, ἐπεὶ τός γε καλὸν ἀκουέμεν ἐστὶν ἀοιδοῦ τοιοῦδ', h οἶος ὅδ' ἐστὶ, θεοῖς ἱ ἐναλίγκιος αὐδήν. ἤωθεν δ' ἀγοφήνδε καθεζώμεσθα κ κιόντες πάντες, ἵν' ὑμῖν μῦθον ὶ ἀπηλεγέως ἀποείπω, h ἐξιέναι h μεγάρων ἄλλας δ' ἀλεγύνετε δο δαῖτας

375 ύμὰ Ρ κτήματ' ἔδοντες, ἀμειβόμενοι α κατὰ οἴκους.
εἰ δ' ὑμῖν δοκέει τόδε λωίτερον καὶ ἄμεινον
ἔμμεναι, ἀνδρὸς ένὸς βίστον νήποινον ὀλέσθαι,
κείρετ' ἐγὰ δὲ θεοὺς ἐπιβώσομαι αἰὲν εἰόντας,
αι κέ ποθι Ζεὺς δῷσι παλίντιτα ἔργα γενέσθαι.

380 νήποινοί κεν ἔπειτα δόμων ἔντοσθεν ὅλοισθε."

ωςς ἔφαθ', οι δ' ἄρα πάντες ὀδὰξ ἐν χείλεσι φύντες Τηλέμαχον θαύμαζον, οι δ' δαρσαλέως άγόρευεν.

τὸν δ' αὖτ' 'Αντίνοος προσέφη Εὐπείθεος υίος
"Τηλέμαχ', ἡ μάλα δή σε διδάσχουσιν δεοι αὐτοί

a 2. 102, v. 342; cf. o. 27.

b δ. 751, 760, ρ. 49, τ. 602—4, φ. 356 —8, ψ. 364; cf β. 358, π. 449—51, Π. 184.

c J. 768, σ. 399, ρ. 360, χ. 21-2.

d o. 213.

e o. 502.

f n. 410.

g ι. 3-4. h α. 257 mar.

i T. 250, β. 4 mar.

k Y. 136.

l I. 309.

m I. 431, α. 91 mar.

n ß. 139-45.

o 9. 38.

p E. 489, N. 815; cf. λ. 481, Z. 414.

q I. 471.

r α. 160, ξ. 377, 417.

s α. 263, ϑ. 365, A. 290, 494, Φ. 518.

ι Z. 526, γ. 92.

u Q. 51.

v ø. 410-2, v. 268 -70.

w cf. β. 302, ω. 410, A. 513.

x γ. 166, μ. 375, v. 340, δ. 206.

y α. 385, σ. 329— 30, 389—90.

z cf. 4. 307, Q. 518-9.

363. Foi. 364. Εηδύν. 373. ἀποΓείπω. 375. Γοίκους. 379. Γέργα.

370. ἀοιδήν Rec. 373 et 376. ὕμιν et ἔμμιν. 377. ὀλέσθαι Harl., vulg., ὀλέσσαι Clark. 379. pro αἴ Bek. passim εἴ. ποτε et ποθι Harl., ποθε etiam Hesych.

362-71. For ὑπερῶα and σκιόεν. see App. F. 2. (32) (18). τοιοῦδ΄, see on 207.

373-80. μῦθον ἀπηλ. ἀποεί., "may utter fearlessly a prohibition"; see on 91. ἀλεγύν., the imper. shows that Telem., declaring what he will say in council, warms with the occasion into actually saying it. νήπ., "as my substance is wasted without compensation, so may your death be"; ί. ε. be unavenged. σόμων έντ. foreshadows the actual catastrophe of the suitors in χ, and νήποινοί the futile attempt to avenge them in ω.

379-81. For all ze Bek. always gives at ze. These particles with a subjunct.

when some verb of urgency or entreaty precedes, mean "to try if": with an optat. they expresses a wish, "if you only would...", and in the apodosis xai xe sometimes follows, "then would I". The al yao of adjurations "would God" has an apodosis understood. ev... quivtes, a tmesis, "clinging with teeth as if growing into their lips": comp. the common phrase ev z aoa of qui yeloi (mar.).

of $\varphi \tilde{v}$ zsiol (mar.). $382. \ \tilde{o} = quod$, (1) "that", simply connecting a clause as object, (2) "for that" = as regards the fact that, as here, (3) = $\tilde{\sigma}_1$ "wherefore" (mar.).

384-8. This short speech is in a strain of ironical banter; see App. E. 6.

a β. 85, 303, φ. 406; cf. v. 274. b δ. 699, φ. 399, v. 344. c α. 395, β. 293, φ. 252. d cf. o. 533-4. e α. 158, Κ. 115. f cf. o. 207. g α. 411, γ. 377. h Ξ. 121-2. i α. 3.5 mar. k β. 293. l α. 386 mar. m σ. 58. n Σ. 28; cf. ψ. 357. o α. 267 mar. p α. 356 mar.
q cf. T. 174, ν. 320. r α. 117; cf. ν. ος τις ἐν ἀφιά κτήματα δ' αὐ

έμεναι καί θαοσαλέως άγορεύειν. 385 μφιάλω^ς Ίθάκη βασιληα Κοονίων οι γενεή πατοφιόν d έστιν." ηλέμαχος πεπνυμένος ἀντίον ηύδα αί μοι νεμεσήσεαι ^e όττι κεν είπω; έθέλοιμι, Διός γε διδόντος, ἀρέσθαι. 390 άκιστον έν άνθρώποισι τετύγθαι; f α κακόν βασιλευέμεν αἶψά τέ οἱ δῶ h αι καὶ τιμηέστερος αὐτός. τιλήες 'Αχαιών είσι και άλλοι τ φιάλω Ιθάνη, νέοι η ήδε παλαιοί, 395 όδ' ἔχησιν, ἐπεὶ θάνε δῖος 'Οδυσσεύς: κοιο ἄναξ ἔσομ' ήμετέροιο ς μοι ληίσσατο δίος 'Οδυσσεύς." Εὐούμαχος Πολύβου παῖς ἀντίον ηὔδα τοι ταῦτα θεῶν ἐν γούνασιο κεῖται, 400 λω Ρ Ίθάκη βασιλεύσει 'Αχαιων. τὸς ἔχοις καὶ δώμασι σοῖσιν ٩ ἀνάσσοις. τ

389. με Γείπω.

392. Foi.

397. Γοίκοιο, Γάναξ.

402. σοΐσι Γανάσσοις.

389. ε \tilde{i} pro $\tilde{\eta}$ Schol. H. ε \tilde{i} περ μοι και άγάσσεαι Schol. M. 392. sic Bek., uèv lib. 402. OLGEV.

386. μή σέ γ', so 403, μη γὰο ὅγ' εἴλθοι; comp. the N. T. μη γένοιτο; here the phrase is ironical or insincere. "It is admitted by the suitors that the sovereignty descended to Telem. from his father. Yet there was evidently some special if not formal act to be done, without which he could not be king; for Antin. expresses his hope that Jupiter will never make Telem, king of Ithaca. Not because the throne was full, for on the contrary the death of Ulysses is assumed to have occurred; but apparently because this act, whatever it was, had not been performed in his case." Gladst. III. 1. 51. The same writer notices the change in the sense of $\beta \alpha \sigma i \lambda \hat{\epsilon} \hat{\nu} \hat{\varsigma}$ in the Ody. from that of the Il., the Ody. representing the political condition of Greece after the great shock of the Trojan war. Thus the suitors are βασιληες Αχαιών (cf. 3. 390-1), though no one of them is actually βασιλεύς; and, as the pressure of the $\beta\alpha\sigma$. in chief was removed, the minor βασιλη̃ες would of course ex-

pand in importance. Nay, Telem. admits (306) the right of such a chief βασ. being chosen from among them in defeat of his hereditary right.

390-8. Telem. speaks in a matterof-fact way, which blunts the effect of Antinous' irony by taking his words not ironically. With humility, in disclaiming royalty, he shows firmness in claiming domestic supremacy; see App. E. 3.

396. $\vartheta \alpha \nu \varepsilon = \tau \dot{\varepsilon} \vartheta \nu \eta \kappa \varepsilon$; comp. $\tilde{\omega} \lambda \varepsilon \tau o$,

168; 80 413.

402. Golow, so Bek. and Buttm. for olow of the mss. On the argument whether os, fos can be possess. of the 2nd (and 1st) pers. see Liddell & S. s. v. who affirm, and Buttm. Lexil. s. v. εη̃ος, note, who denies. Of the passages (mar.) adduced as supporting this use, ησιν in T. 174 is merely a var. lect., σησιν also being read, as in \(\mu\). 221, II. 36, etc. and v. 320 has been marked by various ancient critics as probably Thus our present passage spurious. alone remains; and, considering the great frequency of recurrence of kuos μή ² γὰο ὅ γ' ⁵ ἔλθοι ἀνήο ὅς τίς ο ἀέκουτα ^c βίηφιν κτήματ' ἀπορραίσει', ^d Ἰθάκης ἔτι ναιεταούσης.

405 ἀλλ' ἐθέλω σε, φέριστε, επερί ξείνοιο ἐρέσθαι, ὁππόθεν οἶτος ἀνήρ, ποίης δ' ἐξ εὔχεται εἶναι γαίης; ποῦ δέ νύ οἱ γενεὴ καὶ πατρὶς ἄρουρα; ἦε τιν' ἀγγελίην πατρὸς φέρει ἐρχομένοιο, ἢ έὸν αὐτοῦ χρεῖος ἐελδόμενος τόδ' ἱκάνει;

410 οἰον ἀναϊξας ἄφαο οἴχεται, οὐδ'^m ὑπέμεινεν γνώμεναι · οὐ μὴν γάο τι κακῷ εἰς ὧπα ἐώκειν.'' τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα "Εὐούμαχ', ἦ τοι νόστος ἀπώλετο πατοὸς ἐμοῖο · οὕτ' οὖν ἀγγελίη ἔτι πείθομαι, εἴ ποθεν ἔλθοι,

415 οὕτε θεοποοπίης δμπάζομαι, ῆν τινα μήτηο το εξε μέγαρον καλέσασα θεοπρόπον εξερέηται.

ξεῖνος δ' οὖτος εμὸς πατρώιος εκ Τάφου εξοτὶν,

Μέντης δ' Αγχιάλοιο δαΐφρονος εὕχεται εἶναι

νίὸς, ἀτὰρ Ταφίοισι φιληρέτμοισιν ἀνάσσει."

c δ. 646, A. 430. d π. 428. e ι. 269, Z. 123, O. 247, Ω. 387. f γ. 80, ξ. 47, τ. 162; ef. α. 170. g υ. 192-3.

a α. 386 mar. b T. 344.

h κ. 29. i β. 30, 42. k ε. 210, Ξ. 276,

Ψ. 122. 1 τ. 407, Ξ. 309, Ω. 172, ρ. 444,

m II. 814.

n I. 413; τf. α. 354.

o Π. 50, β. 201.

p cf. \(\xi\). 126-8.

q α 187, ρ. 52?, Z. 215.

r App. D. 5 mar. s α. 180-1.

403. άξέκοντα.

407. Foi.

409. Γεον, ἐΓελδόμενος. 419. Γανάσσει. 411. Γε Γώνειν.

403. οδ'. 404. sie Voss. Bek., ἀποροαίσει lib. 408. οἰχομένοιο Schol. H. 411. sie Bek. μὲν lib. 414. ἀγγελίης Eustath. -ης al. ἐπιπείθομαι Schol. M. a manu rec. 415. ην εί. 416. παλέουσα.

and sos, a anather, or, what is practically such, has little or no probability when duasi soisiv lay so obviously in the poet's way. Further, we might expect the usage, if it existed, to be frequent, as is the use of of relative for all persons. On the other hand, the recurring of may have offended the older critics, and so caused the alteration.

403-4. μη γαρ, see on 386. απορραίσει, optat., not -ραίσει fut. ind., for in H. where σσεις occurs in a subjoined clause, it mostly takes optat., if optat. has preceded; exceptions are γ. 319-20, N. 233-4 where σσεις takes subjunct.

406. ποίης, see on 171 sup.

408-9. ηέ...η, see App. A. 11. ἐελδόμ. is found with gen. as well as with acc. (mar.). τόδ ἰκάνει, "comes hither", τόδε marking the present place, as όδε the present person. Fa. thinks it marks the act of coming. 3410—11. olov, see on 209. είς ωπα, comp. είς ἄντα (or είσαντα) ίδεσθαι, ξ. 217, which verb may be here supplied.

414-5. For $\alpha\gamma\gamma\epsilon\lambda i\eta$ Eustath. reads $\alpha\gamma\gamma\epsilon\lambda i\eta\varsigma$, so in K. 57 the gen. occurs as a var. lect. The gen. also follows $\pi\epsilon i\vartheta\circ\mu\alpha\iota$ in Herod. I. 126; see Bähr and Schweighäuser ad loc. Jelf. Gr. Gr. 828, 3, resolves $\eta\nu$ $\tau\iota\nu\alpha$ as if = $\dot{\epsilon}\dot{\alpha}\nu$ $\tau\iota\nu\alpha$, expressing a "definite attribute of the principal clause, about the existence of which some doubt exists. This is rare in Attic Greek, as they usually prefer the optat. for that purpose": in H. a subjunct often follows; comp. η $\tau\iota\varsigma$. . . $\dot{\alpha}\mu\varphi\iota\pi\dot{\epsilon}\lambda\eta\tau\alpha\iota$, α . 352. On the optat. $\dot{\epsilon}\lambda\vartheta\circ\iota$ see App. A. 9 (19) end.

416. ἐξεφέηται, here middle voice; the act, has also the meaning of "ask", but also, like ἐξεφεείνω, that of "utter, declare".

Ω. 464; cf. γ. b σ. 304-6. c N. 731. d δ. 786, Ω. 351. e γ. 396, η. 229, γ. 17, Α. 606, Ψ. 58. f A. 358; cf. β.131, f A. 358; cf. β .131, γ . 251. g Z. 247—8. h ξ . 6. i ι . 185, π . 285; cf. β . 337. k \varkappa . 211. l \varkappa . 438, λ . 204, ν . 41, χ . 333, H. 647. m α . 434, β . 434 m α. 434, β. 434, η. 101. n τ. 346, υ. 57, ψ. 182, 232. o υ. 148. p ο. 483, ξ. 115, 452. q α. 218, ο. 89. r 9. 263, @. 518. s Z. 236, Z. 593. t χ. 223, Ω. 730. u ε. 126, ο. 420-1, Z. 25. v η. 171, Γ. 388. w ψ. 325, Θ. 283, λ. 67, υ. 210. x α. 333 mar., χ. 455, Σ. 608. y Β. 42, Κ. 21. z τ. 256. aa y. 198, \(\overline{\pi}\). 179, \(\overline{\pi}\). 743.

ώς φάτο Τηλέμαχος, φρεσί δ' άθανάτην δεόν έγνω. 420 οί δ δ' είς δοχηστύν ε τε και ίμερόεσσαν αοιδήν τρεψάμενοι τέρποντο, μένον δ' έπὶ εσπερον έλθειν. τοΐσι δε τερπομένοισι μέλας έπὶ έσπερος ήλθεν. δή ε τότε κακκείοντες έβαν οἰκόνδε έκαστος. Τηλέμαχος δ', όθι οι θάλαμος περικαλλέος αὐλης ε 425 ύψηλὸς h δέδμητο, i περισκέπτω k ένὶ χώρω, ένθ' έβη είς εὐνην, πολλά φοεσί! μερμηρίζων. τῷ δ' ἄρ' ἄμ' αίθομένας m δαϊδας φέρε κέδν'n είδυτα Εὐρύκλει' ο Ενράτηο Πεισηνορίδαο, τήν τη ποτε Λαέρτης πρίατο ατεάτεσσιν εδίσιν, 430 ποωθήβην ε έτ' ἐοῦσαν, ἐεικοσάβοια δ' ἔδωκεν, ἶσα δέ μιν κεδνῆ^τ ἀλόχω τίεν ἐν μεγάροισιν, εὐνη δ' οὔ ποτ' ἔμικτο, " χόλον δ' ἀλέεινε γυναικός. η οί αμ' αίθομένας δαίδας φέρε, καί έ μάλισταν δμωάων φιλέεσκε, καὶ ἔτρεφε ν τυτθὸν ἐόντα. 435 ώιξεν δε θύρας θαλάμου πύκα× ποιητοΐο, έζετο γ δ' έν λέπτοω, μαλακόν δ' ἔκδυνε χιτώνα. καὶ τὸν μὲν γοαίης πυκιμηδέος ἔμβαλε γερσίν. ή μεν τον πτύξασα z καὶ ἀσκήσασα aa χιτῶνα,

422. Γέσπερον. 423. Γέσπερος. 424. Γοικόνδε Γέκαστος. 425. Γοι. 428. κεδνὰ Γιδυῖα. 430. ἐΓοῖσιν οτ κτεάτεσσι Γεοῖσιν. 431. ἐΓεικοσάβοια. 432. Γῖσα. 434. Γοι, Γε.

420. θεάν. 424. ἔνιοι "δη τότε ποιμήσαντο καὶ ὕπνου δῶρον ἕλοντο" Schol. Η. 429. Ὠπός. 435. τιτθὸν Harl. 438. γρηὸς Schol.

420. ἀθανάτην. The α, due to arsis, is frequent in hypertrisyllabic words, e. g. ἀπάματος, ἀπονέεσθαι, Spitzner, Gr. Pros. § 10 b. Comp. Ποιαμίδης, which Virgil follows, who also has *Italia*.

424. Some read here δη τότε μοιμήσαντο καὶ ὕπνου δῶρου ελουτο, ascribing the text as above to Arist.

425—6. Ö $\theta\iota$ governs $\alpha\dot{\nu}\lambda\tilde{\eta}\varsigma$ as gen. of place; comp. $\delta\nu\sigma\sigma\mu\dot{\epsilon}\nu\sigma\nu'T\pi\epsilon\rho\dot{\epsilon}\sigma\nu\sigma\varsigma$, α . 24, local gen. without any adverb; see mar. there. For the arrangement of the $\alpha\dot{\nu}\lambda\dot{\eta}$ and $\vartheta\dot{\alpha}\lambda\alpha\mu\sigma\varsigma$ see App. F. 2. (5), (25) foll. The form $\vartheta\dot{\epsilon}\partial\mu\eta\tau\sigma$ from $\vartheta\dot{\alpha}\mu\nu\eta\mu\iota$, γ . 304, should be distinguished from this.

429—33. On Euryclea's position, duties, &c., see App. A. 7 (2). ἐεικοσάβ. oxen were the primitive standard of value, comp. ἐκατόμβοι ἐννεαβοίων, and παρθένοι ἀλφεσίβοιαι (mar.) So in the funeral games the female slave is prized at four oxen and the tripod at twelve, Ψ. 705, 703. For χόλον γυν. comp. the story of Phænix, I. 449 foll. The δὲ after χόλον is = γάρ. So in γ. 48. 436. Θύρας Θαλ., see App. F. 2. (28).

437. ἔκδυνε, active in mid. sense, "he (not she) took off his coat"; comp. mar. for ἐνδύνω so used.

439. ἀσκήσ., "smoothed"; often used of fine artistic finish given to a work of art in metal, wool, &c. (mar.).

440 πασσάλω ² άγκο εμάσασα παρὰ τρητοῖσι ⁶ λέχεσσιν, βῆ ^c δ' ἴμεν ἐκ θαλάμοιο, θύρην δ' ἐπέρυσσε κορώνη ^d ἀργυρέη, ἐπὶ δὲ κληῖδ' ^c ἐτάνυσσεν ίμάντι. ἔνθ' ὅ γε παννύχιος, κεκαλυμμένος οἰὸς ^f ἀώτω, βούλευε φρεσὶν ἦσιν ὁδὸν τὴν πέφραδ' ^g 'Αθήνη.

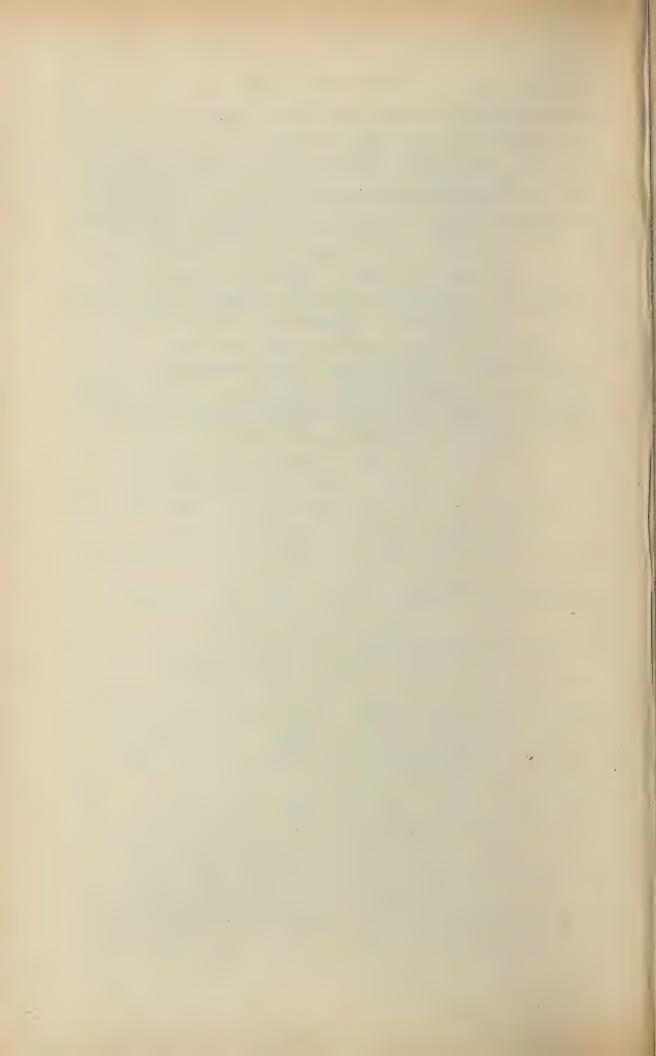
a cf. θ. 67, 105, φ. 53. b γ. 399, η. 345, Γ. 448, Ω. 720. c Ξ. 188, cf. 166. d η. 90, φ. 46—7, 138, Δ. 111. e δ. 838, Ξ. 168, Ω. 455. f N. 599, 716; cf. ι. 434, I. 661. g κ. 111.

444. φρεσί Εησιν.

440. sic Clark. et ed. Oxon. ex dubiâ Harl. lect. τρητοίσι λεχέεσσι, "ubi aut τρητοίς, aut λέχεσσι, prout mavis, legere potes" Pors.; al. τρητοίς λεχέεσσι.

441-4. 20000000, the handle, crooked, like a "beak", as being so more surely grasped in pulling the door to. From \$\phi\$. 165, where the arrow is set down to rest against it, its height on the door could not have been above

the arrow's length (about 3 feet) from the ground. For $\varkappa\lambda\eta\tilde{\iota}\sigma'$, here the "bolt", see App. A. 15. $\pi\dot{\epsilon}\varphi\varrho\alpha\sigma'$, a reduplicated aor. of which $\iota\epsilon\lambda\alpha\vartheta\dot{\omega}\nu$, $\kappa\dot{\epsilon}\kappa\lambda\epsilon\tau o$, $\pi\epsilon\pi\dot{\nu}\varthetao\iota\tau o$ are also instances, so at v. 273.



Ο ΔΥΣΣΕΙΑΣ Β.

SUMMARY OF BOOK II.

On the morning of the Second Day Telemachus summons the Ithacans to the Assembly, which had not met since Odysseus' departure (1-34).

He exposes the importunity, rapacity, and insolence of the suitors, and his own helplessness, and implores the people not to abet them (35-79).

Antinous replies by impudently throwing the blame on Penelopê, detailing her artifices to elude their suit: — let her choose her husband and they would be gone, but not till then (80—128).

Telemachus states his scruples at forcing her will, or sending her away. The debate is here interrupted by an omen, which is interpreted by Halitherses to portend the suitors' doom. This draws on him the violent language of Eurymachus, who re-states the suitors' resolve (129—207).

Telemachus drops the question and proceeds to that of his projected voyage to Peloponnesus. Mentor urges the Ithacans to oppose the suitors; to whom Leocritus replies with sneering disparagement and the Assembly breaks up (208-259).

Pallas, in the guise of Mentor, appearing in answer to Telemachus' prayer, instructs him as regards his voyage. He, returning to the palace and resisting the overtures of Antinous, directs Euryclea to prepare the stores and not to tell his mother of his departure (260—381).

Pallas, in the guise of Telemachus, obtains a ship and crew, and sends on the suitors a strange sleep while they sit and drink. She then changes her form to that of Mentor and summons Telemachus to embark. Their voyage commences as the second day ends (382-434).

'Ιθακησίων άγορά. Τηλεμάχου άποδημία.

⁷Ημος δ' ἠοιγένεια φάνη φοδοδάκτυλος 'Ηως, ἄρνυτ' α΄ ἄρ' ἐξ εὐνῆφιν ο 'Οδυσσῆος φίλος υίὸς, εῖματα έσσάμενος, περὶ δὲ ξίφος ο ὀξὸ θέτ' ἄμω, ποσδὶ δ' ὑπὸ λιπαροῖσιν ἐδήσατο καλὰ πέδιλα, a \(\gamma\). 404 et \(al... \)
\(\tau. 428, \) \(A. 477, \)
\(\tau. 400 \) mar.
\(\tau. 320, \) \(\tau. 158. \)
\(\tay. 405, \tau. 306 \) seqq.,
\(\tau. 124 - 6; \) cf.
\(\tau. 580. \)
\(\tau. 63, \tay. 110 \)
\(I. 59. \)
\(\tau. 84 - 45. \)

3. Γείματα Γεσσάμενος.

3. pro ξίφος ... ὤμφ nonnulli μέγα βάλλετο φᾶρος ex B. 43, addito etiam versu ex B. 45.

The 2nd day of the poem's action here begins.

On the proceedings of the ἀγορη which form a large part of β. see App. A. 4. In order to understand the position assumed by the suitors in β., we must remember that the long absence and presumable death of the king, the long minority of the heir, and the defect of near relatives (see π. 115—21), had weakened royalty in Ithaca, and that the members of the βονλη, being the advisers of the sovereign and natural leaders of the ἀγορη, had no proper function in his absence and while the ἀγορη (β. 26—7) had ceased to meet. Still they might find a pretext for assembling at the palace in their large stake in the country—to use a modern phrase—and in their prospective interest in a royalty not necessarily hereditary. They came thither in the king's interests, as they might say: still their living at free-quarters in the palace is always viewed as a lawless intrusion on private rights without even a colour of justice (β. 140—5, 235—7, cf. 198—207). As hopes of his return ebbed away—and they would soonest expire in those

who looked to succeed him — the questions of who should fill his throne, and who marry his widow (the latter being an easy step to the former, at least in the case of an Ithacan noble), would be more boldly stirred. Hence the suitors' clamour rises higher, as Penelopê's forlorn hope fades, and we the more admire the tenacity with which she clings to that hope and to her hold on the palace and estate, with all these forces arrayed against her. If she had accepted her widowhood and returned, as urged, to her father's house, the remaining property of Odys. would have been at once dissipated. Hence, as on his own force of character his return depends, so on hers it wholly depends that he has a home to return to. See further App. E. 2.

1. ἡμος δ', see on δ. 400. ἡριγέν. Some take ἡρι- as if ἥερι, with reference to the "mistiness" of morn, cf. ἡερι πολλῆ Λ. 752. Others better, however, from adv. ἡρι "early", as illustrated by ὀψίγονος α. 302, and (He sych.) ὀψιγενής. A Schol. also notices that γένεια may have an act. or pass. force; the latter is best, thus "early born" is the sense. Curtius gives ἡρι

a w. 370, a. 371, t. 4, T. 250; cf. 9. 174, Z. 401. b B. 50-2, 442-4, I. 10, W. 39. c 9. 24, w. 421, A. 57. d a. 104, o. 62-4. e o. 100, B. 822; d α . 104, ρ . 62-4. e ρ . 100, B. 822; cf. α . 331 mar. f A. 50, Σ . 578, Σ . 283, Ω . 211; cf. ρ . 161, Ψ . 30. g ρ . 229, 235. ρ . 19, ρ . 172 seqq., ρ . 190 &c. h Ψ . 728, 881. i ef. ρ . 387. k ρ . 26, ρ . 387. k ρ . 26, ρ . 387. k ρ . 26, ρ . 387. k ρ . 21, ρ . 189, ρ . 53; cf. Γ . 149.

βη δ' ζμεν έκ θαλάμοιο θεω έναλίγκιος άντην. 5 αἶψα δε κηρύκεσσι λιγυφθόγγοισι κέλευσεν κηούσσειν άγορήνδε κάρη κομόωντας 'Αχαιούς. οί μεν εκήρυσσον, τοὶ δ' ήγείροντο μάλ' ώκα. αὐτὰο ε ἐπεί δ' ήγεοθεν όμηγερέες τ' ἐγένοντο, βη δ' ζμεν είς ἀγορην, παλάμη δ' έχε χάλιεον έγχος, 10 ούκ ο οίος· άμα τῷ γε δύω κύνες ἀργοί εποντο. θεσπεσίην δ' ἄρα τῷ γε χάριν κατέχευεν 'Αθήνη: τὸν δ' ἄρα πάντες λαοὶ ἐπερχόμενον θηεῦντο · h έζετο δ' έν πατρὸς δώνω, k είξαν δὲ γέροντες. 1

14. Εείξαν.

πέλευε.

11. ita Bek. Pors. secuti E. Venet. Ambros., pro δύω μύνες Dind. πύνες πόδας secutus Harl. ex Σ. 578.

as distinct from $\tilde{\eta}_{Q}$ $\tilde{\mathcal{F}}\tilde{\eta}_{Q}$, ver, - $\varrho\iota$ being afformative, and η - same root as in $\eta \hat{\omega}_S$. In Ψ . 226—7

έωσφόρος είσι φόως έρέων έπλ γαΐαν,

ου τε μέτα προκόπεπλος ύπελο άλα πίδναται ήώς,

the first line seems to speak of the dawn, the next of daylight; but in B. 48-9 it is $\mathring{\eta}\mathring{\omega}_S$ who comes $\mathring{\varphi}\mathring{\omega}_S$ έρέονσα like the έωσφόρος of Ψ . 226; thus the distinction vanishes, unless seated in κοοκόπεπλος. The "rosy" hue here may attend or follow dawn, according to state of atmosphere &c. Why applied to the δάκτυλοι is not clear: perhaps rays breaking divergently through clouds may be taken to represent a hand with fingers spread. Virgil Æn. VII. 26 has combined — or confounded — φοδοδ. and κροπόπεπ. in Aurora in roseis fulgebat lutea bigis. Arist. Rhet. III. 2. 13 remarks on the poetic superiority of 60000. to conviποδάκτ. or. έρυθροδάκτ.

3. ξίφος, this was probably the φάσγανον which the suitors wield in χ. 74, 90; persons of free birth commonly wore it, cf. Thucyd. I. 6 on the habit of σιδηφοφοφείν long retained in Greece, which Aristotle (Pol. II. v.) associates with the traffic in women as a mark of barbarous manners. The spear is borne, as by Mentes α . 104, and Theoclymenus o. 282, who were travellers, so here by Telem., who had been all night thinking of his journey $(\alpha$. 444) and prepared for it at once.

The "sceptre" is afterwards presented

by a herald, 37-8. 5-6. ἐναλίγκ. the simple ἀλίγκιος oceurs twice (mar.). **πρύπεσ.** see on α. 109. **λιγυφθ.**, a rarer epith. for the heralds is ἡερόφωνοι "raising

the voice", Σ . 505.

11. ovx olog, these words, used also where human attendants (mar.) are added, show a sense of comradeship between dog and man which culminates in the episode of Argus in Q. 291 foll., where dogs for the chase (7.436) are distinguished from mere household pets, or watch-dogs (τραπεζηες θυραφροί X. 69), like Eumæus' in ξ. 29 foll., φ. 200. These last recognize the deity, of Pallas (π . 162-3) when Telem. does not. From A. 50 we may suppose the Greeks took dogs over sea to Troy. with govov, which retains its f in H; the $\alpha \circ \gamma \circ \varsigma = \alpha - \epsilon \circ \gamma \circ \varsigma$ is post-Homeric. Here it seems to mean (1) "stalwart, powerful", cf. its use for βόες (Ψ. 30), and (2) "swift", as depending on strength of foot: cf. ποδάριης epith. of Achilles, $\alpha \circ \gamma i \pi \circ \delta \circ \varsigma$ also of dogs $(\Omega.211)$, and $\alpha \circ \tau \circ \iota \circ \iota \circ \iota$ as root, as gestive of $\alpha \circ (\gamma)$ - or $\alpha \circ (\iota)$ - as root, as in ἀρκεῖν ἀρήγειν (Donalds. New Crat. § 285). A totally distinct radical sense is "white" or rather "glistering", as in ἀργης, ἀργινόεις, ἀργύφεος or -φος, ἄογνοος, ἄργιλλος, argentum, argilla.
12. See mar. for similar χάρις given

to Odyss. and Penel.

14. 9 wxos, or open form vownos 26,

15 τοῖσι δ' ἔπειθ' ῆρως Αἰγύπτιος ἦρχ' α ἀγορεύειν, δς δή γήραι κυφός έην καὶ μυρία ήδη. και γαο τοῦ φίλος υίὸς ἄμ' ἀντιθέω 'Οδυσῆι "Ιλιον είς εύπωλον έβη κοίλης d ένι νηνσιν, "Αντιφος αίχμητής· τὸν δ' ἄγριος ἔκτανε Κύκλωψ

20 έν σπῆι γλαφυρῷ, πύματον δ' ώπλίσσατο δόρπον. τρεῖς δέ οἱ ἄλλοι ἔσαν καὶ ὁ μὲν μνηστῆρσιν ἡ ὁμίλειν, Εὐούνομος, ε δύο δ' αίεν έχου πατοώια έργα · i άλλ' οὐδ' ι ως τοῦ λήθετ' όδυρόμενος παὶ ἀχεύων. του η δ γε δάκου χέων άγορήσατο καὶ μετέειπεν

25 "κέκλυτε" δή νῦν μευ, Ἰθακήσιοι, ὅττι κεν εἴπω. ούτε ποθ' ήμετέρη άγορή γένετ' ούτε θόωκος τ έξ οὖ 'Οδυσσεύς δῖος ἔβη ποίλης ἐνὶ νηυσίν. νῦν δὲ τίς ὧδ' ٩ ἤγειοε; τίνα χοειώ τόσον ἵκει η ε νέων ανδοών η οι προγενέστεροί είσιν;

30 ηέ τιν' άγγελίην στοατοῦ ἔκλυεν ἐοχομένοιο,3 ην χ' ημίν σάφα είποι, ότει πρότερός γε πύθοιτο,

a m. 345, o. 349, υ 359, χ. 461, Σ. 249. 2. 249. b β. 188, μ. 188, B. 213, N. 355, T. 219, Φ. 440, cf. Ψ. 312. c λ. 169, ξ. 71, E. 551, Π. 576. d β. 27, α. 211, σ. 181, H. 389, X. 115. e ι. 344, Δ.86; cf. ι. 369, Ψ.158—9. f α. 265. β. 288, 381. g γ. 242. h δ. 737. i β. 127, δ. 318, κ. 98, ξ. 222, 344; cf. β. 117, η. 97. k cf. ο. 355, π. 144—5. 115. 144-5. 1 α . 6 mar. m δ . 100, ξ . 40, I. 612, Ω . 128. n ω . 425, ξ . 142; cf. X. 425. o cf. ζ . 239. p β . 14 mar. q α . 182, App. A. 10 mar. r α . 225 mar. s β 42-4, α . 408, E. 150. t ϵ .189; cf. α .47,229.

16. Εήδη. 18. Filiov. 21. Foi. 22. Γέργα. 24. μετέ ξειπεν. 25. Γείπω. 31. Fείποι.

18. ἐπλ. 22. δύο δ' ἄλλοι alii, utrumque Arist., Schol. H. 24. tois Harl. Clark., τους Harl. mar.; όδε; δακουχέων. 26. οὐδε ... οὐδε alii; ούτε πω 31. 671 Schol. H. Arist. 28. nuel.

means (mar.) both παθέδρα as here, and συνέδοιον: it was like the stately seat of "smoothed stones", whereon sat the γέφοντες "in a sacred circle" in the Assembly (Σ. 504). All the people, however, usually sat (Σ. 246 -8). On δῶνος, δᾶνος and δοάζω see on 336 inf. YEQOVTES, not necessarily in age, but in rank the first. Thus in the Il. Diomedes is of the number, although quite young. In the Greek camp, and at the court of Al-

cinous we find γέροντες (mar.).

16. γήραϊ, this dative depends on μυρία ήδη as well as on πυφὸς ἔην, ο παλαιά τε πολλά τε είδως, inf. 188. The statement that the ayoun had not met so long gives us a measure of the importance of the step of convening it, and of the public prominence into

which Telem. thereby starts.

22. Evov., the party of the suitors would naturally lie among the younger Ithacans v. gr, but there was a lack of elder men to control them, these having gone to Troy and left a wide

social chasm behind them. We may suppose that the father Ægyptius, now γήραϊ κυφός, was just too old, and the three sons mentioned, too young for service then; hence the suitors party now might be both numerous and headstrong. Thus νέοι and προγενέστεροι of v. 29 indicate parties; cf. α. 395. ἔργα, used of men, when not qualified, as by πολεμήια, θαλάσσια, means agriculture, of women, weaving etc.

25. zézhvre, with gen. here, as below v. 30 with accus.; see on α. 281. 9 οω-20ς, "assembly", see above on 14, and cf. 69 Θέμιστος η τ' ανδοῶν άγυ-

ράς καθίζει. 28-31. For ωσ' see App. A. 10; for xQELW see on a. 225. TOGOV "to such an extent", cannot agree, with xorio which is fem., cf. zorioi avaynaly O. 57; so the adjectives δήμιον, ίδιον 8. 314, do not agree with xesta in 312. For $\eta e \dots \eta$ and $\eta e \dots \eta e$ see App. A. 11. στρατού έρχομ., i. e. the Greek army returning, see on a.

a γ . 82, δ . 314, ν . 264, β . 259, P. 250. b β . 44. c H. 172 — 3, ξ . 415, ψ . 24. d ξ . 180, o. 111, Ξ . 221, 264. c ν . 100, 105, 120. f β 397, ξ . 33, β . 285, χ . 473. g cf. T. 79. h Ψ . 568, A. 234. — 8, B. 101, K. 321 — 8, Σ . 505. i H. 278. k ξ . 12, λ . 445, ν . 46, P. 325, Σ . 363, Ω . 88. l Λ . 582, β . 240, γ . 345, Ω . 127, Π . 421. m cf. Ξ . 110. n K. 96, Σ . 465, Λ . 254, B. 171, ψ . 93. o β . 32 mar. p α . 409. q ν . 268, ν . 258; cf. α . 76. Σ . 443, δ . 690 — 3

η ε τι δήμιον αλλο πιφαύσκεται η ηδ' άγορεύει; εσθλός μοι δοκεῖ εἶναι, ο δυήμενος. εἴθε οι αὐτῷ Ζεὺς ἀγαθὸν τελέσειεν, ὅτι φρεσὶν ἡσι μενοινῷ." ὡς φάτο, χαῖρε δὲ φήμη 'Οδυσσῆος φίλος νίός, 35 οὐδ' ἄρ' ἔτι δὴν ἦστο, μενοίνησεν δ' ἀγορεύειν, στῆ δὲ μέση ἀγορῆ· σκῆπτρον δέ οι ἔμβαλε χειρὶ κῆρυξ Πεισήνωρ πεπνυμένα μήδεα εἰδώς. πρῶτον ἔπειτα γέροντα καθαπτόμενος προςέειπεν ''ὧ γέρον, οὐχ ἐκὰς ποὖτος ἀνήρ (τάχα δ' εἴσεαι αὐτός) 40 ος λαὸν ἤγειρα· μάλιστα δέ μ' ἄλγος ἰκάνει. οὔτε τιν' ἀγγελίην στρατοῦ ἔκλυον ἐρχομένοιο, ῆν χ' ὑμῖν σάφα εἴπω ὅτε πρότερός γε πυθοίμην, οὔτε τι δήμιον άλλο πιφαύσκομαι οὐδ' ἀγορεύω,

άλλ' έμον μα αύτοῦ χρεῖος, ὅ μοι κακον ἔμπεσεν οἴκφ, 45

δοιά τὸ μὸν, πατέρ' ἐσθλὸν ἀπώλεσα, ὅς ποτ' ἐν ὑμῖν

τοῖςδεσσιν θασίλευε, πατήρ δ' ως ήπιος ήεν.

33. Γοι. 34. φοεσί Γησι. 37. Γοι. 38. Γειδώς. 39. ποοσέΓειπεν. 40. Γειας Γείσεαι. 43. Γείπω. 45. Γοίπω.

41. ἤγειοε Zenod., Schol. H. 42. aut ἤιόνα pro ἀγγελίην, aut ἤιον pro ἔκλνον legisse Zenod. testatur Schol. H. 44. pro οὐδ' ἤδ'. 45. ita Arist., κακὰ Aristoph., Scholl. B. H. M. E.; κακὸν ἔμπεσε κῆδος Ven.

408. εἴποι, on this optat., which infuses a tone of doubt into the suggestion of news of the army, and on the moods of the passage here and as repeated 42—3, see App. I. 9. (18).

33. $\vec{o}\nu\dot{\eta}\mu\epsilon\nu\sigma\varsigma$, i. e. $\epsilon i\eta$, "may he be gratified" = I wish him well! cf. $\mu\dot{\eta}$ $\nu\bar{\nu}\nu$ $\vec{o}\nu\alpha i\mu\eta\nu$ Soph. **E**d. Tyr. 644, and $\vec{o}\nu\alpha\iota\sigma$ **E**d. Col. 1042. The closely similar forms of some parts of the different verbs $\vec{o}\nu i\nu\eta\mu\iota$ and $\vec{o}\nu\sigma\mu\alpha\iota$ should be noticed (Donalds. Gr. Gr. p. 301). The revival of the $\alpha\dot{\gamma}\sigma\rho\dot{\eta}$ naturally gratifies the old man who had doubtless spoken in it in his youth. Observe also the thought of news from the army uppermost in his mind, as having a son there.

35-7. $\varphi \dot{\eta} \mu \eta$, word or phrase of omen, such was the last part of the previous speech in 33-4. For $\xi \tau \bar{\iota}$ before $\delta \dot{\eta} \nu$ see on α . 186. $\delta \varkappa \tilde{\eta} \pi \tau \varrho \nu$, this was the badge of public office. Telem. having summoned the assembly, it was his ex officio to address it, as well as from his occupying the $\pi \alpha \tau \varrho \dot{\sigma} g$ $\vartheta \tilde{\omega} n \sigma g$ v. 14. Thus judges and heralds

bear the σκηπ., Menelaus, making a judicial appeal, receives it, and so Hector when swearing to Dolon (mar.); cf. Arist. Pol. III. 9. ὁ δὲ ὅρκος ἡν τοῦ σκήπτρου ἐπανάτασις. The previous speaker here accordingly has it not, being a mere private person.

39-41. $\varkappa\alpha\vartheta\alpha\pi\tau$, this participle bespeaks impressiveness, used kindly or harshly according to context (mar.). $ov\sigma_{\sigma}$ specially notes the person spoken of as related to the person addressed; "you will find your man not far off". Scan v. 41 $\cos \lambda\bar{\alpha}|\dot{o}v\,\eta|\gamma\epsilon\bar{\iota}o\dot{\alpha}$ etc. — $i\varkappa\dot{\alpha}-\nu\epsilon\iota$ is used especially of physical states or mental emotions arising; so with $v\pi\nu\sigma_{\sigma}$, $\mu\dot{\sigma}_{\sigma}\sigma_{\sigma}$, $\pi\dot{\epsilon}\nu\vartheta\sigma_{\sigma}$, $\tau\dot{\alpha}\varphi\sigma_{\sigma}$ (mar.).

43—5. εἶπω, subjunct., App. A. 9. (18). ö, see on α. 382. κακὸν, κακὰ, read by Aristoph., is justified by the admissibility of hiatus after 4th foot in heroic hexam, La Roche p. 17; but in o. 375 κακὸν ἔμπ. οἴκω recurs, also the Ven., reading κακὸν ἔμπ. κῆδος, favours κακόν. δοιὰ agrees with both the evils following (46—8).

47. vuiv τοῖοδ., "you hare", see

νῦν δ' αὖ καὶ πολύ μεῖζον, δ δή τάχα οἶκον ἄπαντα α α. 404; cf. π. 425, πάγχυ διαροαίσει, βίοτου δ' ἀπὸ πάμπαν ὀλέσσει. 50 μητέρι μοι^δ μνηστήρες έπέχραον^ο οὐκ έθελούση, τῶν ἀνδοῶν φίλοι νίες οι ἐνθάδε γ' εἰσὶν ἄριστοι, α οί πατρός μεν ές οίκον άπερρίγασι νέεσθαι, 'Ικαρίου. " ώς κ' αὐτὸς ἐεδνώσαιτο θύγατρα, δοίη δ' ω κ' έθέλοι καί οί κεγαρισμένος έλθοι.

e. 221, 5 326, c. b 3.771, 4.156-7. c 11.352-6, e. 396, x. 64, q. 69, Ф d α. 245, π. 251. e cf. o. 16. f App. A. 14 mar. g cf. B. 225-6.

53. Γικαρίου έΓεδνώσαιτο. 52. µèr Foinor. 48. Foirov. 54. δώη ... έθέλη. ἔλθη Rec. 53. pro as os Schol. P. 50. μητρί τ' έμη.

Donalds. Gr. Gr. §. 239. πατηφ. Aristotle (Pol. I. 5, III. 4) bases royalty on the paternal relation, quoting the Homeric title πατήρ ανδρών τε δεών τε as suitable to the sovereign of all things, and says that despotism transgresses by ruling for one's own interest, disregarding that of the ruled, whereas the rule over one's children includes their benefit as a motive; cf. ib. IV. 8. The heroic monarchy is the fourth kind enumerated and examined by him (ib. III. 9). Contrast with this Achilles' reproach to Agam. in A. 231 as a δημοβόρος βασιλεύς, which again might largely be illustrated from Pol. V. 9. So Penel. speaks (8, 691 foll.) of the practice of kings in general and of the character of Odys. in particular, which Eumæus (§. 62, 138 foll.) illustrates. Some points of a popular king's character are fair division of spoil etc. (ε. 42, A. 704), protecting refugees (π. 424), uprightness in administering justice (7. 111, Π . 387 foll.), princely recognition of services (3. 38 foll.), and general hospitality (Ni.); in this last duty, however, his "gifts" supported him, so that what was partaken of was reckoned δήμια, P. 248 foll.; cf. v. 264.

48-9. πολύ μείζον, in reference to his house (xaxòv ... ofxo 45) the suitors' licence and pillage were worse than his father's death. This gives great rhetorical force to his complaint. διαφοαίσει, αποροαίω occurs (mar.) with double accus.: balo simple, akin to apasson, is used of ship wreck and other violent sundering. This hint of its meaning may be gathered from its derivatives, δαιστής the smith's "hammer", θυμοςαίστης "life-crushing",

and uvvoquioths the "dog-tick" (N. 544, 0. 300).

50-1. µor refers the action distinctly to the person speaking. Donolds. Gr. Gr. § 459 aa, calls this a "dat. of special limitation". It implies a closer personal interest in the fact stated than $\hat{\epsilon}\mu\tilde{\eta}$ would convey. $\hat{\epsilon}\pi\hat{\epsilon}\chi\rho\alpha\sigma\nu$, this and its simple verb occur in H. only in the imperf., which loses its proper force, meaning, "have been and are worrying": see the simile in which it describes wolves worrying kids (mar.). This passage seems to have suggested to Dissen the restoration, doubtful however, of a fragment of Pindar (44), αλόχω ποτε θω-οαχθείς επέχραεν αλλοτρία. νίες, so in the last $\alpha\gamma o \rho \dot{\eta}$ (ω . 456 - 7) the Ithacans are reminded of their sons' recklessness having brought ruin. aquστοι, from Ithaca there were 12, all αριστοι (mar.).

52-4. ἀπερρ. "abhor", i.e. "shrink from the trouble", — a well-chosen word, especially if Icarius abode, as a Schol. supposes, in Ithaca; as meaning, "they give her the greatest annoyance instead of taking the least trouble themselves". Annother supposition, that Icarius abode in Sparta, does not well suit Pallas' words to Telem. in o. 16. It seems assumed that, when a widow remarried, she did so from her father's house and with consent of her relatives; f. e., her husband's right failing, that of her family revived. ἐεδνώσ., see App. A. 14: the optat. here and in v. 54 is forcible as if "to give him the chance of so doing, if he pleased", see Jelf Gr. Gr. § 807 β. The subject of έλθοι is hor rowed from the object of doin, doivar being understood after & Silou.

a e. 534—8. b n. 301, 9. 39, o. 513, w. 267. c d. 384, 811, 2. 240, x 352. d f. 205 et sæpiss., ω, 25. e o. 180-1, v. 24, σ. 278-80; cf. g. 278-\$ 90-5. f α. 226 mar. g K. 251; of. Σ. 473. h δ. 689, φ. 94; cf. δ. 167. i x. 208, M. 334, \overline{\Overl 199.

k 9. 134.

l Δ. 402.

m Σ. 212, T. 104,
109, cf. Ω 488.

n O. 52, 203.

o H. 41, Ψ. 639.
p cf. λ. 66, ν. 324,
o. 261, X. 338.
q Y. 4; cf. π. 403,
Δ. 238.
τ Γ. 68, cf. 8. 410 7. 68, cf. β. 419, 3. 422. s X 416, cf. Φ.379.

οί a δ' είς ημέτερον σωλεύμενοι ηματα πάντα, 55 βούς ιερεύοντες · και όις και πίονας αίγας, είλαπινάζουσιν ταίνουσί τε αίθοπα οἶνον μαψιδίως τὰ δὲ πολλὰ κατάνεται. σο γὰο ἔπ' ἀνὴο οίος το Όδυσσεύς έσκεν, ἀρην άπο οίκου ἀμῦναι. ήμεζε δ' ού νύ τι τοζοι αμυνέμεν ή καὶ ἔπειτα 60 λευγαλέοι τ' έσόμεσθα, καί οὐ δεδαηκότες κ άλκην. ή τ' αν αμυναίμην, εί μοι δύναμίς γε παρείη. ού γάο ἔτ' ἀνσχετὰ ἔργα τετεύχαται, οὐδ' ἔτι καλῶς οἶκος έμὸς διόλωλε. νεμεσσήθητε καὶ αὐτοί, άλλους τ' αίδέσθητε! περικτίονας m ανθρώπους, 65 οί περιναιετάουσι θεων δ' ύποδείσατε μηνιν, μή τι μεταστρέψωσιν η άγασσάμενοι ο κακά έργα. λίσσομαι ήμεν Εηνός 'Ολυμπίου ήδε Θέμιστος, 9 η τ' ανδρών αγοράς ημέν λύει ήδε καθίζε... τ σχέσθε, ε φίλοι, καί μ' οἶον ἐάσατε πένθει λυγοῷ 70

59. Foinov. 57. Foivov. 63. *Εέργα*. 64. Foinos. 67. Εέργα.

 55. ἡμετέρου Ven.; cf. Hy. Merc. 370, Herodot. I. 35.
 οὐ νύ τοι ἡμεῖς; pro καί Schol. κεν.
 63. pro κ 60. ημείς ου τι νυ et nol. πεν. 63. pro παλῶς Heyn. παλὰ, coll. 70. ita Arist., μή μ' οἶον Aristoph. Z. 326, N. 116.

58. μαψιδ., this word, save in the phrase μ. ἀλάλησθε or -θαι γ. 72, leads the line in which it stands, as does also μὰψ nearly always. κατάνεται, the simple ανω, primary of ανύω, is found always save once (mar.)

with $\bar{\alpha}$. — $\tilde{\epsilon}\pi$ ' is here $\tilde{\epsilon}\pi\epsilon\sigma\tau\iota$.

59. $\tilde{\alpha}\varrho\dot{\gamma}\nu$, $\tilde{\alpha}\varrho\dot{\gamma}$ "woe" has $\check{\alpha}$, $\tilde{\alpha}\varrho\dot{\gamma}$ "prayer" or "curse" has $\bar{\alpha}$ in H., but the latter is always in arsis; hence most Lexicons (see Liddell & S. and Crusius s. v.) give them as the same word; but in 135 inf. ἀρήσετ' is in thesis, showing that a is natural in άραομαι, and therefore in άρη. Thus ἀρη

is a distinct word.

60-2. "And we are no ways able to repel (the wrong); - sure enough in that case (i. e. in case we were) we should be (lit. shall be) poor creatures, and incapable of a bold deed; of course I would resist, if I had only the power". Ni. compares Ov. Heroid. I. 97-8, Tres sumus imbelles numero, sine viribus uxor, Laertesque senex, Telemachusque puer, τοῖοι is = the Attic οῖοί τε, and οὐ σεσαηκ. = Latin nescü. η τ' αν shows that it is $\tau \varepsilon$ elided not $\tau o \iota$ in crasis (Ni.).

64-6. The argument, appealing to their sense of wrong, of shame, and of awe for the gods, rises in an ascending scale. περικτί. (which is explained by the rel. clause following, see on πολύτροπον ος μάλα κ. τ. λ. α. 1-2,) occurs nowhere else in the Ody., while περιναιετ. is not found in the Il. (Ni.).

67-9. μεταστο., "repent", i. e. no more allow you; sometimes voov follows, completing the sense (mar.), here μῆνιν preceding suggests some such word. Crusius takes ἔργα following as its object, "rebuke your misdeeds". Znvos ... Oemor., gen. of adjuration, referred by Donalds. Gr. Gr. § 453 ee (α) to "relation": πρός or ὑπέρ more commonly assists this construction: with λίσσομαι und. $\dot{v}μ\tilde{\alpha}$ ς. The deities etc. in such adjurations are chosen pro re nata; here, in presence of the ayoun, Zeus and Themis are preferred (cf. mar.). Themis is "ordinance" personified: it is hers to convene the Olympian Assembly (mar.), as here that of men. Θέμις has accus. Θέμιστα. κα-9ίζ., transit., elsewhere neut. (mar.). 70. σχέσθε, φ. "hold, friends" -

to the Ithacans, viewed as abetting

τείρεσθ', εί μή πού τι πατήρ έμος έσθλος 'Οδυσσεύς δυςμενέων κάκ' ἔρεξεν ἐϋκνήμιδας 'Αχαιούς, τών μ' ἀποτινύμενοι κακά δέζετε δυςμενέοντες, a τούτους ότούνοντες. έμιλ δέ κε κέρδιον ο είη

75 ύμέας έσθέμεναι κειμήλιά τε ποόβασίν τε. εί γ' ύμεις γε φάγοιτε, τάχ' άν ποτε καὶ τίσις είη· τόφοα γαο αν κατα άστυ πετιπτυσσοίμεθα d μύθω χρήματ' ἀπαιτίζοντες ε, εως κ' ἀπὸ πάντα δοθείη. νῦν δέ μοι ἀπρήκτους f οδύνας έμβάλλετε θυμώ "

ώς σάτο χωόμενος, ποτί δε σκήπτρον βάλε γαίη, δάκου' ἀναποήσας · h οἶκτος δ' ελε λαὸν ἄπαντα. ενθ' άλλοι μεν πάντες ακήν έσαν, ούδε τις έτλη Τηλέμαγον μύθοισιν άμείψασθαι χαλεποίσιν. 'Αντίνοος δέ μιν οἶος ἀμειβόμενος προςέειπεν

"Τηλέμαχ' υψαγόρη, μένος άσχετε, π ποιον έειπες

a v. 314.

b \$6. 320 et sæpiss. ω 239

c cf. χ. 55-7, ψ. 357-S.

d d. 647, y. 22, Q. 509. **2.** 451.

e & 651, Q. 222, 228, 346, 502, 558, υ. 179.

f µ. 223, cf. x. 202, 568.

g A. 245

h I. 433, II. 349 -50; cf. 8. 427.

1 A. 22 cf. I. 430.

k g. 395

I α. 385 mar.

m y. 104.

77. Εάστυ. 84. προσέ Ειπεν. 85. Efeines.

77. προτιπτυσσοίμεθα Harl, Ven. 72. ἔφεζεν Ven. (ξ à manu sec. adscriptà). Ambros. cum Scholl. 81. δάκουα θεομά χέων Zenod., Scholl. H. M. Q. R. 82. ita Herman. Bek. Dind. secuti Schol. S., ovte libri.

(orgovortes 74) the suitors — "and leave me to pine merely with sorrow! Unless it be that my father (said ironically) ever wrought the Achæans ill, then in requital go on wronging me". Take olov with reiges. used as a noun: it might also, however, as in X. 416, agree with µε.

73-7. ἀποτινύμ., some edd. double the v, needlessly, as τίνω has t in H. Spitzner Gr. Pros. § 53, 3 c. varag, he is addressing the ayoon, i. e. native Ithacans, many of the suitors being aliens. ποτιπτυσσ., "we (I and Penel.) would address you with our plea", probably a legal phrase, with a formal plea at law intended, which the ayoon would decide; see App. A. 4 (3) (4). The verb, not found in the Il., means sometimes merely to address, also to embrace (mar.)

78-9. anairit., the simple altitu which is not found in the Il.) always includes some notion of importunity, and is used for a beggar, thus joined with rara dipor etc., as an act which is (mar.) inconsistent with aldwg: so zonuara in sense of property is not found in the Il. anoner. "without

redress".
80-2. This same line describes the action of Achilles under strong emotion in public (mar.). No doubt this was meant to add dignity to our impressions of the young Telem., warming out of indecision and reserve to a burst of generous indignation, like the hero of wrath. The words δάκου άναπρήσας, however, sufficiently distinguish the two. Achilles has tears ready in torrents for his friend's loss, but not when provoked by injury. Laov, see App. A. 4 (3): the word has more personal force than δημον. αχην. see App. A. 16.

85-7. The words vway., µένος ἄσχ. are used in derision cloaked under ironical deprecation; see App. E. 3, and 6 (1). The speech assumes that the suitors are rather the injured party than the injurers - a shrewd piece of impudence, meant to evade the appeal of Telem. and make him ridiculous. This banter recurs in 302. μώμον avery. "to fix derision on us" - a phrase occurring only here. Axae. with unnoriges as with nougot, vies etc.

95

a A. 153, T. 164. ь 4. 322, 709. c cf. 8. 106-7, v. 1 υ 294, φ. 312; cf. 1, 42, 4, 834. e = 40. f v. 136 - 56, w. 128 - 46.g cf. β. 424-5, 431. h x. 223. i ρ. 174, π. 248; cf. a. 148 mar. k I. 318. l σ. 332, A. 363. m γ. 238, λ. 171, 398, @. 70, X. 210. n 8. 245 mar. o T. 32, Ω. 554. p Π. 57, ω. 207. $q \lambda.585-7,596-7,$ K. 489-90.

ήμέας αίσχύνων, έθέλοις δέ κε μῶμον ἀνάψαι. σοί δ' ου τι μνηστηρες 'Αχαιών αίτιοία είσιν, άλλὰ φίλη μήτης, ή τοι πέρι κέρδεα δοίδεν. ήδη γάο τρίτον έστιν έτος, τάχα δ' είσι τέταρτον, έξ οὖ d ἀτέμβει θυμον e ένὶ στήθεσσιν 'Αχαιων. 90 πάντας μέν δ' έλπει καὶ υπίσχεται ἀνδοὶ εκάστο άγγελίας προϊεῖσα, νόος δέ οἱ άλλα μενοινᾶ. ή δε δόλον τόνδ' άλλον ένὶ φρεσί μερμήριξεν. στησαμένης μέγαν ίστον ένλ μεγάροισιν υσαινεν, λεπτον η και περίμετρον : άφαρ δ' ήμιν μετέειπεν 'κοῦροιί, ἐμοὶ μνηστῆρες, ἐπεὶ θάνε δῖος 'Οδυσσεύς, μίμνετ' κ έπειγόμενοι τὸν ἐμὸν γάμον, εἰς ὅ κε φᾶρος έκτελέσω, μή μοι μεταμώνια νήματ' όληται, Λαέρτη ήρωι ταφήιον, είς ότε κέν μιν μοῖο' όλοὴ καθέλησι τανηλεγέος το θανάτοιο, 100 μή τίς μοι κατά δημον 'Αχαιιάδων νεμεσήση, αἴ κεν ἄτεο σπείρου η κεῖται ο πολλά κτεατίσσας.' Ρ ώς έφαθ', ήμιν δ' αὖτ' έπεπείθετο θυμός άγήνωο. ένθα καὶ ήματίη μεν ύφαίνεσκεν η μέγαν ίστον,

88. Fοίδεν.

89. Εέτος. 91. μέν Γέλπει Γεκάστω. 95. μετέ Ειπεν.

92. Foi.

26. ita Harl., vulg. ἐθέλεις; δὲ καὶ Harl. 93. μερμήριζεν Harl. cum var. lect. -ξεν. "88—9 qui scripsit, versus omisit 93—110", Herman. ap. Bek. 98. μεταμώλια Schol. P., μεταμώνια Harl. 102. μῆται Ven., ita Wolf. Bek.

88-9. $\pi \dot{\epsilon} \varrho \iota$, as at α . 66, so inf. 116. The words τρίτον έστλν έτ. and τέταρτον may be reconciled with 106-7 by supposing το. έτος to mean "third completed year", and thus with έστιν = "the third year is ended", and ταχα δ' εί. τέτας. = "the fourth year will soon come to an end"; on the other hand $\tau \acute{\epsilon} \tau \varrho$. $\mathring{\eta} \lambda \vartheta \acute{\epsilon} \nu \ \acute{\epsilon} \tau$. 107, means "the fourth year", not complete, but commencing. This reckoning is confirmed by v. 377, "the suitors are now three years (τρίετες) lording it in thy palace. A Schol. explains τάχα είσι as = ταχέως διέρχεται "is swiftly passing" which at once strains the language and yields a poor sense.

91-6. $\ddot{\epsilon}\lambda \pi \epsilon \iota$, active only here in H. $\ddot{a}\lambda \lambda o \nu$, "besides" what was mentioned in 91. μίμνετ', the force of this word here is hardly more than a negative, nolite properare: for a similar sense of

the partic, μένοντι see mar.

97-100. Eis ő ze, here with subjunct. (so mox inf. with nadelyou) takes also opt., with the usual distinction of a principal or a historic tense having preceded. Of the fut. ind. Dind. retains one instance in 3. 318 αποδώσει, where Bek. and others read subjunct. All other apparent cases of the fut, in H. with sig one may be epic subjunct. Laertes having no female relative, this provision for his death devolved on Penel. before quitting her

102. κεῖτ., Buttm., Gr. Verbs s. v. κεῖ-μαι, says, "Wolf has altered, according to the Venet. MS., the old reading of the text κεῖται (which as indicat. would be certainly incorrect), to a conjunct. nηται. But this was unnecessary, as by an old usage neimai, neitai served for both conjunct. and indicat.'

104-7. For the combination of the form in -σκον, marking continued or 105 νύκτας δ' ἀλλύεσκεν, ε ἐπεὶ ο δαΐδας παραθεῖτο. ας τρίετες α μὲν ἔληθε δόλω καὶ ἔπειθεν 'Αχαιούς αλλ' ὅτε τέτρατον ἦλθεν ἔτος καὶ ἐπήλυθον ὧραι, ακὶ τότε δή τις ἔειπε γυναικῶν, ἢ σάφα ἤδη, καὶ τήν γ' ἀλλύονσαν ἐφεύρομεν ἀγλαὸν ἱστόν.

110 ώς το μεν εξετέλεσσε καὶ οὐκ έθέλουσ', ὑπ' ἀνάγκης σοὶ δ' ὧδε μυηστῆρες ὑποκρίνονται, ε τν' εἰδῆς αὐτὸς σῷ θμαῶ, εἰδῶσι δὲ πάντες ᾿Αχαιοί. μητέρα τό τὰν ἀπόπεμψον, ἄνωχθι δέ μιν γαμέεσθαι τῷ ὅτεῷ τε πατηρ κέλεται καὶ ἁνδάνει αὐτῆ.

115 εἰ ὁ ἔτ' ἀνιήσει γε πολύν χοόνον υἶας 'Αχαιῶν,
τὰ φορνέουσ' ἀνὰ θυμόν ἄ οἱ πέρι δῶκεν 'Αθήνη,
ἔργα^κ τ' ἐπίστασθαι περικαλλέα καὶ φρένας ἐσθλὰς
κερδεά^ι θ', οἶ' οὔ πω τιν' ἀκούομεν οὐδὲ παλαιῶν,
(τάων αϊ πάρος ἦσαν ἐϋπλοκαμῖδες^m 'Αχαιαὶ,

120 Τυρώ τ' 'Αλκμήνη τε ἐϋστέφανός τε Μυκήνη ·
τάων οὔ τις ὁμοῖα νοήματα Πηνελοπείη ο
ἤδη · ἀτὰρ μὲν τοῦτό γ' ρ ἐναίσιμον οὖκ ἐνόησεν ·)
τόφρα η γὰρ οὖν βίοτόν τε τεὸν καὶ κτήματ ' ἔδονται,
ὄφρα η κε κείνη τοῦτον ἔχη νόον, ὅν τινά οἱ νῦν
125 ἐν στήθεσσι τιθεῖσι ἐθεοί. μέγα μὲν κλέος αὐτῆ

ποιείτ', αὐτὰρ σοί γε ποθην πολέος βιότοιο.

a λ . 585-7, 596-7, K. 489-90.

b ω. 254, Ω. 227.

c o. 506.

d v. 377.

e λ. 295, ξ. 294.

f q. 307, 153, 373,

ω. 404, B. 192.

g H. 407, o. 170, τ. 555.

h α. 274 seqq.

i β. 128, σ. 289.

k α. 356, η. 110-1, 97, κ. 223.

l cf. v. 255.

m 7. 542.

n 2. 235.

o cf. J. 279, P. 51.

p η. 299; cf. e. 190,

σ. 220.

q I. 550—1.; cf.

1. 220 - 1.

r N. 732.

106. τρί Γετες. 107. Γέτος. 108. Ε΄ Γειπε. Γήδη. 111. ὑποχρίνου δ' ενα Γειδῆς. 112. Γειδῶσι. 114. Γανδάνει. 116. Γοι. 117. Γέργα. 122. Γήδη. 124. Γοι.

106. erant qui legerent ώς διετές ἀλλ' ὅτε δὴ τρίτον, coll. 89. post 107 nonnulli τ. 153 inserebant.

114. alii αὐτῷ Bek.

115. δέ τ ἀνιήσειε Sehol. Η., ἀνίησιν Sehol. Ε., ἀνιήσησι Herman.

120. ἐϋπλόπαμος Harl. Ven.

ed. Clark.

123. "videntur saisse qui βίστον τὸν σὸν (vel βιότοιο τεοῦ) μνηστῆρες ἔδονται legerent", Bek.

124. ἔχει Harl.

125. αὐτῆς Schol.

126. ποθ ἡ Arist.

repeated action, with the optat. παραθείτο, see App. A. 9 (20). Εληθε, the pres. λήθω occurs τ. 88, 91. For ως τρίετες κ. τ. λ. some have wished, says a Schol., to read ως δίετες... αλλ' ότε δή τρίτον; but in note on 89 the text is shown to be admissible.

og lotov "web", but 94 "loom". So Dryden, of the spider, she "runs along her loom". N. B., in 110 to µèv means loyov, for lotov is acc. of masc. nom. lotoc, see 94.

nom. icroc, see 94.

114. There is a similar change of subject for object here to that in \$4 sup., where see note.

the sense so far that in 123 τόφοα... the whole is virtually resumed, and the el δ' έτ' ἀνιήσει κ.τ.λ. of 115 is left without a formal apodosis. 'If she will go on baffling the Achæans.... they so long will go on consuming thy substance as she retains this purpose.' Further, the τάων οῦ τις κ.τ.λ. of 121 repeats independently the state ment made depending on ἀκούομεν of 118, and καὶ in 117 couples φρένας ἐσθ. κέρδεὰ τ' to the substantival clause ἔργα τ' ἐπίστασθαι περικ. Thus φρένας is not obj. of ἐπίστ. ἀτὰρ κ.τ.λ.,

a σ . 288 \leftarrow 9. b β . 252, ψ . 138 \leftarrow 9. c E. 218 \leftarrow 9. d o. 280, v. 343 \leftarrow 4, χ . 76. e A. 223 \leftarrow 4. f δ . 110, 837, λ . 464, cf. I. 701 \leftarrow 2. g β . 194, δ . 649, w. 321, A. 137. h β . 179, π . 205, Ω . 551. i ϵ . 396, ζ . 172, λ . 61, π 64; cf. γ . 27, φ . 201, A. 792, O. 403, Γ . 182. ημείς δ' οὔτ' ἐπὶ ἔργα καρος ' γ' ἴμεν οὔτε πη ἄλλη, πρίν γ' αὐτὴν γήμασθαι 'Αχαιῶν ὧ κ' ἐθέλησιν."
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
"'Αντίνο', οὔ πως ἔστι δόμων ἀέκουσαν ἀ ἀπῶσαι
η μ' ἔτεχ', η μ' ἔθρεψε κατὴρ δ' ἐμὸς ἄλλοθι γαίης,
ζωει δ γ' η τέθνημε κακὸν δέ με πόλλ' ἀποτίνειν
Ίκαρίω, εἴ κ' αὐτὸς εἰγων ἀπὸ μητέρα πέμψω.
ἐκ γὰρ τοῦ πατρὸς κακὰ πείσομαι, ἄλλα δὲ δαίμων ι

127. Γέργα. 130. ἀΓένουσαν. 133. Γιναρίφ.

133. Harl. ξκών, Schol. H. ξγών. 137 † Arist.

the blame here conveyed gains force from the encomium which leads up to it. $\xi\varrho\gamma\alpha$... $\varkappa\dot{\varepsilon}\varrho\sigma\dot{\varepsilon}\alpha$, for by a mixture of these she had baffled them.

έναίσ. οὐκ ένό., a phrase of polite but cold irony — "this device of hers was not judicious", or "for your interests". Antin. speaks not of the moral quality of the act, but only of its effect on their course of action, as shown by γὰο following. The word has another sense inf. 159, 182, "related to αἶσα", as "fate", i. e. "portentous": see also mar.

Tυρώ, mother of Neleus and others by Poseidon and Cretheus (mar.); Mυκή. daughter of Inachus. ὅμοια Πην.,
"like (those of) Penel.", a contracted constrn. Ni. compares φωνήν ἴσιονο΄ ἀλόχοισιν δ. 279.

127-9. $\pi o \iota \epsilon \iota \tau'$, Donalds. Gr. Gr. 139 says the apparent elisions of $\alpha \iota$ belong to synizesis, — a rash doctrine, especially where, as here, a comma intervenes, see Jelf Gr. § 18. 5 and 6. $\pi \epsilon \pi \nu \nu \mu$. see on α . 213.

132. ζώει ... τέθν., this phrase, elsewhere introduced by οὐδέ τι οἶδα, ἰδμεν, or the like, stands here absolutely; εἶ τε might be understood to complete the sense; see App. A. 9 (1) and cf. ἐάσομεν, ἤ κεν ἔησιν ἤ κε μένη (mar.) where the latter clause contains a contingency yet to be decided, whereas ζώει ... τέθνηκε stands as a fact accomplished one way or the other, but unknown which. ἑκὼν, read for ἐγὼν, being really Γεκὼν, impedes the prosody.

134. Some refer τοῦ πατο. to Ἰκαο., "her father", and explain κακὰ πείσομαι by πόλλ' ἀποτίνειν, a weak

meaning for words so strong. whole speech (see App. E. 3) is frag-mentary and lacks sequence. Render, "ill were it for me to make large compensation to Ic. (as I must), if of my-self I dismiss my mother. — Why, from that father (mentioned in 131) I shall have woe to suffer; further woe the powers above will add, since my mother on going forth from home will invoke the abhorred Erinnyes (see on γ. 310); indignation, too, from men will attend me." His father, if alive, would return to punish him; if dead, would retain a power to curse. unoriv. pro-bably means that, as the injured husband re-demanded what he had given the father, when a wife was dismissed for adultery (3. 318), and the husband repaid what he had received in presents etc., if she were sent away causelessly, so the same rule would apply to Telem. dismissing his mother as pro-

posed; see App. A. 14. σαίμων, Nägelsb., I. § 47, says, that although clear cases occur where δαίμ. stands indifferently for θεός, or for numen divinum, yet only twice in H. has it a clear sense of god as helping, benefiting etc., and that in the Ody. the sense inclines mostly in malam partem, cf. the adj. δαιμόνιος, a term of reproof; but cf. also ολβιοδαίμων. Yet he rejects any notion of an independent coordinate power of evil, and connects with δαίμων the notion of divine agency as strange and mysterious, and especially as exerted for harm. Hes. Opp. 121 – 3 has a quite different view of δαίμονες, as the spirits of the men of the golden age, who, departed this world, exercise in135 δώσει, ἐπεὶ μήτηο στυγερὰς ἀρήσετ' Ἐρινῦς, α οἴκου ἀπερχομένη· νέμεσις δέ μοι ἐξ ἀνθρώπων ἔσσεται· ώς οὐ τοῦτον ἐγώ ποτε μῦθον ἐνίψω. α ὑμέτερος δ' εἰ μὲν θυμὸς νεμεσίζεται ἀ αὐτῶν, ἔξιτέ αμοι μεγάρων, ἄλλας δ' ἀλεγύνετε δαῖτας

140 ύμὰ πτήματ' ἔδοντες, ἀμειβόμενοι πατὰ οἴπους.
εἰ δ' ὑμῖν δοπέει τόδε λωίτερον παὶ ἄμεινον
ἔμμεναι, ἀνδοὸς ένὸς βίοτον νήποινον ὀλέσθαι,
πείρετ' · ἱ ἐγὰ δὲ θεοὺς ἐπιβώσομαι αἰὲν ἐόντας,
εἴ πέ ποθι Ζεὺς δὰσι παλίντιτα ἔργα γενέσθαι ·
145 νήποινοί πεν ἔπειτα δόμων ἔντοσθεν ὅλοισθε.''

ως φάτο Τηλέμαχος, τῷ h δ' αἰετωὶ εὐούοπα Ζεὺς ὑψόθεν ἐκ κοουφῆς ὄοεος προέηκε πέτεσθαι.
τω δ' εως μέν h δ' ἐπέτοντο μετὰὶ πνοιῆς ἀνέμοιο, πλησίω ἀλλήλοισι τιταινομένω m πτερύγεσσιν:

150 άλλ' ὅτε δὴ μέσσην ἀγορὴν πολύφημον ἱκέσθην,
ἔνθ' ἐπιδινηθέντε τιναξάσθην πτερὰ πολλὰ,
ἐς δ' ἰδέτην πάντων κεφαλάς ὅσσοντο ν δ' ὅλεθρον,
δουψαμένω δ' ὀνύχεσσι παρειὰς ἀμφί τε δειρὰς

a 2. 280, I. 454, v. 78, O. 404, T. 418, P. 412.

b α. 350 mar.

c λ. 148, φ. 529, *H*. 447; cf. α. 1, ω. 414.

d cf. 3. 239 - 40, Z. 335.

e α. 374 — 80.

f β. 312, ω. 459.

g Q. 51, A. 128-9.

h o. 168, N. 821. i Θ. 245 – 7, Ω. 292, o. 160 – 4;

cf. K. 274-5. k y. 126; cf. P.

178, Σ. 599. 1 α. 98 mar.

m 2. 599, X. 23, **4**. 518.

n x. 376.

o t. 538, v 218, H. 269

p α . 115, e. 389, η . 31, σ . 154, υ . 81, Δ . 105, Σ . 224, Ω . 172.

q cf. s. 426, 435,

136. Fοίκου. 140. Fοίκους. 144. Fέργα.

144. με Ζεύς δώησι F. ed. Oxon. 146. τῷ Codd. quatuor, τὰ tres, sed horum Scholl. τῷ agnoscunt. 147. φέρεσθαι. 148. εἴως Schol. A. 193. 149. πλησίον. 151. τιναξέσθην Rec.; pro πολλά Harl. et plerique πυπνὰ, ita Bek., cf. Λ. 454. 152. ὄσσαντο Rhian. interp. Pors.

fluence in it. ως not oxytone, which would mean "so that", but = διὸ "wherefore". ἐνίψω see App. A. 1. 138. νεμ. αὐτῶν, "has any awe for all these", i. e. the wrath of gods, Erinnyes, parents and men. The gen. is that of cause or motive (Donalds. Gr. Gr. § 453 ec (α)); see also the examples of gen. with verbs of wondering etc. in Jelf Gr. Gr. § 495, 499, 500, and οὐτοι Τρώων χόλω οὐδὲ νέμεσσι ημην (mar.); but νεμεσίζομαι is not elsewhere found with gen.; see on 239—40. 139—45. see on α. 374—80.

148. $\ell\omega\varsigma$ (scanned in synizesis) "awhile", i. e. really, while on their way in 146-7. This indefinite use is in correlative clauses common with $\tilde{o}\tau\epsilon$, more rare with $\ell\omega\varsigma$ (mar.).

150-6. $\pi o \lambda \dot{v} \varphi$., this well expresses the hum of voices rising into the air; which makes the birds' descent more

ominous, they not being scared by it. τιναξάσ., "shook out"; cf. ε. 368, N. 243. "σσσον. κ. τ. λ. "looked with omen of destruction", see on α. 115, and cf. Æschyl. Sept. c. Th. 53 λεόντων ως "Λοη δεδορμότων.

153. δουψαμ., the mid. voice shows that the birds pecked themselves, not those in the ἀγοοὴ, δούπτω being (mar.) transitive. Eustathius mentions a notion of birds destroying themselves being an omen of ill. But by "themselves" he might mean "one another" ξαυτοὺς for άλλήλους, cf. Soph. Ant. 145, Jelf Gr. Gr. § 654. 3; Teiresias Soph. Ant. 1003 so regards birds σπῶντας ἐν χηλαῖσιν άλλήλους φοναῖς. — ἀκξιῶ, either on the observers' right, or on the absolute right, i. e. the Eastern side (mar.). The gazers gave the omen its real interpretation, l. e. woe to the suitors. The reading ἔμελλεν 156 is needless,

155

160

a o. 164, Ω. 320, K. 274, M. 239. b O. 488. с Ф. 137. d ef. o. 172-8. e B. 36; cf. 9.160, 233, **A**. 310, **O**. 137. $1 \omega. 451 - 4.$ g N. 431, H. 808, R. 530, Z. 124, Ω. 535. h A. 74, Z. 376, i λ. 137, ν. 7. k 9. 81, A. 347, P. 688. 1 cf. β . 237, 283, ξ . 158 — 64, τ . 300 — 7, 556 — 8, 585 — 7. m Q. 82, O. 134. n cf. ω. 526-8. ο ι. 21, ν. 212, 234, τ. 132. p β. 241, 244, ω. 457. q φ. 417, ψ. 109. r M. 304, P. 41. 8 α. 210, σ. 252, Z. 74. t α. 6, 7. u ν. 191, 397. v ρ. 327, ψ. 102, 170. w λ. 432, ν. 132, ψ. 72. x ε. 302, ν. 178, σ. 271, **B**. 329-30. Ξ. 48.

δεξιώ ³ ἤιξαν διά τ' οἰκία καὶ πόλιν αὐτῶν.

δάμβησαν δ' ὄφνιθας ἐπεὶ ἴδον ⁶ ὀφθαλμοῖσιν,

ὥφμηναν ^c δ' ἀνὰ θυμὸν ᾶ περ ^d τελέεσθαι ἔμελλον.

τοῖσι ^f δὲ καὶ μετέειπε γέρων ἥρως ΄Αλιθέρσης

Μαστορίδης · δ΄ γὰρ οἶος δμηλικίην ἐκέκαστο ^g

ὄφνιθας γνῶναι καὶ ἐναίσιμα μυθήσασθαι · ^h

ὅ σφιν ἐϋφρονέων ἀγορήσατο καὶ μετέειπεν |

"κέκλυτε δὴ νῦν μευ, 'Ιθακήσιοι, ὅττι κεν εἴπω ·

ΟΔΥΣΣΕΙΑΣ Β. 154-176.

ανηστήρσιν δε μάλιστα πιφαυσκόμενος τάδε είρω. i τοΐσιν γάρ μέγα πῆμα κυλίνδεται οὐ γάρ 'Οδυσσεύς δην ἀπάνευθε φίλων ὧν ἔσσεται¹, ἀλλά που ήδη έγγὺς ἐων τοῖςδεσσι φόνον καὶ κῆρα φυτεύει™ 165 πάντεσσιν· πολέσιν δε καὶ ἄλλοισιν κακὸν ἔσται, οί νεμόμεσθ' Ίθάκηνο εὐδείελον. άλλὰ πολύ ποίν φραζώμεσθ' ώς κεν καταπαύσομεν · ρ οι δε και αύτοι παυέσθων καὶ γάρ σφιν ἄφαρ τόδε λώιον εστίν. ού γὰο ἀπείρητος μαντεύομαι, ἀλλ' εὐ εἰδώς. 170 καί γαο έκείνω φημί τελευτηθήναι απαντα ως οί εμυθεόμην, ότε Ίλιον είςανέβαινον s Αργεῖοι, μετὰ δέ σφιν ἔβη πολύμητις Ὀδυσσεύς. φην κακά πολλά παθόντ', όλεσαντ' άπο πάντας εταίρους, άγνωστον ^α πάντεσσιν έεικοστῷ ^ν ένιαυτῷ οἴκαδ' έλεύσεσθαι· w τὰ δὲ δὴ νῦν πάντα τελεῖται." x

154. *Fοίκια*. 162. *Fεί*οω. 155. Γίδον. 157. μετέΓειπε. 160. μετέΓειπεν. 161. Γείπω. 164. Γῶν. 170. Γειδώς. 172. Γοι Γίλιον. 175. ἐΓεικοστῷ. 176. 179. Γοίκαδ'.

154. pro αὐτῶν Aristoph. οὕτως, Scholl. H. M. 156. ita Scholl. E. H. S. Q. V. Codd, aliquot ἔμελλεν, ita Harl. à prima manu. 168. pro οῖ δὲ, Schol. Κ. 167 ἦδὲ. 170. ἀπειρήτως Rec.; μαντεύσομαι Harl., sine σ Schol. H.

as in H. and the non-Attic poets the pl. occurs with pl. neut. nouns (mar.); see Jelf Gr. Gr. § 385, Obs. 2.

158 — 9. ἐκέκασ., see on γ. 282. ἐναίσ., see on 122; so also inf. 182.

162—6. εἴφω rare epic pres., only found in Ody. It was doubtless Γέφω, or lengthened Γέφφω, Lat. sero, as in Virg. Æn. VI. 160 sermone serebant; the fut. ἐφέω is used in phrases of solemn enunciation, ἄλλο δέ τοι ἐφέω, σὸ δ΄ κ. τ. λ. (mar.). τοῖσδ. see on 47.

167-9. εὐσείε., see App. A. 17 (3). πρίν is adv. in 167, but in 128 con-

junction; in I. 403 both uses occur, τo $\pi o l v \notin \pi'$ $\varepsilon l o \eta' v \eta \sigma \pi o l v \notin l d \varepsilon \tilde{v} v n. \tau. l.$ $\varkappa \alpha \tau \alpha \pi$, i. e. $\mu v \eta \sigma v \tilde{\eta} \rho \alpha \sigma$, it may be fut. as in $\phi \rho \alpha \zeta \omega \omega \varepsilon d'$ $\tilde{\sigma} \tau \omega \sigma \varepsilon \tilde{\varepsilon} \sigma \tau \alpha \iota \tau d \sigma \varepsilon \tilde{\varepsilon} \rho \tau \alpha d'$. 14, or subjunct. shortened epice, as in I. 112. $\alpha v \tau o l = sponte$.

170—2. $\varepsilon i\delta \dot{\omega}\varsigma$, often, as here, "experienced"; the experience meant is shown by the sequel $\varkappa a \wr \gamma \dot{\alpha} \varrho \varkappa . \tau . \lambda$; he had foretold what was in part fulfilled, and he infers that "all is being fulfilled" in 176. $\varepsilon i \varsigma \alpha \nu \dot{\varepsilon} \beta$. see on α . 210. With the vaticination in 174—6 Ni. compares that of Calchas to the Greeks, given B. 265 foll.

τὸν δ' αὖτ' Εὐούμαχος Πολύβου παῖς ἀντίον ηὕδα " ο γέρον, εί δ' άγε νῦν μαντεύεο σοῖσι τέκεσσιν, οίκαδ' ιών, μή πού τι κακὸν δ πάσχωσιν οπίσσω. 180 ταύτα δ' έγω σέο πολλον άμείνων μαντεύεσθαι. ορνιθες δέ τε πολλοί ύπ' · αύγας ήελίοιο φοιτως', d οὐδέ τε πάντες έναίσιμοι · e αὐτὰρ 'Οδυσσεύς ώλετο τηλ', ώς f και σύ καταφθίσθαι σύν έκείνω ώφελες, ούκ αν τόσσα θεοπροπέων ε αγόρευες, 185 οὐδέ κε Τηλέμαχον κεχολωμένον ὧδ' ἀνιείης, h σῶ οἴκω δῶρον ποτιδέγμενος, εἴ κε πόρησιν. άλλ' κ έχ τοι έρέω, τὸ δὲ καὶ τετελεσμένον ἔσται. αί με νεώτερον ἄνδρα παλαιά τε πολλά! τε είδως παρφάμενος " ἐπέεσσιν ἐποτούνης χαλεπαίνειν, 100 αύτῶ μέν οι πρώτον ἀνιηρέστερον " ἔσται, [πρηξαι^ο δ' εμπης ου τι δυνήσεται είνεκα τωνδε·] σοί δέ, γέρον, θωήν Ρ έπιθήσομεν, ήν κ' ένὶ θυμώ

[ποῆξαι° δ' ἔμπης οὔ τι δυνήσεται είνεκα τῶνδε·]
σοὶ δέ, γέρον, θωὴν Ρ ἐπιθήσομεν, ἥν κ' ἐνὶ θυμικ
τίνων ἀσχάλλης· Ω χαλεπὸν δέ τοι ἔσσεται ἄλγος.
Τηλεμάχω δ' ἐν πᾶσιν ἐγων ὑποθήσομαι αὐτός·
195 μητέρ' ἐὴν ἐς πατρὸς ἀνωγέτω ἀπονέεσθαι·

οι δε γάμον τεύξουσι και ἀρτυνέουσιν ἔεδνα πολλὰ μάλ, ὅσσα ἔοικε φίλης ἐπὶ παιδὸς ἔπεσθαι. οὐ γὰρ πρὶν παύσεσθαι ὀΐομαι υἶας ᾿Αχαιῶν μυηστύος ἀργαλέης, ἐπεὶ οὔ τινα δείδιμεν ἔμπης, ΄ 200 οὕτ 'n οὖν Τηλέμαγον, μάλα περ πολύμυθον ἐόντα:

cf. β. 122, Z.519.
f α. 217, ϑ. 312,
λ. 548, Γ. 428,
I. 698.
g A. 109, B. 321.
h ϑ. 73, E. 761,
ð. 568, ϑ. 359,
X. 80, β. 300
i β. 205, 403.
k B. 257.
l β. 16 mar.

a O. 197. b β. 134 mar.

c 2. 498, 619, N.

d x. 119, µ. 420,

e \$. 159, B. 353;

B. 779, M. 266,

m π. 287, τ. 6; cf. Ξ. 217, O. 404. n ρ. 220.

n Q. 220. o A. 562. p N. 669.

q α. 304, τ 159, 534, B. 293, 297,

X. 412, Ω. 403. r I. 121, 528

s α . 269, ψ . 132. t α . 277—8 mar.

u a. 278 mar v H. 196, a 205, §. 481, M. 326,

P. 632.

186. Folxo.

187. Εερέω. 195. έξην. 188. *Εειδώς*.

189. *Εεπέεσσιν*. 197. *ΕέΕ*οικε. 190. Foi.

180. ἀμείνω Schol. Η. 182. πωτῶντ' Scholl. Μ. Q. S. 190. ἀνιηοώτερον Βεκ. 191. σmittunt nonnulli. pro εἶνεκα τῶνδε (vel τῶν γε) οἶος ἀπ' ἄλλων. 192. ἐπιδήσομαι Schol. Η. 198. pro παύσεσθαι παύσασθαι Harl., παύεσθαι alii.

181—9. δέ τε, see on α. 53. ὑπ΄ αὐγὰς ἡελ., ὑπὸ here with acc. does not mean "to or towards", but fixed position (mar.), cf. ad or apud superos Virg. Æn. VI. 481, 568. ἀνιείης, this verb means "to set free, loose or open", here "to set on or rouse", in mid. "to rip up" (mar.) It is here optat., as depending mediately on ἀγό-οενες, "you would not be talking and thereby rousing Telem. to wrath" (κεχολ. a further predicate). παρφάμ., as we say "talking oner", cf. παράφοητοι ἐπέεσσιν, I. 526.

191—5. The line 191, not found in

many of the best copies, is probably from II. (mar.). Θωην "mulet", which the ἀγορη could probably impose; see App. A. 4 (3). The sense of "blame" suggested by Ni. is doubtful, and would here certainly be poor. ἀσχάλ., elsewhere ἀσχαλάω or epice -όω; H. has the form ἀσχάλλω only here; see mar. ἐν πᾶσ. coram omnibus. For α in ἀπονέεσθαι see on α. 420.

νέεσθαι see on α. 420.

196-203. For ol δε... ἔεδνα see App. A. 14. ἔμπης, "in every supposable case"; hence, "anyhow"; see mar. ουτ ουν π. τ. λ., "no, nor do we fear Telem."; this seems to answer

a α. 415, II. 50; ούτε θεοπροπίης εμπαζόμεθ', ην σύ, γεραιέ, cf. \alpha. 271, \pi. 422. μυθέαι ἀκράαντον, ἀπεχθάνεαι δ' ἔτι μᾶλλον. b cf. 3. 126. χοήματα δ δ' αὖτε κακῶς βεβοώσεται, οὐδέ ποτ' ἶσα ο c A. 336 M. 436, έσσεται, όφοα κεν ή γε διατοίβησιν à 'Αχαιούς · t. 42. ου γάμου ήμεις δ' αὖ ποτιδέγμενοι ήματα πάντα d B. 265, v. 341, είνεμα της ἀρετης έριδαίνομεν, οὐδε μετ' άλλας 8. 404, A. 42, έρχόμεθ', ας επιεικές όπυιέμενε έστιν εκάστω." T. 150. τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηΰδα e cf. φ. 401, ψ. 24. "Εὐούμαχ' ήδὲ καὶ ἄλλοι, ὅσοι μνηστῆρες h ἀγανοὶ, f A. 763, o. 251. ταῦτα μεν οὐχ ὑμέας ἔτι λίσσομαι οὐδ' κ ἀγορεύω. g \$. 336, N. 379, ήδη γαο τα Ισασι θεοί και πάντες 'Αχαιοί. 429, Z. 63, O. άλλ' άγε μοι δότε νῆα θοὴν καὶ εἴκοσ' έταίρους, οί κέ μοι ἔνθα καὶ ἔνθα διαπρήσσωσι κέλευθον. h δ. 681, ξ. 180, σ . 99, φ . 174, 232. εἶμι™ γὰο ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα, i cf. ξ. 406, Π. 47. νόστον πευσόμενος πατρός δην οίχομένοιο, n k B. 44. ήν τίς μοι εἴπησι βροτῶν, ἢ ὄσσαν ἀκούσω l e. 327, 331, %. έκ Διός, ή τε μάλιστα φέρει κλέος άνθρώποισιν. 574; cf n. 86, εί μέν κεν πατοὸς βίστον καὶ νόστον ἀκούσω, B. 462, 476, H. 156. ή τ' αν τουχόμενός πεο έτι τλαίην ένιαυτόν: m α . 93 – 4 mar. εί δέ με τεθνηώτος ακούσω μηδ' ἔτ' ἐόντος, n a. 281-92 mar. νοστήσας δη έπειτα φίλην ές πατρίδα γαΐαν ο Ω. 38. σημά τέ οι γεύω και έπι κτέρεα κτερείξω p A. 68, 101, B. πολλά μάλ', δοσα έσιπε, καὶ ἀνέρι μητέρα δώσω." 76, H. 354, 365, η τοι ο γ' ως είπων κατ' ἄρ' έζετο, τοίσι δ' ἀνέστη π 213.

205. Fòv. 207. ἐπ Γεικὲς Γεκάστφ. 211. Γίσασι. 212. Γείκοσ'. 216. Γείπησι Γόσσαν. 222. Γοι. 223. ΓέΓοικε. 224. Γειπών.

205. προτιδέγμενοι.
 206. de hoc v. dubitavit Aristoph., Scholl. H. M. Q. R.
 211. τὸ.
 213. διαπρήσωσι Harl., διαπρήσωσι Schol. B.; κέλευθα Rec.
 214. ἡμαθόεσσαν Rec.
 222. ita Herod., χείω Arist., alii χεύσω, Schol. H. ἐπιπτέρεα Hesych.

204-6. διατο. Αχ. ον γ., a rare double accus., with which we may compare Æschyl. Eumen. 221-2 δίπας μέτειμι τόνδε φῶτα and mar. e. "Puts off her wedding" or "puts off the Achæans", would be simple; this sentence complicates the two transitive constructions, having one object in the persons deprived, and another in the

thing debarred; cf. the similar use of ἀποροαίσει α. 404. ἀφετῆς, "superiority" see mar

riority¹, see mar.
207. onv., the act. with accus. is used of men, the pass. or mid. of women (mar.).

212-3. ἄγε often becomes purely adverbial, as shown here by the plur. δότε following. ἔνθα κ. ἕ. here of motion, "to and fro", but also of position "here and there" (mar.).

214—23 are nearly verbatim recurring lines (mar.).

205

210

215

220

225 Μέντωο, ὅς ο΄ 'Οδυσῆος ἀμύμονος ἦεν εταίοος,^a
καί οἱ ἰῶν ἐν νηυσὶν ἐπέτοεπεν ὁ οἶκον ἄπαντα,
πείθεσθαί τε γέροντι καὶ ἔμπεδα πάντα φυλάσσειν · ο΄ ο΄ σφιν ἐϋφονέων ἀγορήσατο καὶ μετέειπεν
"κέκλυτε δὴ νῦν μεῦ, 'Ιθακήσιοι, ὅττι κεν εἴπω ·
230 μή ο τις ἔτι πρόφρων ἐγανὸς καὶ ἤπιος ἔστω

οχο μη ε τις έτι προφρων άγανος καὶ ήπιος έστω σκηπτοῦχος βασιλεύς, μηδε φρεσὶν αἴσιμα εἰδως, αλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα όξιςοι ώς οὔ τις μέμνηται Ὀδυσσῆος θείοιο λαῶν οἶσιν ἄνασσε, πατὴρ δ' ως ήπιος ήεν.

235 ἀλλ' ἦ τοι μνηστῆρας ἀγήνορας οὔ τι¹ μεγαίρω.
ἔρδειν ἔργα βίαια κακορραφίησι™ νόοιο:
σφὰς γὰρ παρθέμενοι™ κεφαλὰς κατέδουσι βιαίως
οἶκον 'Οδυσσῆος, τὸν δ' οὐκέτι φασὶ νέεσθαι.
νῦν δ' ἄλλφ δήμφ νεμεσίζομαι, ρ οἶον απαντες
240 ἦσθ' ἄνεφ, ἀτὰρ οὔ τι καθαπτόμενοι ἐπέεσσιν

παύρους τ μνηστήρας καταπαύετε πολλοί εόντες."

a \(\beta \). 253 -4, 286, Q. 68-9. b cf. γ. 268, σ. 266. c 2. 178, \tau. 525. d β. 160-1. e e. 8-12. f cf. A. 77, @. 40, 175. g A. 279; cf. B. 101-7. h O. 207. i e. 388. j Е. 403, Ф. 214. k 3. 47 mar. 1 9. 206, H. 408, of. A. 54. m μ. 26, O. 16. n y. 74, e. 255. ο ν. 61, ξ. 152, Γ. 257, Σ. 101, 136. p α. 263, β. 138, E. 757, β. 407. q B. 320, P. 173. r 7. 144, \$\psi\$. 93, \$\begin{align*} B. 323, \$I\$. 84, \$\begin{align*} I. 30, 695. \end{align*} s β. 39 mar. t cf. σ. 383.

226. Γοι. Γοϊκον. 228. μετέ Γειπεν. 234. Γάνασσε. 236. Γέοδειν Γέογα.

229. Fείπω. 238. Fοινου. 231. *Γειδώς*. 240. *Γεπέεσσιν*.

232. ξέζων Harl. mar. 236. μακοφραδίησι Scholl. H. M. S. 240. ἄνξω libri et Scholl. Bek. Dind. Fa. Löw. 241. ita Rhian., Schol. H., ita Bek. Fa., libri ματερύμετε, ita Dind. edd. Clark. et Oxon.

230-8. πρόφοων κ. τ. λ., "forward (in being) gentle", or "taking pains to be so". τις ... σκηπτούχος β., the τις separated gives notice of the noun following, as does the demonstr. δ, e. g. Λ. 488, αὐτὰρ ὁ μήνιε ... πόδας ἀκὺς Αχιλλεύς. — νέεσθαι, this verb appears only in pres. and imperf., but the pres. has also a fut. force, as here mar, Buttm. Gr. Verbs s. v.): it appears in epic pres. νεῦμαι, νεῖαι, νεῖται.

239—40. νεμεσίζ. (mar.), in sense of "be angry" this verb takes dat. of person or accus. of thing, or both; in

sense of "feel awe at", accus. of pers. and once gen., viz. 138 sup., where see note. olov u. r. 2., this sudden turn from speaking of them to directly addressing them gives much vigour to the address. avew, so Bek. in Ody. (but άνεω in Il., see mar.); and so "the earlier edd. till Wolf" says Crusius s. v., who, however, gives ανεω, regarding it as an adverb. It certainly occurs ψ. 93 with sing. subject, η δ' ανεω δην ήστο, where ἄνεω is found in all edd. Buttm. Lexil. 20 writes it always avew as an adv., i. c. he disregards the seven times of avew for the once of ανεω. Those who regard the MSS. will probably still keep aven as an adj. plur., when joined with a plur. verb., as do the Scholl. H. M. hore; even although it may be doubtful whether ανέω of ψ. 93 be a fem. form or an adverb. Mentor appeals here, as Halitherses did in 68, to the people as a last resort amid the disaffection of the βουλή; see App. A. 4 (3).

a χ. 294. b A. 223. c O. 128, ξ 464. d Ψ. 791, Υ. 356, δ. 698, ν. 15; cf. π. 88—9. e ν. 42, Φ. 355, A. 580. f χ. 45. g Δ. 386, cf. π. 452. h β. 209 mar. i τ. 462—3, Ξ. 504, μ. 42—3. k. ν. 280. l χ. 317, 416, δ. 339, 340 ρ. 130, 131. τ. 550, Δ. 396. m σ. 63, N. 739; cf. π. 88. n γ. 385, σ. 170, ν. 37, χ. 486. ο α 274, Τ. 277, Δ. 487. p E. 878, B. 775. q π. 355, α. 85. r β. 286, ρ. 68—9. s Φ. 180. t α. 408, 414. u π. 347.

τον δ' Εύηνορίδης Λειώπριτος à άντίον ηύδα " Μέντορ ἀταριηρε, ο φρένας ήλεε, ο ποΐον ἔειπες ήμέας ότούνων καταπαυέμεν. ἀργαλέον d δὲ άνδράσι καὶ πλεόνεσσι μαχήσασθαι περί δαιτί. 245 εί περ ε γάρ κ' 'Οδυσεύς 'Ιθακήσιος τα αὐτὸς ἐπελθών δαινυμένους ε κατά δωμα έδν μυηστηρας άγαυούς έξελάσαι μεγάροιο μενοινήσει' ένλ θυμώ, ού κέν οδί κεχάροιτο γυνή, μάλα κεο χατέουσα. έλθόντ', αλλά κεν αύτοῦ ἀεικέα πότμον ἐπίσποι, 250 [εὶ πλεόνεσσι^m μάχοιτο: σὰ δ' οὐ κατὰ μοῖοαν ἔειπες.] άλλ' άγε, λαοί μεν σκίδνασθ' ο έπὶ ἔργα εκαστος, μ τούτω δ' ότουνέει 4 Μέντι όδον ήδ' Άλιθέρσης, οί τε οί έξ ἀρχῆς πατρώιοί είσιν έταῖροι." άλλ's ότω καὶ δηθά καθήμενος άγγελιάων τ 255 πεύσεται είν Ίθάκη, τελέει δ' όδον α ού ποτε ταύτην."

243. ἔΓειπες.

247. Fεον. 249. Foi. 252. Fέργα Fέναστος.

250. ά. ειπέα. 254. Foi. 251. ἔΓειπες.

245. καὶ παύροισι Scholl. H. M. Q. 247. ἕω Scholl. M. S. 250. ἐπίσπη ex emend. Harl. 251. εἰ πλέονές οἱ ἕποιντο Harl. Ven. Ambros., quorum Scholl. quoque nostram leet. improbant.

243-5. άταρτ., proby a reduplicated form of arnos, from arn but with a, as in ἄτάσθαλος. άνδράσι κ. πλεόν., "'tis a hard thing for men though outnumbering (us) to do battle (with us) about a meal. For if Qdys. himself were to return and try to drive us out, the attempt would be fatal to him". v. 251 (see note there) was doubtless added by some diascenast, who mistook the connexion of ανδράσι και πλ. in 245, governing it by μαχήσασθαι. That connexion is plain from 239-41. Leiocritus takes up indignantly the closing sentence of Mentor's speech; hence the word ἡμέας answers to παύρους μνηστῆρας, and the ἀνδράσι καὶ
πλ. must mean not the same suitors, but the more numerous party to whom Mentor had appealed. The reading και παύροισι seems an attempt to reconcile 245 with 239—41, while governing ανδράσι by μαχήσασθαι.

251. El. κ . τ . λ . This 2^{nd} protas., after the 1^{st} with its apod. has been completed, is a clog to the sentence. With either reading this objection holds, unless ϵl be strained to mean $\kappa \alpha l$ ϵl ; see E. 350—1. Then, if the text be

taken, this upsets the condition (245 and 241) of superior numbers being against the suitors. If we read el mléoves of enouve, this re-states that condition, most unsuitably to the stress laid by aviòs (246) on Odys. appearing personally: — which same applies to the sense suggested for the text by a Schol.; of his "fighting with more on his side". The other words, où d' où n. uoïoav è, after noïov ésines of 243, seem very feeble: the phrase, too, doe not elsewhere H. occur with où.

253. τούτω, said, as in 336, contemptuously. Telem. had asked the ἀγορή to further his voyage in quest of Odys. as a public errand. The suitors pass this by in derision; "Mentor and Hal. have taken his part, they are his father's cronies, let them speed his errand"; cf. inf. 265, 306, 319. ὀτρύνω, as it is found with other objects, as μάχην, ἀ, γελίην, so with ὀδον here (mar.), meaning "prompt his journey", i. e. prompt him to go.

255-7. δίω κ. τ. λ., "I rather think, etc.", said ironically in derision of the want of decision attributable to Telem.

ος ἄρ' ἐφωνησεν, λύσεν δ' ἀγορήν αίψηρήν. οί μεν ἄρα σκίδυαντο b έὰ πρὸς c δώμαθ' εκαστος, μνηστήρες δ' ές δώματ' Ισαν θείου 'Οδυσήος.\ Τηλέμαχος δ' ἀπάνευθε κιών ἐπὶ θῖνα θαλάσσης, 260 χετοας α νιψάμενος πολιής αλός, εύχετ' 'Αθήνη "κλῦθι μευ, δ χθιζός θεός ήλυθες ήμέτερου δῶ, καί μ' έν νηὶ κέλευσας έπ' ήερολιδέα πόντον, νόστου ε πευσόμενον πατρός δήν οίχομένοιο, 265 ξοχεσθαι τὰ δὲ πάντα διατρίβουσιν 'Αχαιοί, μνηστήρες δε μάλιστα κακώς ύπερηνορέοντες." ώς έφατ' εύγόμενος, σγεδόθεν δέ οί ήλθεν 'Αθήνη,

a T. 276, J. 103. b β. 252 mar. е ζ. 236. d μ . 336, z. 182, Ω . 305; cf. Z. 266 -7. e 6. 405, \$\psi\$. 236, \$\begin{aligned} \A. 350, \$\psi\$. 374; cf. \$\varepsilon\$. 410 mar., cf. \$\O\$. 265, \$\Phi\$. 560. γ. 105, δ. 482, ε. 164, Ψ. 744, μ. 80, 233, γ. 103: cf. E. 770. g a. 94, 281. h \$. 204 mar. i d. 766. k o. 223, π. 157.

258. Γεον. δώμα Γέναστος.

263. ήερο Γειδέα.

267 For.

257. λύσαν Apollon. Soph.; λαιψηρην Harl. ex emend. et Scholl. H. P. 259. ανά Ern. Cl. ed. Oxon., ές Wolf. 260. μίων Harl. à prima manu ita Wolf., των exemend Schol. H. ita Barnes. Ern. Cl. ed. Oxon.; δίνα Arist., δινί alii, Scholl. H. M. Q. R. S. 262. µor plerique.

αίψηρήν, a further predicate, see Donalds. Gr. Gr. § 489; in familiar English "he broke up the assembly

260-2. Purification was customary before prayer or sacrifice (mar.); cf. Hes. Opp. 739 - 40. alog, gen. of source whence the material of the act proceeded, cf. its use with in to aid the sense &. 224 al. noling by Seber's index occurs 10 times in Il., 3 times in Ody.; αλ. πολιοῖο once in Il., twice

in Ody. (mar.). $\ddot{o} = \ddot{o}_{\varsigma}$.

265. $\tau \alpha \ \delta \dot{\epsilon} \ \pi \dot{\alpha} \nu \tau \alpha \ \delta$., "are baffling all this plan", i. e. his voyage, see on 204-6. The Ithacans had shown apathy, the suitors contempt; cf. his words to Antinous 319-20 ov yaq vnos inisolog n. r. l. and note. In the speech 262-6 there is no prayer beyond the xlvd/ usv in 262, but "prosper me in the way wherein thou hast sent me", is clearly implied. Human aid failing, he hespeaks divine. Hence in 271-87 Pallas, not without rebaking his faint spirit, promises help for the

267. Pallas, who appeared a. 105 as Mentes, here at 1 χ. 205-49, ω. 445 foll. as Mentor, and β. 383 as Telem., assumes in η . 20, π . 155-7, the form of a a woman, J. 194 that of a man in the crowd, and v. 222 that of a young shepherd. Thrico, viz. a. 320, y. 372, 7. 240, she disappears under the form of

a bird. She is recognized by Odys. as his "staunch comrade" in D. 200, x. 210, and by the dogs in π . 162, but by others only in the moment of such disappearance e.g. α. 420, γ. 378. Observe here, that Mentor is not evacuated of his personality, any more than Telem., by the goddess assuming his form. The real Mentor loses that share in the poem's action which we might have expected from β . 253-4, but we have a glimpse of him in proprià persona in 8. 654 foll., where Noëmon, from the presence of the real Mentor in Ithaca, suggests the inference that the Pseudo-Mentor, who had embarked, was a deity. Medon is aware of the disguised deity at last (w. 445-9), but had perhaps heard Noëmon's statement, and had, further, witnessed the marvellous triumph of Odys, against enormous odds. Hence, perhaps, his conviction. The statement in π. 161 ού γάρ πω πάντεσσι δεοί φαίνονται έναργείς, shows that such recognition was to the poet's mind the privilege of the favoured few; cf. A. 197-8. The Phwacians, whose position is wholly exceptional, έκας ανδρών αλφηστάων, boant (η. 201-6) of their privileged intimacy with the gods. H. seems to have thought that such intimacy was familiar in the earlier age, limited in the heroic, unknown - we may infer from B. 485 in his own. Nigelsbach § 111 4-6.

a β. 401, χ. 206, ω. 503, 548. b α. 222, β. 278, γ. 375. c P. 456, Y. 80. d B. 304. e B. 60. f cf. B. 318, A. 26. g cf. y. 122-3. h y. 375, s. 379, 9. 315, Y. 186. i ⊿. 399 - 400; cf. 405. k cf. E. 800, Z. 1 5. 314. m β , 373, γ , 125, 520, δ , 504, ζ . 320, 314, 1 d. 267, λ. 177, μ. 211, ν. 305, π. 374; cf. γ. 128. γ. 133, γ. 209. π. 3/4; ct. γ. 128.
o γ. 133, ν. 209.
p β. 165, 237.
q β. 352, γ. 242,
o. 275, ω. 127,
P. 714, Φ. 66.
r P. 202.
s T. 110, 229, μ.
105, ξ. 105.

Μέντορι a είδομένη ήμεν δέμας ήδε και αὐδην. καί μιν φωνήσας' ἔπεα πτερόεντα προςηύδα.

"Τηλέμαχ', οὐδ' ὅπιθενο κακὸς ἔσσεαι οὐδ' ἀνοήμων, 270 εί δή τοι σοῦ πατρὸς ἐνέστακται μένος ο ἡΰ, οίος έκεινος έην τελέσαι έργον d τε έπος τε· ού τοι ἔπειθ' e άλίη f όδος ἔσσεται οὐδ' ἀτέλεστος. είς δ' ου κείνου γ' έσσι γόνος και Πηνελοπείης, ού σέ γ' ἔπειτα ἔολπαι τελευτήσειν ἃ μενοινᾶς. 275 παθοριί γάρ τοι παϊδες δμοΐοι πατρί πέλονται, οί πλέονες μαμίους, παύροι δέ τε πατρός ἀρείους. κ άλλ' έπεὶ οὐδ' ὅπιθεν κακὸς ἔσσεαι οὐδ' ἀνοήμων, οὐδέ σε πάγχυ γε μῆτις 'Οδυσσῆος προλέλοιπεν, έλπωρή 1 τοι έπειτα τελευτησαι m τάδε έργα. 280 τῷ νῦν μνηστήρων μὲν ἔα βουλήνη τε νόον τε άφραδέων, έπεὶ ού τι νοήμονες ο οὐδε δίκαιοι· οὐδέρ τι Ισασιν θάνατον καὶ κῆρα μέλαιναν, 9 ος το δή σφι σχεδόν έστιν, έπ' ε ήματι πάντας όλέσθαι.

268. Γειδομένη.

269. φονήσασα Γέπεα. 280. Γελπωρή Γέργα. 272. Γέργον Γέπος. 283. Γίσασιν.

275. Féfolna.

276-7. [] Bek.

281. τω Schol. H.

270-2. The drift of this speech is to throw Telem. on his own rescurces. őπιθεν" "hereafter"; Homeric usage, contrary to ours, regards the future as behind, and the past as before, thus άμα πρόσσω καὶ όπίσσω A. 343, means, "as well for the past as for the fu-ture". This is indeed the order of time itself. Render, "you will not turn out a coward or a fool, if indeed you have a drop of your father's spirit in you". A youth is often said to be "his father's son", when showing his father's spirit; hence she continues, "but if you are not his son etc." ένέστ., not elsewhere found in Homer, but see Herod. IX. 3 αλλά οί δεινός τις ένέστα**κτο** ίμερος (Ni.). name of his father acts like a spell on Telem., and this is the chief key to his character, see App. E. 3. He is recognized by Nestor from the judicious character of his address as Odysseus' son (γ. 123-5); so is Pisistratus by Menelaus as Nestor's (δ.206).— τελέσαι έργ. κ.τ.λ. refers to his brave words in the Assembly, which now required energy $(\mu \acute{\epsilon} vos \dot{\eta} \ddot{v})$ to accomplish them (Ni.).

276-7 are by Bek. set in the mar-

gin as suspicious; but they have the air of traditional saws current in the poet's time, familiar to every one, and needing no apology, in his hearers' view, for their introduction where the sense of the passage has only a general connexion with them. Cf. the similar maxim of Menel, δεῖα δ' ἀρίγνωτος γόνος ἀνέρος κ. τ. λ., δ. 207—8. Observe, however, that to Mentor, as an elderly man addressing a young one, the γνωμοτυπείν or stating maxims is adapted (Aristot. Rhet. II. 21). Ni. here cites Aristotle's remarks on the tendency of degeneracy to follow a certain analogy of type (Rhet. II. 15.3). Telem, bears some such marks of a feebler copy of Odys.

280. τελευτήσαι, the aor. often follows phrases of hoping, promising, and others where a fut, might be expected (mar.), cf. Æschyl. Prom. 685-6, έπ Διος μολείν περαυνόν, following

μυθουμένη "warning". 281-2. ἔα "never mind". νόον, see on α . 3. — $von\mu ove\varsigma$, this word is limited in H. to the Ody. and to this context. Nonuw becomes a proper name in 386, like the Latin Cato.

284. έπ' ηματι, with όλέσθαι, "upon

τοτος νάρ τοι έτατρος έγω πατρωιός είμι, ο δς τοι νῆα θοὴν στελέω καὶ ἄμ' ε εψομαι αὐτός. ἀλλὰ σὰ μὲν πρὸς δωματ' ιων μνηστῆρσιν όμίλει, ὅπλισσόν τ' ἤια καὶ ἄγγεσιν κοὰρσον ἄπαντα,

290 οἶνον ἐν ἀμφιφορεῦσι καὶ ἄλφιτα, μυελὸν ἀνδρῶν, δέρμασιν ἐν πυκινοτσιν ἐγὰ δ' ἀνὰ δῆμον εταίρους αἶψ' ἐθελοντῆρας συλλέξομαι εἰσὶ δὲ νῆες πολλαὶ τὰ ἀμφιάλω Ἰθάκη, νέαι ἠδὲ παλαιαί τάων μέν τοι ἐγὰν ἐπιόψομαι πί τις ρὰρίστη,

295 ὧκα δ' ἐφοπλίσσαντες ενήσομεν εὐρέι πόντω."

ῶς φάτ' ᾿Αθηναίη κούρη Διός οὐδ' ἄρ' ἔτι δὴν Τηλέμαχος παρέμιμνεν, ἐπεὶ θεοῦ ἔκλυεν αὐδὴν, βῆ δ' ἰέναι πρὸς δῶμα, φίλον τετιημένος πίτορ. εὐρε δ' ἄρα μνηστῆρας ἀγήνορας ἐν μεγάροισιν,

300 αἶγας ἀνιεμένους σιάλους θ' εὕοντας ἐν αὐλῆ.

285 σοί δ' a όδὸς οὐκέτι δηρὸν ἀπέσσεται, ην σύ μενοινᾶς.

a θ. 150; cf. ζ. 220. b E. 828, Ω. 182, δ. 206, O. 254, α. 343. c β. 225 mar d ξ. 248. e γ. 359, ζ. 32, ψ. 127, φ. 104, Ω. 182. f α. 265, β. 381. g β. 410, δ. 363, μ. 329, ι. 212, N. 103, ε. 266, 368. h B. 471. i β. 349—55. k ι. 204; cf. ε. 265, ζ. 78, ι. 196, Γ. 247. l ν. 108, τ. 197; cf. β. 354—5, 380, μ. 234, β. 631, 520, λ. 28, ξ. 77. m θ. 35–8. h. α. 395–386. o I 167. p θ. 36, ν. 335–4. c 395, γ. 37, 57. r μ. 293, 401. s ε. 382, ω. 529, 547, E. 733, Θ. 384. t α. 203, β. 36. u δ. 831, μ. 311, 481. v α. 114 mar. w Χ. 80, β. 185 mar.

290. Fcivov.

289. οπλισσαί Bek. annot. 292. αψ Harl. a pr. manu. 297. παρέμεινεν. 298. ἴμεναι Barnes. Cl. ed. Oxon. 299. delet ἀγήνορας Harl. addito ἐνλ μεγάοοισιν ἐοῖσιν.

a day (not fixed)" i. e. some day: elsewhere defined by τῶδε, "on this day", but also meaning "for a day's space". So, τρὶς ἐπ' ἡμ., "thrice a day" (mar.). Ni. joins it with σχεδον — "daily near", but this lacks Homeric authority and is weak in sense.

and is weak in sense.

289. η̃τα, also η̃τα η̃α (mar.), "victual"; Eustath. says "properly the stalks of beans", which sense Curtius ascribes, s. v. ζειαλ, to ελαλ, ελοι. For these forms, which resemble fem. and masc. plur. of which η̃ια might be epic neut., there seems no authority but Suidas, who renders it "chaff", which η̇ίων certainly means in ε. 368. Several Scholl. explain it erroneously by λφόδια ἀπὸ τοῦ λέναι. — ἄγγεσιν ἄφ., "secure in vessels", for carriage and stowage on board: ἀμφιφοφήες and δέρματα are two varieties of ἄγγεα for liquids and solids respectively; the άσκος is also a common receptacle for wine (mar.). Hesiod. Opp. 600 directs the storing of corn λν άγγεσιν.

290. algera, coupled sometimes

with ἀλείατα (mar.), so ἄλευρά τε καλ ἄλφιτα Herod. VII. 119. ἀλφ - ὸς albus seems to exhibit the root (Curtius 399), to which the epithet λευκὰ also points, suggesting "white" meal (of barley, usage so limiting it) as meant. Observe that the ἀλφίτου ἀκτη inf. 355 means just the same as ἄλφιτα here and 354. ἄλφι apocopated occurs for the same, Hy. Ceres 208. ἀλείατα and ἄλευρα are connected with ἀλέω, merely meaning "things ground", but by usage restricted to meal of wheat.

291. πυκιν., here = "waterproof", from the general idea of density which resists external action, hence used of houses, chests, armour, brushwood, and by metaph. of plan, counsel, etc. 300. ἀνιεμένη (mar.) of a garment. The traditional sense of "flaying" seems a needless extension of the simple meaning of ἀνίημι, nor does the κάνειτο λάγονας of Eurip. Elec. 826, "was ripping the flanks", confirm

a 9. 291, 2. 280, 2. 247, o. 530. b δ. 311, **q** 181, ξ. 254, **η**. 330, θ. 194. c β. 85, υ. 274. d β. 272. e o. 128, Q. 354. f φ. 69. g β. 265. h β. 212. i ε. 102, τ. 366; cf. δ. 643. k δ. 702, ε. 19, ξ. 179, ρ. 43. l cf. App. A. 16 * m μ. 301, ξ. 91, 167, φ. 309. n E. 349, P. 450, Ψ. 670, α. 298. o β. 143 mar. p Z. 452, Ω. 520. q σ . 216 - 20, 228 $\frac{9}{530}$, τ . 160 - 1, r α. 94. s Σ. 110. t Λ. 66. u χ. 49. v α. 175 mar. w α. 108 mar. x β. 273.

'Αντίνοος δ' ίθὺς γελάσας κίε Τηλεμάχοιο, ένα τ' άρα οί φῦ γειρί, έπος b τ' έφατ' έκ τ' ὀνόμαζεν. "Τηλέμας' ο ύψαγόρη, μένος ἄσχετε, μή τί τοι άλλο έν στήθεσσι κακὸν μελέτω ἔργον d τε ἔπος τε, άλλά μοι · ἐσθιέμεν · καὶ πινέμεν ώς τὸ πάρος περ. 305 ταῦτα δέ τοι μάλα πάντα τελευτήσουσιν 'Αχαιοί, ε νηα h και έξαίτους i έρέτας, ίνα δάσσον ίκηαι ές Η Πύλον ήγαθέην μετ' άγαυοῦ πατρός άκουήν." τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὕδα "Αντίνο, ού πως έστιν ύπερφιάλοισι μεθ' ύμιν 310 δαίνυσθαί τ' ἀκέονται καὶ εὐφοαίνεσθαι ἕκηλον. Τ η ούχη άλις ώς τὸ πάροιθεν έκείρετε ο πολλά ναι έσθλά κτήματ' έμα, μυηστῆρες, έγω q δ' έτι υήπιος ἦα; ηςωσο νῦν δ' ὅτε δὴ μέγας εἰμὶ, καὶ ἄλλων μῦθον ἀκούων πυνθάνομαι, καλ δή μοι ἀέξεται ε ένδοθι θυμός, 315 πειοήσω t ώς κ' ύμμι κακάς έπλ κῆρας ίήλω, u η εν Πύλονδ' έλθων, η ν αὐτοῦ τῶδ' ένὶ δήμω. εἶμι μὲν (οὐδ' άλίη* όδὸς ἔσσεται ἣν ἀγορεύω)

302. For Fέπος. 304. Γέργον Γέπος. 312. 00 Falis.

305. μοι Wolf., μάλ' Harl. Amb. E. Barnes. Ern. Cl. ed. Oxon. 311. ita Rhian., Schol, M. ita Harl. Ven. Wolf. ed. Oxon., ἀέκοντα Schol. M. Barnes. Ern. Cl.

it. Yet all the Scholiasts, and lexicographers from Hesychius, will have it "flaying".

303-8. On the tone of this speech of Antin. see App. E. 6. The mockassurance given in 306, "the Achæans will do all you wish", may be compared with the contemptuous words of Leocritus in 253, and with what Telem. says in 265. — ἔπος κ. τ. λ., see on d. 610.

311. A line of balanced harmony expressive of the cheerful content and calm enjoyment of which it speaks. For axéovra see App. A 16; for Exnλος cf. Æsch. Sept. c. Th. 238, επηλος

iσθι, μηδ' ἄγαν ὑπερφοβοῦ.

313. ἦα "is aor. according to Hermann" (Ni.), whether so, or as Donalds. Gr. Gr. §. 321 gives it, imperf., its analogy with ήια from είμι, eo, in

all persons, is observable.

315-7. ἀ**κούων** πυνθάν. This sentence well brings out the difference in sense between these two words; cf. $\Pi r \vartheta \hat{\omega}$ the oracle, as that which informs, in which however H. has v.

Curtius (328) traces this force in the Sanskrit words related to $\pi v \vartheta$. — ϑv μὸς, "mental power". Eustath. compares Herod. III. 134 αυξανομένω γάς τῷ σώματι συναυξάνονται καὶ αἱ φρένες; or specially "anger", cf. χόλος, όστε ἀνδρῶν ἐν στήθεσσιν ἀξξεται (mar.). For ηὲ ... η here, and η ...

η ... η inf. 326—8, see App. A 11.

Πύλονο, this purpose is perhaps based on Mentes, words α. 284—5, 293-6 (which are perhaps alluded to in allov µvvov 314), by inferentially connecting the two heads of his advice; which, however, as given, seem not meant to be so connected; for there the errand to Sparta is suggested to obtain news merely. It is natural, however, that Telem., after proving the weakness of his party in the Assembly, should recur to Sparta as a probable source not only of tidings but of help. This is brought out plainly in the surmises of the hearers which follow inf. 325 - 6.
318. ουθ' αλίη κ.τ.λ., these words

only re-affirm negatively the resolution

ξμπορος · οὐ γὰρ νηὸς ἐπήβολος οὐδ' ἐρετάων 320 γίγνομαι, ῶς νύ ο που ὕμμιν ἐείσατο κέρδιον · εἶναι."

η όα, και έκ χειοός χεῖοα σπάσατ' 'Αντινόοιο όεῖα · α μνηστηρες δὲ δόμον κάτα δαῖτα πένοντο. ο οῖ δ' ἐπελώβενον καὶ ἐκερτόμεον ε ἐπέεσσιν. ὅδεξ δὲ τις εἴπεσκε νέων ὑπερηνορεόντων

325 "ἢ μάλα Τηλέμαχος φόνον ἡμῖν μερμηρίζει·
ἤ τινας ἐκ Πύλουὶ ἄξει ἀμύντορας ἠμαθόεντος,
ἢ ι ὅ γε καὶ Σπάρτηθεν, ἐπεί νύ περ εται καὶνῶς·
ιἠὲ καὶ εἰς Ἐφύρην ἐθέλει, πίειραν ἄρουραν,
ἐλθεῖν, ὄφρ' ἔνθεν θυμοφθόρα φάρμακ' ἐνείκη,
330 ἐν δὲ βάλη κρητῆρι καὶ ἡμέας πάντας ὀλέσση."

ἄλλος ο δ' αὖτ' εἴπεσκε νέων ὑπερηνορεόντων "τίς ρ δ' οἶδ' εἴ κε καὶ αὐτὸς ἰων κοίλης ⁴ ἐπὶ νηὸς τῆλε τ φίλων ε ἀπόληται ἀλωμενος ως περ 'Οδυσσεύς;

a w. 300. b α. 59 mar. е β. 74, ξ. 355. d a. 160 mar. e d. 624, Σ. 558. f η. 17, 9. 153, ω. 239, Δ. 6, E. 419. g d. 769, q. 482, v. 375, q. 361, 401; cf. d. 772, v. 170, ψ. 152. h α. 175 mar. k II. 866. l α. 259-62 mar. m Z. 541. n Z. 169. o β. 324 mar. р у. 216, О. 403, П. 860. q d. 817, 2. 508. v. 216. \(\tau.\) 259. r cf. β. 182, 365-6

320. Éfélouto.

322. **Γεπέεσσιν**. 324. **Γείπεσ**κε. 332. **Γοϊδ**'.

331. av Feineone.

321. σπάσατ' Arist., Scholl. H. Q. R., Wolf., σπάσεν Harl. Amb. Fl. Barnes. Ern. Cl. ed. Oxon. 322 † Aristoph. et nonnulli, Scholl. M. Q. R., [] Bek. Dind. 327. η νυ και έκ Σπάρτης Dionys. Halic. 333. ἀπόλοιτο Schol. Κ. 204.

είμι μὲν, "I mean to go", as shown by ουδ' ἀτέλεστος added sup. 273; they affirm nothing as to the result of his mission.

319. ἔμποςος, one who voyaged νηὸς ἐπ' ἀλλοιρίας, "in a ship not his own", paying an ἐπίβαθρον, "fare" (mar.). Not that Telem. actually so paid, Pallas otherwise arranging, inf. 383 foll. — ἐπήβ., "successful in obtaining"; ef. Soph. Fragm. 95, φρενῶν ἐπήβολον. He had not obtained any public notice of his request for a ship, but was left to the resources of friends and volunteers. Hence he describes his errand to Nestor as ἰδίη ον δήμιος, γ. 82. He says nothing to Antin. of Pallas' promise sup. 287, but leaves him to infer that he had now the means of going; which Antin. evidently disbelieves; cf. the eager surprise of his questions in δ. 642 foll., on learning that Telem. had really gone, and the suitors' bantering surmises which here follow, inf. 323 foll. This reticence is a trace of the prudence in which Telem. imitates his

father, see App. E. 3.
322. This line, suspected by Aristoph.

of Byzant., probably because of δ' , 323, follows as if no noun had preceded, is set in the mar. by Bek; but we left the suitors in 300 preparing the banquet, and the subject is here naturally resumed.

324. 716, the different suppositions which follow evidently belong to different persons, and represent so many conjectures hazarded and remarks exchanged among the company. The line is formulaic, but specially adapted, and dramatizes the current opinion and feeling in the subordinate agents, after some impressive exhortation or example given by some principal person.

328. Εφύο., see App. D. 8. — πίειφαν with this fem. of πίαφος (πίων) cf. νείαιφα from νεαφός (νέος), and prop. name Νέαιφα. Ni. adds also άγρότειφαν Eurip. Electr. 168.

329. φάρμ., the knowledge of these is expressly ascribed (mar.) to the Epean princess Agamedê, Λ. 740—1, see App. D. 8; so Egypt bears φάρμανα, πολλά μὲν ἐσθλά μεμιγμένα, πολλά δὲ λυγρά, δ. 230, see also on α. 261, and so Æschyl. (Fragm. 428 Dind.) speaks of the Tyrrhenians, Τυζόηνὸν

335

340

345

3 B. 420, II. 651.
b β. 368, v. 216.
c β. 253.
d d. 121, I. 423,
Ω. 191, 317, I.
582; cf. φ. 8, 42.
e cf. I. 137, v. 136,
φ. 10, 62.
f φ. 51-2; ef. σ.
424, 438.
cf. II. 186.
h ψ. 305.
i γ. 391, ο. 507.
k cf. λ. 357, ζ. 63,
B. 800, Z. 424.
l ι. 297, ω. 73.
m β. 351, B. 97.
n ε. 449, ζ. 175.
ο. 489, τ. 483,
φ. 207, ψ. 101,
169, 338.
o χ. 128; cf. App.
F. 2 (4) mar.
p φ. 268, II. 45,
q. 139, γ. 479,
π. 152, φ. 495,
σ. 169, τ. 96, ψ.
154, Z. 381, Ω.
302.
r ω. 63, E. 490, 302. r ω. 63, E. 490, Ω. 73. s ψ. 77. t α. 429 – 32.

ούτω κεν καὶ μᾶλλον ὀφέλλειενα πόνον ἄμμιν. κτήματα γάο κεν πάντα δασαίμεθα, b οἰκία δ' αὖτε τούτου ε μητέρι δοϊμεν έχειν ήδ' ος τις οπυίοι." |

ώς φαν, ο δ' ύψόροφον θαλαμονά κατεβήσετο πατρός, εὐούν, ὅθι νητὸς χουσὸς εκαὶ χαλκὸς ἔκειτο, έσθής τ' έν χηλοϊσιν, άλις τ' εὐῶδες έλαιον. ε έν δὲ πίθοι h οἴνοιο παλαιοῦ i ἡδυπότοιο k έστασαν, ακοητον θείον ποτόν έντὸς έχοντες. έξείης ποτὶ τοῖχον ἀρηρότες, εἴ ποτ' m 'Οδυσσεύς οἴκαδε νοστήσειε, καὶ ἄλγεαη πολλά μογήσας. κληισταί δ' ἔπεσαν σανίδες ο πυκινώς ἀραρυίαι, δικλίδες · Ρ εν δε γυνή ταμίη η νύκτας τε καὶ ήμαρ ἔσχ', ή πάντ' ἐφύλασσε νόου πολυϊδοείησιν, s Εὐούκλει' τ' Άπος θυγάτηο Πεισηνορίδαο.

335. Foinía.

340. Γοίνοιο Γηδυπότοιο. 339. FEODIS Falis. 343. Fοίπαδε. 346. πολυ Γιδοείησι.

γενεάν φαρμακοποιόν έθνος. Of this treacherous use of poison the heroic legends contain no instance, and only this allusion to it from the suitors who stand the lowest in the scale of heroic morality.

334-6, said in derisive irony, "he will give us all the more trouble, for then we should have to divide the property &c.", which was exactly the consummation designed in their plans.

τούτου, contemptuously, as mar.
337. ὑψόροφ. Θάλ. see App. F. 2
(29) end. κατεβήσ. This verb is used with accus, of object somewhat loosely by H. Thus we find κατέβαιν ὑπερώια "went down from the upper-story", and πλίματα πατεβήσ. "went down by the ladder", here "to the chamber". 340—3. οἴνοιο... ἡδυπότοιο, cf. mar. for instances of other rhyming

lines, or members of lines: they are probably all accidental. agno. "secured" probably to the wall is meant, but how is not clear; mere contact would be insufficient. El nor' i. e. kept for the special contingency, referred to also in 351. - zai "although".

345. ramin, chief of the female domestics; the title is applied to (1) Euryclea, (2) Eurynomê (mar.), who was probably a younger woman and may

be the $\alpha\mu\phi$ inolog $\tau\alpha\mu$ i η of π . 152, cf. ψ . 292-3. Thus in τ . 356 Euryc. is described as όλιγηπελέουσα "decrepit". It seems to be asserted that she was always in the θάλαμος — a poetic amplification of her vigilance, or else a tacit recognition of her deputy. The designation ramin did not exclude the person from other special offices. Thus Eurycl. acts as θαλαμηπόλος to Telem. α. 428-9 and even here, when acting as ταμίη, is called φίλη τρόφος in the same passage, inf. 361. We also find her setting out seats, Q. 32, ordering household work to the other servants, v. 147 foll., and bathing Odys., v. 356 foll. Cf. the office of Nausicaa's nurse, η. 7-13. Euryc., as housekeeper, had charge of stores and oversight of domestics χ . 396, 421—3, but has the air of a factotum, turning her hand to whatever most needed her personal care. Similarly Euryn. bathed Odys. w. 154, brought a seat for Penel. after conversing with her (probably not in the store-room τ . 96-7, so again g. 495), and in σ. 169 is aloft in the ὑπερῶα. Euryn. further acts as θαλαμηπόλος to Odys. and Penel. after aiding Eurycl. in preparing the bed, ψ . 289-95. 346-53. $\tilde{\epsilon}\sigma\chi'$, imperf. of $\epsilon l\mu l$, so β . 59. — $\pi o \lambda v i d \rho$., cf. the $\pi \alpha \lambda \alpha i \alpha' \tau \epsilon$

τὴν τότε Τηλέμαχος προςέφη θάλαμόνδε καλέσσας
"μαΐ, ἄγε δή μοι οἶνον ἐν ἀμφιφορεῦσινα ἄφυσσον
350 ἡδὺν, ὅτις μετὰ τὸν λαρώτατος, ὅν σὰ φυλάσσεις
κεῖνον ὀιομένη τὸν κάμμορον, εἰ ποθεν εἰλθοι
διογενὴς ἀ Ὀδυσεὰς θάνατον καὶ Κῆρας ἀλύξας.
δώδεκα δ' ἔμπλησον, καὶ πώμασιν ἄρσον ἄπαντας.
ἐνε δέ μοι ἄλφιτα χεῦον ἐῦρρα φέεσ ι δοροῖσιν.
355 εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς.
αὐτὴ δ' οἰη ἴσθι τὰ δ' ἀθρόα πάντα τετύχθω
έσπέριος γὰρ ἐγὼν αἰρήσομαι, ὁππότε κεν δὴ
μήτηρ εἰς ὑπερῷ ἀναβῆ κοίτου τε μέδηται.
εἶμι γὰρ ἐς Σπάρτην τε καὶ ἐς Πύλον ἡμαθόεντα,
360 νόστον πευσόμενος πατρὸς φίλον, ἤν που ἀκούσω."
ὧς πράτο, κώκυσεν δὲ φίλη τροφὸς Εὐρύκλεια,
καί ορ' ὀλοφυρομένη ἔπεα πτερόεντα προςηύδα

a \$. 290, \psi. 305. b e. 160, 339, 2. 216, v. 33. c β. 342-3 mar. d e. 387. е Ф. 565, В. 283 f 9. 443, 447, L. 314, 4. 116. g β. 290-1 mar. h v. 108. i ξ. 429, A. 631, 639 - 40.k α. 43, X. 271, β. 410-1. a. 284-5, B. 214-5, γ . 15. m Ω. 200. n δ. 742, τ. 21, χ. 419, 485, 492, ψ . 25, 39, 69.

ο Σ. 72.

349. Fοϊνον. 350. Εηδύν. 355. Εείνοσι. 356. Είσθι. 357. Εεσπέριος. 362. Εέπεα.

350. ita Eustath. Vulg. Harl. Ven. Amb. Wolf. ed. Oxon. λαρώτερος Barnes. Ern. Cl.; mox ὧν Ven. Harl. var. lect., ὃν Schol. M. et edd. rec. 354. χεῦσον Harl. Barnes. Ern. Cl. ed. Oxon., χεῦον Wolf.

πολλά τε είδως, and μυοία ήδη, applied to Ægyptius and Halitherses sup. 16, 188. On account of her "experience", trustiness, and attachment, Eurycl. is called δία γυναικών υ. 147 - a high-ranking epithet, testifying to the moral and social aspect of heroic servitude. θάλαμόνδε z., how could he summon her to the chamber, if according to 345 — 6 sup. she was always there, and therefore there then? Ni. suggests l'σχ' for l'σχ' from l'χω in the sense of "kept (the doors) fast"; but the difficulty rather arises from the &v, which implies that she was as much inside as were the stores, cf. έν at 340. The θάλαμος or θάλαμοι probably contained a range or row of chambers (App. F. 2 (29) and note), and to all there might be general access by the doors described 344-5. It is likely that the wine and oil would be stored in a different compartment from the treasures of 338; cf. φ . 51-4. Hence, if she were in one, and he first reached the other, he might be said to call her θάλαμόνδε even though she came from a Dalamos to him. Thus the ev de youn ... ear means, "was within the whole range of such chambers"; they were never left on

account of the value of their stores. Those whom this explanation dissatisfies will probably have to alter the text, as by reading θαλάμον δὲ κάλεσσεν,— "called forth from", he being at the door— or the like. μετὰ τὸν, the expectation of his father, now keenly roused, peeps out in this detail of his voyage: he will not take the best— that is reserved for Odyss.— but the next best. λαφώτ. obs. λάφος a gull, ε. 51. Obs. var. lect. λαφώτεφος. The spirit of the passage certainly requires the superlative. κεῖνον see on α. 163.— πώμ. ἀφσον, "secure with stoppers or capsules"; ef. πῶμα φαφτορης (max.) "tid of quire".

354—5. άλφιτα άλφίτου, see on 299 sup.

356. άθρόα π. τετύχ., "be set forth together ready". Bek. after Aristarch, aspirates άθρόος.

357-9. αἰοήσ., as we say, "shall take myself off". For Sparta and Ephyre see App. D. 3, 8. For Ηύλον ημαθ. see App. A. 12.

361-2. zώzυσ., onomatopæic from næ—, a cry of sorrow; to cry for joy is όλολύζειν, γ. 450.— όλοφυρ., for its connexion with ovlos, όλοφώιος see App. A. 3.

385

a γ. 184, φ. 125, 509. b ξ. 380, τ. 284, O. 80-1. c π. 117-20. d δ. 727, 817. c β. 333 mar. f cf. 9. 211, T. 324. g cf. ν. 241, ξ. 180-1. h β. 335, ν. 216. i γ. 156, η. 314. k β. 255. φ. 456. l α. 296. m ν. 418-9, ε. 84, 140, 158, η. 79, φ. 289; cf. α. 4. n β. 364 mar. ρ cf. I. 49, α. 444. q δ. 588; cf. τ. 192, Φ. 156, η. 253, ι. 82, χ. 28, μ. 447, ξ. 314, μ. 43, Z. 174, Ω. 610-2, 664-7, 784-5, π. 199 seq r Δ. 425. s α. 343, π. 136. t δ. 728, ι. 497. u δ. 749. v χ. 345-6, Ξ. 278-80. w β. 349-55. x α. 265, β. 288. γ β. 393, δ. 795, ε. 382, ξ. 112, σ. 187, ψ. 242, 344, Ψ. 193. z E. 495. aa 9. 10; cf. χ. 377, ω. 516. bb ο. 171, φ. 67, Ψ. 491, Ω. 598. cc Σ 245.

"τίπτε δέ τοι, φίλε τέκνον, ένὶ φοεσὶ τοῦτο νόημα έπλετο: πῆ δ' ἐθέλεις ἰέναι πολλὴν ἐπὶ γαΐαν. ١ μοῦνος ε ἐων ἀγαπητός; d δ δ' ἄλετο τηλόθι πάτοης e 365 διογενής 'Οδυσεύς άλλογνώτως ένλ δήμω. οίε δέ τοι αὐτίκ' ἰόντι κακὰ φράσσονται ὀπίσσω, ώς κε δόλω φθίης, τάδε δ' αὐτοὶ πάντα δάσονται. h άλλα μέν' αὖθ' ἐπὶ σοῖσι καθήμενος κοὐδέ τί σε χοὴ πόντον έπ' ατούγετον κακά πάσχειν οὐδ' άλάλησθαι." 370 την δ' αὖ Τηλέμαχος πεπνυμένος ο ἀντίον ηὕδα "θάρσει, μαι', έπεὶ ού τοι ἄνευ θεοῦρ ήδε γε βουλή. άλλ' όμοσον μη μητοί φίλη τάδε μυθήσασθαι, πρίν γ' ὅτ' ἀν ενδεκάτη τε δυωδεκάτη τε γένηται, η αυτην ποθέσαι^ς και αφορμηθέντος ακουσαι, t 375 ώς αν μη κλαίουσα κατά χρόα καλον ιάπτη." " ως ἄρ' ἔφη, γρηθε δε θεων μέγαν δοκον ἀπώμνυ. αὐτὰο ἐπεί δ' ὅμοσέν τε τελεύτησέν τε τὸν ὅρχον, αὐτίχ' « ἔπειτά οί οίνον έν άμφιφορεῦσιν ἄφυσσεν, έν δέ οι άλφιτα χεῦεν ἐυροαφέεσσι δοροῖσιν: 380 Τηλέμαχος δ' ές δώματ' ιων μνηστηρσιν κομίλειν. ἔνθ' γ αὖτ' ἄλλ' ἐνόησε θεὰ γλαυμῶπις 'Αθήνη, Τηλεμάχω δ' είκυτα κατά πτόλιν ώχετο πάντη,

379. legend. Foivov ἔπειτά Foι αὐτίκ'. 380. Foι. 383. Fεικυῖα omisso δ' et ad fin. 382 plene distincto. 384. Fεκάστφ. 385. Fεσπερίους.

καί δα ^{αα} έκάστω φωτὶ παρισταμένη φάτο ^{bb} μῦθον, έσπερίους δ' ἐπὶ νῆα θοὴν ^{cc} ἀγερέσθαι ἀνώγειν.

366. ἀλλογνώτων Apollon., et hoc et ἀλλογνώστω Scholl. 368. φθείης Amb. B.; δάσωνται Ern. Cl. ed. Oxon. 373. μυθήσεσθαι Harl. marg. et Schol. 376. ἰάψη Apollon. 385. ita Wolf. Thiersch. Buttm. Bek. Fa., ἀγέφεσθαι Vulg. Dind. Löw.

367. $\dot{o}\pi i\sigma\sigma\omega$ as $\ddot{o}\pi i\vartheta \varepsilon\nu$ 270, where see note.

368. φθίης ... δάσονται, see App. A. 9 (5) on this change of moods.

373—4. $\mu\nu\vartheta\dot{\eta}\sigma$., see on 280 sup. $\pi\varrho\dot{\nu}\nu$, the full form is $\pi\varrho\dot{\nu}\nu$, $\ddot{\eta}$ $\ddot{\sigma}\dot{\tau}$ ar Donalds. Gr. Gr. § 583 (e); $\pi\varrho\dot{\nu}\nu$ may be followed by a subjunct. (or, tense so requiring, by an optat.) when a negat., as $\mu\dot{\eta}$ 373, has preceded, by an infin. whether affirm. or neg. has preceded. $\dot{\epsilon}\nu\dot{\sigma}\epsilon\varkappa\dot{\alpha}\tau\eta$ x. τ . λ .; cf. Hor. Sat. II. vi. 40 septimus octavo propior ... annus, and our similarly formulaic way of speaking "the eleventh or twelfth". So the tenth day, i. e. the ninth with one complementary, is the

most frequent Homeric reckoning (mar.); cf. Hes. Theog. 802—3. Telem. here takes fuller measure, perhaps to allow for unforeseen impediments; so does Menel., in the spirit of hospitality, δ . 588, when pressing his stay.

377. ἀπωμνυ = ἄμνυ μη, 373; cf. ἀπειπεῖν, which sometimes = εἰπεῖν strengthened, so ἀπόμνυμι in Thucyd. V. 50 is ὅμνυμι strengthened, but never so in H.

380. αλφιτα see on 290 sup.

384-5. Comp. with this the proceedings of Odys. in the Grecian camp, B. 189 foll.

385 – 92. ἀγεφέσθαι is 2. aor., as ἀγέφοντο, Σ. 245, ἀγέφεσθαι var. lect.

η δ' αύτε Φρονίοιο Νοήμονα φαίδιμον υίὸν ήτεε νηα θοήν δ δέ οί πρόφρων δπέδεκτο. δύσετό τ' ή έλιος σχιόωντό τε πασαι άγυιαί, καὶ τότε νῆα θοὴν ἄλαδ' εἴουσε, πάντο δ' εν αὐτῆ 390 οπλ' ε έτίθει, τά τε νηςς εύσσελμοι φορέουσιν. στήσε δ' έπ' ε έσχατιή λιμένος, περί δ' έσθλοίς έταιροι άθρόοι ήγερέθουτο η θεὰ δ' ἄτρυνεν ξααστον. ενθ' αὐτ' άλλ' ένοησε θεά γλαυκῶπις Αθήνη. βη δ' ζέναι πρός δώματ' 'Οδυσσηος θείοιο . κ 395 ένθα μνηστήρεσσιν έπλ γλυκύν υπνον έχευεν, πλάζε τό δε πίνοντας, χειρών δ' ἔκβαλλε κύπελλα. οι δ' εύδειν ἄρνυντο κατὰ πτόλιν, οὐδ' ακρ' ἔτι δήν είατ', έπεί σφισιν ύπνος έπὶ βλεφάροισιν έπιπτεν. αὐτὰο Τηλέμαχον προςέφη γλαυκῶπις 'Αθήνη, 400 έκπροκαλεσσαμένη μεγάρων έθ ναιεταόντων, 4 Μέντορι είδομένη ήμεν δέμας ήδε και αὐδήν " Τηλέμαχ', ήδη μέν τοι έθχνήμιδες έταιοοι είατ' έπηρετμοι, ε την σην ποτιδέγμενοι δομήν. άλλ' τομεν, μη δηθά διατρίβωμεν" όδοτο." ως ἄρα φωνήσασ' ήγήσατο Παλλάς 'Αθήνη" καρπαλίμως. ο δ' έπειτα μετ' ίχνια βαΐνε θεοίο. αὐτάο * ἐπεί ὁ' ἐπὶ νῆα κατήλυθον ήδὲ θάλασσαν,

a δ. 639 - 56. b ξ. 54. v. 372. ψ. 314, I. 480. c γ. 487. 497. o. 185. 296, 471. d ε. 260 - 1. e δ. 781 - 3, φ. 51 - 4; ef. ξ. 346, φ. 390. f ι. 182, κ. 96: ef. δ. 517, ε. 238, 489, ι. 280, σ. 357, ω. 150. g ε. 110, 133, η. 251, A. 113, II. 327. h β. 385, B. 304, Γ. 231. i β. 382 mar. k β. 298, δ. 799, φ. 230, 402. l ι. 338, υ. 54, Ξ. 164 - 5. m cf. τ. 479, Σ. 311. h β. 36 mar. o ε. 271, ν. 79; ef. K. 26. p ef. φ. 515. q β. 648, Δ. 45; cf. ι. 21. r β. 268 mar. s δ. 559; ef. ε. 16, 141, ξ. 224, φ. 145. t K. 123, ef. B. 137. u β. 204 mar. v γ. 29 - 30, η. 37 - 8, β. 413, ε. 192 - 3, θ. 46. w δ. 428, 573, φ. 50, μ. 391, ν. 70.

387. Foi. 392. ἄτρυνε Γέκαστον. 401. Γειδομένη.

391. ita Harl. S. Wolf., ἐσχατιῆς Barnes. Ern. Cl. ed. Oxon. 392. pro ἀθρόοι, αὐτὴν Harl. var. lect. Schol. H. 404 † Zenod., Schol. M.

is pres. For ηγερέθοντο a pres. ηγερέθονται occurs. For the form in -θω see the list of such verbs in Jelf Gr. Gr. § 263, obs. I., cf. § 248 c. — ἀνωγειν, for a defence of the final ν in the pluperf. 3rd sing. see Bek. Homer. Blitt. II. p. 29. On the names Noëmon and Phronius see ona. 154. — οί ... ὑπέδ., "undertook it at her request". In the recurring ν. 388 the effect of sunset as casting into gloom the roads before a traveller seems intended. ὅπλ', "tackle", in sing. "a rope" (mar.) see App. F. 1 (7).

395—7. νπνον, "drowsiness", the im-

395-7. νατον, "drowsiness", the imperf. πλάζε, ἐκβαλλε, &c., denote its effect as sustained. ἔτζ δήν see on α. 186. 400-3. ἐκπφοκαλ., cf. ἐκπφολικών υπίσε lect. ἐψ ναιετ., sometimes written as one word εψναιετ. ναιετάω, here neut., is also transit, with name

of place; εὐ ναιόμενος is a more common formula. εὐκνήμ., this and κάρη κομόωντες 408, being in II. epithets of ΆχαιοΙ, are used of Ithacans, as being of that race. ἐπήρετ., if literally meant, they would be sitting (cf. 408), on the shore oar in hand, "man and oar being inseparable" (Arnold's Thucyd. vol. I. App. III.). With this accords δ. 782 showing that the oars were put on board. So Elpenor begs that his oar, with which he rowed in life, may be set up as his personal badge over his tomb. λ. 77—8; see App. F. 1 (13) (14). ἐπήρετ. elsewhere is epith. of the ship.

405-6. This dependence of Telem. for his smallest actions on the guidance of Pallas, supposed by him Mentor (so 416-7 inf.), illustrates his character as yet unformed, see App. E. 3.

a cf. η. 167, σ. 34, λ. 601, B. 851. b β. 289 mar. c β. 356 mar. d ι. 207, ψ. 227. e ξ. 345. f ο. 284—95. g ι. 177. h ο. 206, K. 570, μ. 411; cf. ν. 75. i β. 224 mar. k ι. 137, 178, ο. 552; cf. 498. l λ. 638, ο. 221, 549; cf. β. 37. m λ. 7. n δ. 357, 520, 360, ε. 268—9. ο ξ. 253, 299. p cf. ε. 295, μ. 289. q Ψ. 208, Σ. 576, Φ. 16, r α. 183 mar. s App. F. 1 (7) mar., λ. 9, β. 390, 430. l ibid. (6) mar.; cf. β. 109. u ο. 289, τ. 37, ν. 354. v γ. 11. w ι. 427, ε. 167, ξ. 346, φ. 408, N. 599.

εύρον έπειτ' έπὶ δινὶ κάρη κομόωντας έταίρους. τοΐσι δε καὶ μετέειφ' ίερη τζα Τηλεμάχοιο "δεῦτε, φίλοι, ἤια ο φερώμεθα· πάντα γὰρ ἤδη 410 άθοό' ε ένὶ μεγάρω · μήτηο δ' εμή ου τι πέπνσται. οὐδ' ἄλλαι δμωαὶ, μία δ' οἴη μῦθον ἄκου δεν." ως άρα φωνήσας ήγήσατο, τοί δ' άμ' έποντο. οί δ' ἄρα πάντα φέροντες ἐϋσσέλμω ἐπὶ νηὶ ο κάτθεσαν, ώς έκέλευσεν Όδυσσῆος φίλος υίός. 415 f ανε δ' άρα Τηλέμαχος νηὸς βαϊν', ἦρχε δ' 'Αθήνη, υηλ δ' ένλ πούμνη η κατ' άρ' έζετο άγχι δ' άρ' αὐτης έζετο Τηλέμαχος τοὶ δὲ πουμνήσι' κ έλυσαν, dv^1 δε καὶ αὐτοὶ βάντες έπὶ κληῖσι καθῖζον. τοϊσιν δ' Ικμενον m οὖρον n Γει γλαυκώπις 'Αθήνη, 420 ακραή ο Ζέφυρον, ν κελάδοντ' q έπὶ οἴνοπα πόντον. Τηλέμαχος δ' έτάροισιν έποτούνας έκέλευσεν οπλων ε απτεσθαι· τοι δ' οτρύνοντος ακουσαν. ίστὸν ^τ δ' εἰλάτινον ποίλης ἔντοσθε μεσόδμης ^u στησαν άείραντες, κατά δε προτόνοισιν έδησαν, 425 έλχον δ' ίστία λευχὰ ἐϋστρέπτοισι™ βοεῦσιν.

409. μετέ Εειφ' Fls. 421. Γοίνοπα.

410. pro ἤια Callistr. ὄφο' ἦα, Scholl. H. M. Q. 411. ἐμοὶ Harl. a pr. manu Wolf. Dind., ἐμὴ Harl. ex emend. Ern. Cl. ed. Ox. Bek. Fa. Löw. 414. ἄμα Ern. Cl. ed. Ox., ἄρα Harl. Wolf., mox ἐνὶ νηὶ Harl. 422. ἐποτούνας Harl. a pr. manu, sed -ων ex emend. cum Schol., -ας Barnes. Cl. ed. Ox. et edd. rec.

409—10. ἰερὴ τζ, Bek. writes ἱερά. The denoting a person by a conspicuous quality is a form of language widely diffused, cf. βίη Ἡραμληείη (mar.). Ni. adds τζ ἐδάμασσε βίης Ἡραμλ., Hes. Theog. 332. ἰερὴ, prob. as being of kingly race, cf. διοτρεφέων βασιλήων. For ἤια see on 289.

411. αθρό, see on 356. ἐμὴ, this reading is preferable to ἐμοὶ, there being no call for a dative of special limitation in the action.

416. vnòc, Jelf Gr. Gr. § 624 obs. refers this to the head of gen. partitive (as implying the part of the ship which he reached), or local.

417—8. πούμνη ... πουμνήσ. see App. F. 1 (5) (10) (11). These πουμνήσ. (πείσματα) fastened the ship to the shore, after she had been launched.

420. ἐχμενον is referred by Doederl. to εἶνω as meaning "to suit", or "comply with", in which sense, as Fείνω is the real word, τοἰσι δὲ Fί-

κμενον would be needed. Ni. refers it to ἐκμὰς "moisture", not, however, taking ἐκμενον to mean "moist" (cf. ἀνέμων μένος ὑγοὸν ἄἐντων), but "smoothly and equably gliding". This seems forced. The siraplest way is to take it from ἔκω, but way it should lose the breathing is difficult to say. Perhaps it is a touch of nautical vernacular. Similarly we find ἡμαο but ἡμέοη. — οὖοος is doubtless a form of αὔοα, cf. ἀπούοας partic. of ἀπανοάω.

421—2. ἀκοὰῆ, the Scholiast's meaning of ἀκοὸς ἀημι, "blowing neither too much nor too little", is the best; cf. ἀλιαής, δυσαής. For ἐποτούνας a Schol. has ἐποτούνων, doubtless based on ὁτούνοντος mox inf. κελάδοντ', Löwe would refer this to πόντον, as more used in H. of the roar of water; he perhaps overlooked Ζέφνοον κελαδεινόν (mar.). Here position also awards it rather to Ζέφνοον.

424-6. ioròv, in form identical with

* ἔπρησεν b 'δ' ἄνεμος μέσον Ιστίον, άμφι δε κυμα στείρη ο πορφύρεον α μεγάλ' ζαχε ο νηὸς ζούσης. η δ' έθεεν καπά κυμα διαπρήσσουσα τα κέλευθον. 430 δησάμενοι δ' άρα ὅπλα θοὴν ἀνὰ νῆα μέλαιναν στήσαντο χρητήρας έπιστέφεως η οίνοιο, λείβον δ' άθανάτοισι θεοίς αλειγενέτησιν, έκ πάντων δὲ μάλιστα Διὸς γλαυκώπιδι k κούρη. παννυχίη¹ μέν φ' η' γε και ηω' πείφε κέλευθον.

a A. 481-3. b cf. β. 81, Σ. 471. c cf. z. 522, υ. 186. d Ξ. 16; cf. δ. 427, H. 64. H. 64.

a. 506, γ. 81,
 d. 125, Σ. 219,
 t. 392.

f β. 213, γ. 476,
 o. 47.
 g 9. 37.
 h Θ. 232, α. 148,
 A. 470.
 i Γ. 296, γ. 527,
 γ. 104.
 k Ω. 26.
 l Ψ. 217.
 m Θ. 66, Φ. 111, m Ø. 66, Ø. 111, e. 390 mar. n J. 183, v. 91.

428. μέγα *Είαχε*.

431. Foivoio.

430. Thouves Schol. P. 434 + Schol. F. 8, Bek. annot.

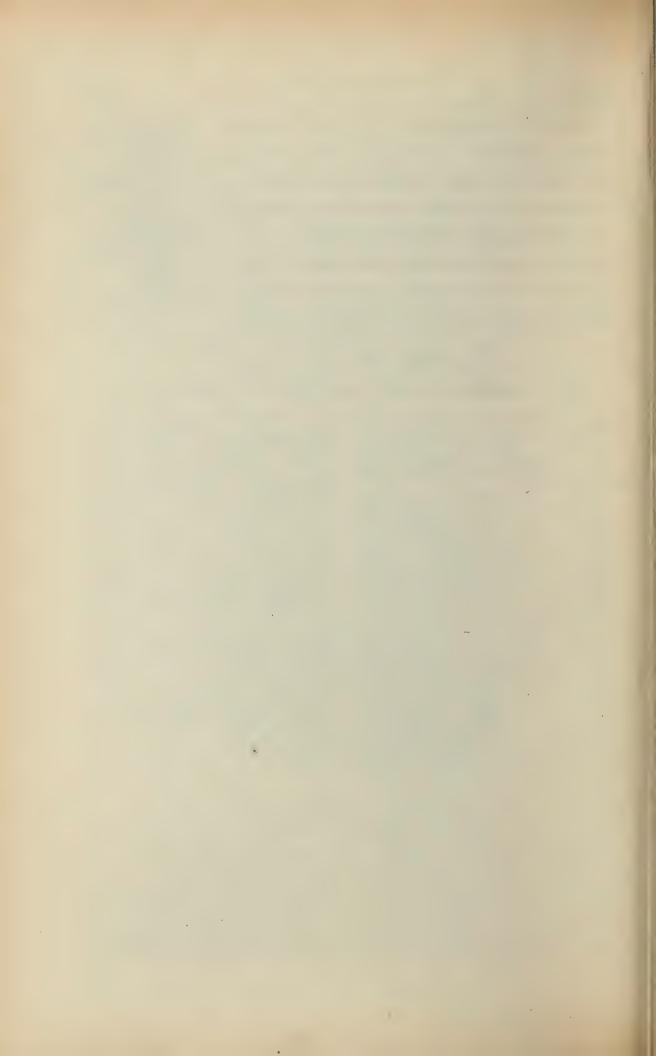
ίστον "weaver's beam", also "web", 109 sup. — μεσόδ., see App. F. 1. (6). — ἐυστρέπτ., see App. F. 1. (8); the forms ευστρεφής, ευστροφος, also

occur (mar.).

427-34. The melodious flow of these lines is admirable. The line describing the sail-hoisting is succeded by a dactylic burst, as if to mark the bounding of the vessel. Observe also the sudden stability introduced into this billowy measure by the spondæi stabiles (Hor. de A. P. 256.) in 431, where the bowls are set in equilibrium, as it were, by a dactylic between two spondaic dipodia. With this metrical effect may be contrasted that of Virg. Æn. III. 208 Annixi torquent spumas et cærula verrunt, in wich the measured oarstroke seems imitated in the train of spondees. On appl ... στείρη see App. F. 1. (2). - luxe, also i (mar.), is used of a bow-twang, war-shout, trumpet-call, and of water hissing on

δησάμ., "having hot iron (mar.). made fast the sheets", used in hoisting the sails. $\dot{\epsilon}\pi\iota\sigma\tau\dot{\epsilon}\varphi$, see on α . 148. $\dot{\eta}\tilde{\omega}$, acc. "during the early morning", ef. vintas 105; besides this, Ni., following Eustath., gives three senses, further extended, of $\eta \dot{\omega}_s$, viz, (1) the forenoon, (2) the whole day till sunset, (3) the $\nu\nu\chi\partial\dot{\eta}\mu\dot{\epsilon}\rho\sigma\nu$ of 24 hours. (1) may be allowed, as the terminus a quo is put for the space it helps to measure; so in όφρα μεν ήως ην και αέξετο regov ημας; so ηως, δείλη, and the μέσον ημας, which sunders them, make up the day: but (2) and (3) are mere poetic figures of part for whole, as "morns" are used for days, "summers" for years in English poetry. In ν. 93—5 the idea of this word so is expended the idea of this word $\eta \tilde{\omega}$ is expanded into 3 lines of description.

Bek. attaches v. 434 to the first paragraph of book III. With it the third day begins.



Ο ΔΥΣΣΕΙΑΣ Γ.

SUMMARY OF BOOK III.

On the morning of the third day Telemachus, with Pallas in the guise of Mentor, lands at Pylus, where he finds Nestor with his family and the whole Pylian population sacrificing to Poseidon on the shore. They are hospitably invited to share the banquet. Pallas, receiving the cup, prays to Poseidon, as does Telemachus, and they join the feast; after which Nestor enquires who they are, and what their errand (1-74).

Telemachus states his purpose of enquiry for his father, and begs for any news of him (75-101).

Nestor in reply gives a narrative of how the war closed with divided counsels, he himself with some others coming home straightway, Odysseus and the rest waiting to gratify Agamemnon, who was lingering in hopes to propitiate Pallas, but in vain. He mentions Agamemnon's fate and how it was avenged (102—200).

Telemachus opens the question of his domestic troubles. Nestor encourages him to hope for Odysseus' return. He replies despondingly, and enquires more particularly about Menelaus (201—252).

Nestor relates in fuller detail the course pursued by Ægisthus, and how Menelaus was driven by the loss of his pilot and stress of weather to Egypt, whilst his brother's death, as also Orestes' return and vengeance, took place before his wanderings ended. He advises Telemachus to go to Menelaus at Sparta, and offers him conduct thither (253—328).

Telemachus accepts Nestor's invitation to sleep at his palace, while Pallas, disappearing under the form of a bird, is recognized by Nestor, who vows a sacrifice, and all retire to rest (329-403).

The fourth day opens with the sacrifice, as vowed, to Pallas, described with much solemnity: the usual banquet follows; on which Nestor at once gives orders to prepare for the journey to Sparta. Pisistratus accompanies Telemachus. They halt for the night at Pheræ, and spend the fifth day on the journey thence to Sparta (404—497).

Τὰ ἐν Πύλφ.

'Ηέλιος ³ δ' ἀνόρουσε, ^b λιπών περικαλλέα λίμνην, ^c ούρανον ές πολύχαλκον, δ ἴν' άθανάτοισι φαείνοι ε καί θυητοῖσι βροτοῖσιν έπὶ ζείδωρου άρουραν. οδ δε Πύλον Νηληος ε ευκτίμενον πτολίεθοον 5 ίξον. τοι δ' έπι θινί θαλάσσης ίερα φέζον, ταύρους παμμέλανας, η ένοσίχθονι πυανοχαίτη.

a 7. 433-4, χ . 197, H. 422-3, Θ . 485. b ξ . 518. c N. 21, 32, Ω . 79. d E. 504, P. 425, o. 329. e μ . 383. f ϵ . 463, λ . 309. g λ . 235-57. h \varkappa . 525-7, λ . 33. i Y. 224, X. 401-2, Ω . 93-4, Λ . 629; cf. ϵ . 528, 536, Π . 66, Λ . 242.

2. φαείνοι Bek. Dind. Fa., φαείνη Harl. Ern. Cl. ed. Oxon., φανείη Wolf. Löw.

1-4. The break of the third day. λίμνην, Eëlius, viewed in reference to the whole physical system, rises out of and sinks into the Ocean river. But to those voyaging by sea he would seem to rise from it; and, as $\lambda i \mu \nu \eta$ in H, certainly signifies the sea close to shore, or between islands (mar.), it might well suit here, where they are close to the N. E. coast of Peloponnesus. In Φ . 246, where $\lambda l\mu$. occurs in some copies, of the Xanthus, divns is a better reading. In Hesiod Theog. 364 foll. the daughter-nymphs of Ocean haunt γαίαν και βένθεα λίμνης as if = θαλάσσης. Later poets use it freely in that sense, as Virgil uses stagna, vada, etc., as Eurip. Hec. 446. έπ οίδμα λίμνας. On the mythical cosmography of Eëlius see Völcker Homer. Geogr. § 15, p. 20. — πολύχαλzov, conveys the notion of stability, so firmamentum, LXX. στερέωμα, and the Heb. בקרב, which they render, which means something hammered out, as if metallic. So Pind. Nem. VI. 3-4, o de zúlneos ásmales aler edos me-ver organos: and Pyth. X. 27. See Sir G. C. Lewis Anct. Astron. 3 (4).

In same sense H. has σιδήρεος (mar.). Πύλον, see App. D. 4.

5-6. $\tilde{l}\xi o\nu$, a mixed form of aor., the ending -ov of the 2nd preceded by the σ ($\tilde{l}\xi\omega=\tilde{l}\varkappa\sigma\omega$) of the 1st; cf. $\delta\dot{v}$ -

the σ (ξω = 12σω) of the 1st; cf. δνσετο βησετο and others. ένοσίχ. ανανοχ. = Ποσειδάωνι. He begat Neleus who begat Nestor (λ. 235-57).

ανανοχαίτη stands elsewhere alone
for Poseidon, so ἀργυρότοξ' A. 37 for
Apollo, and πολυδέγμων for Hades,
Hy. Cer. 17, 31. It is epith. also of
a horse (mar.), of Hades in Hy. Ceres
248. and Hector has γαΐται ανάνεαι. 348, and Hector has xairai nvaveai. Here, as in the πυάνεον νέφος, φάλαγγες πυάν., and in mourning garments, an intensely dark hue is intended. The material πύανος is certainly a metal, and probably bronze, the darkest-hued of metals, hence furnishing a standard of colour; so wváveos is = black, see App. F. I. (19). The victims are "all-black" as if to an infernal deity; Poseidon and Hades, as devourers and destroyers, having much in common. The former is Enniog, the latter ulvionalog; so Holy Scripture couples "the sea" with "Death and Hades" in Rev. XX. 13.

a P. 355. b ι. 160, Z. 174. c σ. 44, γ. 179. d ν. 56-7, 73-7, M. 373-5. e γ. 178, π. 322, κ.140; cf. τ. 202. f β. 416.

g σ. 355, φ. 288, ι. 462. h Z. 291, Γ. 47; cf. ε. 240, Φ. 302. i α. 281, β. 360, θ. 12.

k Z. 464, Ξ. 114; cf. X. 482, ξ. 303, ι. 348, 1 α. 119, φ. 325. m Ψ. 71. n σ. 406. ἐννέα δ' ἔδραι ἔσαν, πεντηκόσιοι δ' ἐν ἐκάστη εἴατο, καὶ προύχοντο εκάστοθι ἐννέα ταύρους. εὖθ' οῖ σπλάγχν' ἐπάσαντο, θεῷ δ' ἐπὶ μηρί' ἔκηαν, οῖ δ' ἀ ἰθὺς κατάγοντο, ε ἰδ' ἱστία νηὸς ἐἴσης ι στεῖλαν ἀείραντες, τὴν δ' ι εριισαν, ἐκ δ' ἔβαν αὐτοί. ἐκ τ δ' ἄρα Τηλέμαχος νηὸς βαῖν', ἦρχε δ' 'Αθήνη. τὸν προτέρη προςέειπε θεὰ γλαυκῶπις 'Αθήνη ''Τηλέμαχ', οὐ μέν σε χρὴ ἔτ' αἰδοῦς, οὐδ' ἠβαιόν ε

"Τηλέμαχ', ού μέν σε χρή ετ΄ αίδους, ούδ΄ ήβαιόν ε τοὔνεκα γὰρ καὶ πόντον ἐπέπλως, ἡ ὄφρα πύθηαι 15 πατρός, ὅπου κύθε ἡ γαῖα καὶ ὅν τινα πότμον ἐπέσπεν. ἀλλ' ἄγε νῦν ἰθὺς ικίε Νέστορος ίπποδάμοιο εἰδομεν ἡν τινα μῆτιν ἐνὶ στήθεσσι κέκευθεν." η

7. δὲ Γενάστη. 8. Γενάστοθι. 10. Γιδ΄ ἐΓίσης. 13. ποοσέΓειπε. 18. Γείδομεν. 7. πεντανόσιοι Arist. Herod., Scholl., πεντήνοντα δ΄ ἐν ἐνάστη Harl. suprascr. πεντηνόσιοι δ΄ ἀν ἐκάστην. 8. προύθεντο Ε., ἐναστόθεν Scholl. Η. Μ. Q. R. 9. ἐδάσαντο Scholl. Ε. Η. Μ. Q., καΐον Cl. ed. Οχ. 10. κατάγον τοὶ δ΄ Arist., Scholl. Η. Μ. 11. σεΐσαν Zenod., Scholl. quinque. 16. Schol. Η. ἐπέσπα. 17. id. pro ἐπποδάμοιο ὄφοα τάχιστα.

7. έννέα, nine cities are under Nestor's sway in B. 591 foll. Obs. here the varr. lect. Ni. thinks πεντηποντύς may be the true reading. The Scholl., however, note the agreement between 9 (seats) × 500 (men), and, in Nestor's armament, B. 602, 90 (ships) × 50 (men); "fifty" being the least number mentioned as manning a ship in the Catalogue. The agreement is probably not accidental, but based on some political divisions familiar to the poet's hearers, but now lost.

8-9. προύχ., the oxen were "held in front" of each έδρα ready for slaughter. For the number 9 in sacrifice and banquet, see mar.

έπλ expresses destination, as in τὰς (γαστέρας) ἐπλ δόοπω κατθέμεθα (mar.). μηρία, see on γ. 456. The verbs in this are in effect pluperf., the aor. involving in its absolute past notion that of the past before a given epoch.

10-11. οι σ', the δε is apodotic of εντε in 9, "when they had sacrificed then these began to land": for δε so used see mar. For the mode of furling sails and landing see App. F. 1 (9)-(11).

καταγ., "brought to shore", opposed to ἀνάγοντο "put to sea".

14-5. $\eta \beta \alpha i \delta v$, often follows $\delta v \delta$, as here, enhancing negation, but is used also in affirmation (mar.).

15. $\ell n \ell n \lambda$, $n \ell \omega \omega$ means "I float". but with $\ell n \ell$ both it and $n \ell \ell \omega$ become compounds in the sense of sailing over; this $\ell n \ell$ here takes acc. of motion over a surface, not towards a point, see α . 299 note.

16. ὅπου. κύ. γαῖα, the words, if interpreted by κατὰ γαῖα καλύπτοι, and ὑπὸ κεύθεσι γαίης (mar.), would imply death and burial; but Pallas, as Mentor, would then be contradicting Pallas as Mentes, who (α. 195 foli.) strongly asserts the fact of Odys, being alive. So does Halitherses, with whom Mentor is associated (β. 163-6); and the object of this voyage is to raise up hope in Telem.; thus, as κεύθω is used also (mar.) of a ship, a city etc., merely as "containing", we may render, "what country keeps him from our sight". The form of sentence, "hear of thy father, where he is", is common in all simple styles; so scin' me in quibus sim gaudiis, Ter. Eun. V. 8, 5.

18. εἴδομεν, epic for -ωμεν, follows κίε without conjunction, as often in admonitions brief through urgency, and is the hortative subjunct., cf. Jelf, Gr. Gr. § 416, 1. So in θάπτε με ὅττι τάχιστα, πύλας Αΐδαο περήσω, Ψ. 71, and often after ἄγε, φέρε, and the like; the non-recognition of this gave rise to the var. lect. ὄφρα τάχιστα in V. 17.

[λίσσεσθαι δέ μιν αὐτὸς ὅπως νημερτέα εἴπη ·
20 ψεῦδος δ' οὐκ ἐρέει · μάλα γὰρ πεπνυμένος ὁ ἐστίν."]

τὴν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα

"Μέντορ, πῶς τ' ἄρ' ἴω; πῶς τ' ἄρ προσπτύξομαι ἀ αὐτόν;

οὐδέ τί πω μύθοισι πεπείρημαι πυκινοῖσιν ·

αἰδως δ' αὖ νέον ἄνδρα γεραίτερον ἐξερέεσθαι."

25 τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη

"Τηλέμαχ', ἄλλα μὲν αὐτὸς ἐνὶ φρεσὶ σῆσι νοήσεις,

ἄλλα δὲ καὶ δαίμων ὑποθήσεται · οὐ γὰρ ὀΐω

οὔε σε θεῶν ἀέκητι ἡ γενέσθαι τε τραφέμεν τε."

ῶς κ ἄρα φωνήσασ ἡγήσατο Παλλὰς 'Αθήνη

30 καρπαλίμως · ὃ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.

ἱξον δ' ἐς Πυλίων ἀνδρῶν ἄγυρίν τε καὶ ἕδρας, [™]

ἔνθ' ἄρα Νέστωρ ἦστο σὺν υίάσιν, ἀμφὶ δ' ἑταῖροι

δαῖτ' ἐντυνόμενοι η κρέα ὤπτων τἆλλα οτ' ἔπειρον.

a y. 327-8. b α. 213. c \$. 368. d β. 77, 9. 478, 2. 451, v. 339-41. e 9. 23. ſ β. 134. g w. 251, J. 805, 9. 280. h e. 177, Q. 43; ef. α. 79, π 94. i H. 199, ∑. 436; cf. J. 723, §. 201, A. 251. k 8. 405-6. 1 II. 661, Ω. 141. m y. 7. n o. 500. ο γ. 462, ξ. 430.

Γείπη. 20. οὐ Γερέει. 25. προσέΓειπε. 28. ἀΓέκητι.

19. αὐτὸς Arist., Schol. II. ad 327 inf., ita Bek. Dind. Fa., αὐτὸν Cl. ed. Oxon. 24. νέφ ἀνδοι Rhian., Scholl. H. M. 31. ἀγορήν Heidelb. Schol. M. et a recent. man. Harl. 33. κρέα τ' Harl. cum aliis, κρέα Dind. ἄλλα omnes.

19-20. These lines are set in the margin by Bek, and belong more fitly to 327-8. For πεπνυμ. see on α/213.
22-3. ἴω ... προσπτυξομαι, pres. subj. followed by fut. indic.; cf. ως κε... φθίης τάδε δ΄... δάσονται, β. 368: see App. A. 9 (5). πεπείρημαι, this verb commonly has a gen., the "trial" implying a process of contact; here the result, — one who has made trial of and is well versed in words (μύθοισι dat.) — is implied. In θ. 23 we have a singular constructors (άίθλους) Φαίημες ἐπειρήσαντ' Όδυσηος — which they "tried on" upon Odys. Donalds. Gr. Gr § 454 cc distinguishes a gen. "tentative" but, to aim at, to reach to, to be in contact with, or in possession of, are but extended degrees of one notion.

24. Telem. justifies the aldws which Mentor declared inopportune v. 14. ezeqéeo9ai, see on a. 416.

27-8. ου γάο ... ου, the negative repeated in same clause adds emphasis, as in "no! I am sure not;" so in ου μέν ... ου σε κομίζει etc., for instances see mar. As έκητι is "by the good will or blessing" of Apollo, Hermes, etc. (o. 319, τ. 86), so άέκητι is without such

their good-will or blessing. The Greek wall at the ships α΄ξηητι θεῶν ἐτέτυντο, wherefore οὔ τι πολὺν χοόνον ἔμπεδον (ηςν, Μ.8,9). Conversely, Mentormeans, Telem. might expect the gods would protect and prosper him. α΄ξη. is also used of active opposition, "in spite of", cf. mar. — γεν. τραφ. τε, "born and bred".

31. αγυρίν, not exactly = ἀγορὰν, which means a formal assembly of men, the former applies equally to (mar.) corpses, ships etc. (Ni.) ἔδρας, the component parts of the whole ἄγυρ., forming hendiadys with it.

33. χρέα ὅπτων τάλλα τ', Dind. and most edd. give κρέα ὅπτων άλλα τ'. The Harl. has κρέα τ' ὅπτων, or, as Bek. says, κρέατ'. Now the plur. of κρέας in H. and Hes. is κρέα syncopated, or κρεα contracted, which last, occurring only before a vowel, becomes κρέα. Thus κρέατ' lacks authority. But the main difficulty lies in άλλα τ' ἔπειρον. Το say, "were rossting steaks and spitting others" is nonsense. But by regarding the τ' of κρέα τ' (Harl.) as displaced and really belonging to τάλλα following, and viewing the acts ὅπτων, ἐπειρον, as a prothysteron, we have

35

40

a K. 542. b K. 198. c δ. 630, J. 62, 471, δ. 163, ρ. 71. d I. 200. e v. 3, 95. f v. 119, O. 362. g σ. 150, δ. 59, Δ. 4, I. 196, 224, σ. 111, ω. 410. h z. 533. i η. 50, K. 217, z. 216. k α. 25. l σ. 149—53. m γ. 187, z. 73, λ. 451, I. 33, Ψ. 551; cf. ξ. 130, Ω. 652, δ. 691, λ. 218. n Σ. 545, Δ. 346, t. 203; cf μ. 48, λ. 203.

οῦ δ' ὡς οὖν ξείνους ἴδον, ἀθρόοι ἦλθον ἄπαντες χερσίν τ' ἠσπάζοντο καὶ ἑδριάασθαι ἄνωγον. πρῶτος Νεστορίδης Πεισίστρατος ἐγγύθεν ε ἐλθῶν, ἀμφοτέρων ἔλε χεῖρα, καὶ ἵδρυσεν παρὰ δαιτὶ ἀκώεσιν ε ἐν μαλακοῖσιν, ἐπὶ ψαμάθοις άλίησιν, πάρ τε κασιγνήτω Θρασυμήδει καὶ πατέρι ὧ τοῦκε δ' ἄρα σπλάγχνων μοίρας, ἐν δ' οἶνον ἔχευεν χρυσείω δέπαι δειδισκόμενος δὲ προσηύδα Παλλάδ' Άθηναίην, κούρην Διὸς αἰγιόχοιο "εὔχεο νοῦν, ὧ ξεῖνε, Ποσειδάωνι ἄνακτι τοῦ γὰρ καὶ δαίτης ἡντήσατε δεῦρο μολόντες. αὐτὰρ ἐπὴν σπείσης τε καὶ εὕξεαι, ἣ το θέμις ἐστὶν, δὸς καὶ τούτω ἔπειτα δέπας μελιηδέος οἰνον

34. Fίδον. 39. Fφ. 43. Fάναντι. 46. μελιΓηδέος.

41. ita Arist., Scholl. H. M., Wolf. χονσέω ἐν δέπαϊ Harl. Ven. Ern. Cl. 45. η Thiersch. Bek. Dind., η Scholl. H. M. Ni. Wolf. Cl. ed. Ox.

in ταλλα the well-known expression for the "remnants", when the sacrificial portions, as in 9 sup., had been disposed of. The "spitting" these then corresponds with what is more fully described inf. 462, A. 465, as μίστυλλου τ' ἄφα τάλλα καὶ άμφ' ὁβελοῖσιν ἔπειφαν. The meaning thus is, "were spitting the remnants and roasting steaks of them". For this sense of κρέα cf. Certamen Hes. et Hom. Goettling, p. 319, 12, 13,

πεντήποντ ήσαν πυρός έσχάραι έν δε εκάστη πεντήποντ' όβελοί, περί δε πρέα πεντήποντα.

34. or o', i.e. Nestor and his sons. 36. πρώτος, he was the youngest son (413-5) of seven, of whom Antilochus, beloved next after Patroclus by Achilles, fell by Memnon's hand (δ. 187). It is his office, as youngest, to attend to the guests (Ni.). Herod. V. 65, says that Pisistr. the Athenian usurper was so named from a notion of family descent from the Neleïds.

38-9. The κῶας was the actual fleece (οἴος δέρμα, ξ. 519), used in coarser bedding; the δήγεα (epith. παλὰ πορφύρεα), probably πώεα dressed and dyed, were commonly thrown over the θρόνοι, μ. 352, or formed part of the bedding, as in η. 336. Θρασυμ., the eldest brother, who went with his father and Antilochus to the war. (Ni.)

40-1. The μήσια were wholly sacrificed, the onl. shared religiously, each having a taste (ἐπάσαντο, inf. 461, cf. Aristoph. Pax 1039 δεύρο συ- $\sigma\pi\lambda\alpha\chi\nu\varepsilon\dot{\nu}\varepsilon\dot{\tau}\varepsilon$), see on 456-9 inf.; the rest (τάλλα, 33) were shared festively. The guests arrive when the Pylians have began the festive business, but are initiated with a share of the onl., and in 65-6 join in the banquet. δειδισχ., we have pluperf. δείδευτο of δείννυμι in sense of "welcomed" or "pledged" (and so δειννύμενος "pledging"), and from the perf. a pres. δειδίσκομαι, as here, "holding the cup out to pledge" (cf. δειδίσσομαι, δείδω), and in the same sense δεικανάομαι (Buttm. Gr. V. s. v. δείπνυμι); for examples see mar.

43-6. εύχεο, addressed to Mentor individually, whereas ηντήσατε comprehends Telem. and his followers: cf. π. 91-4, where καταδάπτετ' and φάτε are followed by σέθεν. (Ni.) For ηντήσ. see on α. 25. The phrase η θέμις ἐστὶν or η θέμι. ἐσ. passes from the sense of abstract right into that of mere custom (mar.); here it seems to mean the former, "as one ought"; in the latter sense stands sometimes η δίκη ἐστί (mar.). On the former is based the reproachful epithet ἀθέμιστος, ι. 106, Ι. 63. — οἴνον is one of the Homeric words in which the F is inconstant. In α. 110, β. 349 et alib.

σπείσαι έπει και τούτον δίομαι άθανάτοισιν εύγεσθαι πάντες δε θεών γατέουσ' ε άνθρωποι. άλλα νεώτερός έστιν, δμηλικίη δ δ' έμοι αὐτῷ. 50 τούνεμα σοί προτέρω δώσω χρύσειον άλεισον."

ως είπων έν χεοσί τίθει δέπας ήδέος οίνου. γαίρε δ' 'Αθηναίη πεπνυμένω άνδοί δικαίω," ουνεκά οί προτέρη δώκε χρύσειον άλεισον. αὐτίχα δ' εὔχετος πολλά Ποσειδάωνι ἄνακτι·h

"Κλύθι, Ποσείδαον γαιήοχε, μηδε μεγήρης¹ ήμιν εύχομένοισι τελευτησαι τάδε έργα. Νέστορι μεν πρώτιστα και υίάσι κύδος ὅπαζε · k αύταο ἔπειτ' άλλοισι δίδου χαρίεσσαν άμοιβήν! σύμπασιν Πυλίοισιν άγακλειτης έκατόμβης."

60 δὸς δ' ἔτι Τηλέμαχον καὶ έμε πρήξανται νέεσθαι ούνεκα δεύο' Ικόμεσθα θοῆ σύν νηὶ μελαίνη."

ως ἄρ' ἔπειτ' ήρᾶτο, καὶ αὐτή πάντα τελεύτα. ο δώπε δὲ Τηλεμάχω παλὸν δέπας ἀμφικύπελλον.

a \$. 249, v. 280, o. 376.

is ζ. 23, χ. 209, β. 158, γ. 364.

e App. A. 8 (3)

mar.

d cf. P 567 .- 8

e α. 213 mar.

f y. 133.

g B. 261.

h O. 8, g. 354.

i β. 235, J. 206,

A. 54, N. 563.

k o. 320, 9. 498,

e. 90.

Ι α. 318, μ. 382.

m n. 202.

n B. 191.

ο β. 171, γ. 56, φ.

51. Γειπών. 53. For. 54. Favantı. 56. Γέργα.

51. pro δέπας ήδέος οί, alii ο δε δέξατο γαίρων ex Ψ. 797, Bek. annot.

foivov is proper, but here and y. 51 očvov. The ending μελιαδέος οίνου occurs Pind. Fragm. 147. Donalds. 44.

48-9. A passage remarkable for simple and straight-forward piety mingled with high courtesy. Ni. with the sentiment here compares Arat. 4. πάντη δὲ Διὸς πεχοήμεθα πάντες. Here δὲ is = γὰρ, as in α. 433. Obs. oundexin is used individually of a person or collectively of a generation, as πάντες ομηλικίη ... Τηλεμάχοιο (mar.).

50-3. αλεισον, for this and the other Homeric cups etc. see App. A. 8 (3). The young Pisistr, imitates Nestor in his sententiousness, see on 69-70 inf., where Nestor leads off with a maxim.; but there is also much naïveté in a youth laying down this principle of seniores priores, and adding that he shall proceed to act upon it in his office to the gnests.

πεπνυμ. ... δικαίφ, "discreetly respectful", cf. 133, where the Greeks, being not all ronuores and dixmot, incur wee through the wrath of Pallas. ouvera, see on 61 inf. The discernment lay in giving the cup first to Mentor on the acore of ago, passing by the princely rank of Telem. The

compliment, paid really to the eidolon Mentor, is accepted by the goddess; so y. 213 foll. Agelaus threatens (as he supposes) Mentor, which Pallas in person resents, 224.

55-7. The verb usyalow is followed by a gen. case N. 563, but here the infin. supplies the object. nuiv includes all who had partaken, not merely the Τηλέμ. και έμε of 60 inf. Observe the precedence given to Nestor and his sons, as the hosts, and perhaps further in return for the discerning courtesy of Pisist. in 40-2. These "minor morals" show the spirit of the Homeric age.

59-61. συμπασιν, recognizes the occasion as one common to the whole people, not private in Nestor's family. πρηζαντα, though sing., virtually includes both the persons named; no trace of such a reading as πρηξαντε occurs. ovrezu, = to ov Evena, "that for the sake of which"; cf. this with ovvenu "because" in 63 sup, and often in H., as οθνεκα του Χούσην ήτιμης αρητήρα Α. 11.

62-4. Poseidon was still among the Althiopians, whither he went a. 22.

65

70

75

a ζ. 166, ι. 31. b γ. 470, A. 290. c γ. 309, δ. 3, η. 50, Ψ. 201. d K. 203. e α . 231 mar., γ . 243, ξ . 378, Z. 174-6. f ε. 201, ψ. 300, 316, ε. 227, 9. 91, 429, ψ. 301, ϵ . 252-5, α . g 1. 252 -170 - 3. hψ. 82, κ. 202, 568 i β. 58, η. 310. k B. 370. 1 β. 237. m ξ. 231, α. 183. n α. 213 mar. o A. 85, 92. p ζ . 139 - 40, α .

ως δ' αύτως ήρατο 'Οδυσσησς φίλος υίός. οί δ' έπεὶ ώπτησαν κοέ' ύπέρτερα ναὶ έρύσαντο, μοίρας δασσάμενοι δαίνυντ' έρικυδέα δαΐτα.c αὐτὰο ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, τοῖς ἄρα μύθων ἦρχε Γερήνιος Ιππότα Νέστωρ · d "νῦν δη κάλλιόν ἐστι μεταλλησαι ακαί ἔρεσθαι ξείνους, οι τινές είσιν, έπει τάρπησαν έδωδης. ω ε ξείνοι, τίνες έστέ; πόθεν πλείθ' ύγρα κέλευθα; ή τι κατά ποηξινή ή μαψιδίως άλάλησθε, k οἶά τε ληιστῆρες, ὑπελο ἄλα, τοί τ' ἀλόωνται ψυχάς παρθέμενοι, πακόν άλλοδαποῖσι φέροντες;" τον δ' αὐ Τηλέμαχος πεπνυμένος αντίον ηύδα, θαρσήσας · ο αὐτὴ γὰρ ἐνὶ φρεσὶ θάρσος μ'Αθήνη

65. Γερύσαντο.

72-4 improbabat hôc l. Aristoph., permittente Arist. et hic et ad 1. 253-55, quamquam ibi magis propria, Scholl. H. M. Q. R.

It would seem as if, during such absences, prayers and sacrifices from mortals must fail of their effect; see α. 21-4 note. Here, as regards Mentor and Telem., the question does not arise, the prayer being only part of the disguise; as regards Nestor and his sons, they were probably performing rites stated and due, and the poet's consciousness does not seem to recognize the coincidence of their festival with the god's absence. As regards the prayer for Nestor, she herself, we are told, accomplished it. Thus the sacrifice was effectual although the god to whom it was offered took no account of it. ηρατο 'Od. hiatus is frequent after the cæsura of 3rd foot, especially the bucolic cæs.

65-6. $v\pi \dot{\epsilon} v\tau$., "upper or outer", as contrasted with the entrails previously tasted 40 sup.; then came the libation and prayer, and now in due course the feast. έρύσ. "pulled (the meat) off (the spits)". Eumæus on the contrary presents his guest, in ruder fashion, the pieces on the spits (ξ . 76-7). $\delta\alpha\sigma\sigma\dot{\alpha}\mu$. $\delta\alpha\dot{\nu}\nu\nu\dot{\nu}$. This juxtaposition illustrates the connexion between δαίνυμαι "feast" and δαίομαι "dvide shares".

68-9. Nestor leads off with a maxim see on 50-3 sup. This hospitable rule, to ask no question till the guest's wants have been supplied, is cha-

racteristic of heroic courtesy. epith. Γερήνιος applied to him, is based on a place given as Γερηνία, Γέρηνα (τα), or Γέρηνον, where Nestor either was born or found refuge when all the eleven other sons of Neleus were slain. Hes. Frag. XLV, 2, 3, Goettl. δωδέκατος δὲ Γερήνιος ίππότα

Νέστωρ ξείνος έων έτύχησε παρ' ίπποδά-

μοισι Γερήνοις. 70-3. τάρπησ. This verb is capricious in its construction; the dat. is commonly found with the pres. and imperf. and once with the 1st aor. (3. 131), with which and with the 2nd aor. the gen. mostly follows. Aristoph, rejected 72-4 here, thinking them borrowed fr. 1. 253-5; Arist. also thought them more proper there, yet allowed the iteration. $\mu a \psi \delta i \omega s$ "at random", i. e. wherever they could pick up plunder; whereas a ποηξις would imply a fixed destination. Odys. in his feigned story &. 222-30, as a Cretan prince, speaks of such marauding expeditions as occurring before the Trojan war.

the genuineness of the passage here. 76. θαρσήσας. That Telem. should show less hesitation after the hospitable reception than he expressed 22-4 sup.

On the question of piracy cf. Thucyd. I. 5, who infers the reputableness of

the employment, and is a testimony to

is natural.

θηχ', ΐνα μιν περί πατρός ἀποιχομένοιο ἔροιτο· [ήδ' 2 ζνα μιν κλέος έσθλον έν άνθοώποισιν έχησιν] "ω Νέστοο Νηληιάδη, μέγα δα χύδος 'Αχαιών, 80 είρεαι, όππόθεν είμεν έγω δε κε τοι καταλέξω. ήμεις έξ Ίθάκης ύπονηίου ειλήλουθμεν. ποηξις δ' ηδ' ίδίη, οὐ δήμιος, ην άγορεύω. πατρός έμου κλέος εὐρύ μετέρχομαι, ήν που ἀκούσω, δίου 'Οδυσσησς ταλασίφοονος, ε ου ποτέ φασιν 85 σύν σοὶ μαρνάμενον Τρώων πόλιν έξαλαπάξαι. άλλους μεν γαο πάντας, όσοι Τρωσίν πολέμιζου, πευθόμεθ', ήχιι έκαστος ἀπώλετο λυγοῷ ὀλέθοω. κείνου δ' αὖ καὶ ὅλεθρον ἀπευθέα^k θῆκε Κρονίων. ού γάο τις δύναται σάφα εἰπέμεν, δππόθ' όλωλεν. 90 εἴ θ' ^m ο γ' ἐπ' ἠπείρου δάμη ἀνδράσι δυςμενέεσσιν ⁿ εί τε π καί εν πελάγει μετά κύμασιν 'Αμφιτρίτης. τοῦνεκαο νῦν τὰ σὰ γούναθ' Γ Ικάνομαι, αί κ' ἐθέλησθα κείνου λυγρον όλεθρον ένισπεϊν, εί που όπωπας όφθαλμοῖσι τεοίσιν, η άλλου μῦθον « άκουσας 15 πλαζομένου περί γάρ μιν ὀιζυρον τέκε μήτης.

a α. 95. b μ. 184. c α. 186; cf. Z. 396 - 7. d J. 314. e β. 32, 44. f α. 283, 344. g a. 87 mar. h =. 251, 8. 176, 9. 495. i γ. 292, A. 607. γ. 184; cf. α. 242, δ. 675, ε. 127. I I. 577. m d. 28-9, 486-7, 2. 371, A. 83, 65, B. 349, M. 239, 240. n Z. 453. o d. 322-31. p α. 267 mar. q α. 379 mar. r đ. 226, J. 459, ξ. 343. s B. 314. t η. 197-8, τ. 355, Υ. 127-8, Ζ. 345, Θ. 304; cf. Δ. 417-8, Χ. 477.

87. Fέκαστος. 89. Fειπέμεν.

78 caret Vien., marg. inseruit. Harl., [] Wolf. et edd. rec. 81. ὑπὸ Νηίου Schol. B. 82. ἐκδήμιος Aristoph., Scholl. H. M. 87. λυγοὸν ὅλεθοον Βεκ. annot. 90—1. pro εἴ εἴ Βεκ. ἤ ἤ. 95 [] Βεκ.

78-83. v. 78 is probably an insertion by some copyist from a. 95; thus the question of Exygue subjunct. following footo optat., each with iva in same dependence, need not arise; see, however, some instances of optat. and subj. mixed in the same dependance App. A. 9 (16) end. υπονηίου, see on α. 186. Οn ποηξις ... σήμιος cf. φ. 16—7 Όδυσσευς ήλθε μετά χοεῖος το οα οί πᾶς δημος ο φελλεν. — κλέος here bears partly the sense of "renown" as in a. 344, and partly that of "tidings", as in a. 283; the renown of Odys. consisting in the news spread of him. 87-9; nxi, Jelf, Gr. Gr. § 339, 8 writes ngu; but it seems better to view it as a real ep. dat., a twin form of the dat. locative in qu, ib. § 83, 1, and then the t, which is subscript in η becomes final in ηχι. — απευθέα, in active sense at 184, here in pass.; being found in no other book of either poem it is marked as unice lectum; for both act. and pass, use of, anvorog

(mar.). ἀπποθ', here ι is elided, as in the dat. pl. and in ἐστὶ, περὶ, ὅτι.

90—1 εἴ θ'... εἴ τε, here Bek. prints η θ'... η τε without adequate reason; εἰ following verbs of saying, in sense of "tell me if etc." is common enough, and stands elsewhere, on good MS. authority, repeated with a double clause. We find once indeed εἴ τε of one clause followed by ηὲ καὶ of the other, but though this shows that the meanings approach each other, it gives no ground for rejecting one of the expressions; see mar. — πελαγει, see App. B. (3). — ᾿Αμφιτ., see on ε. 422.

92. γούναθ', see on α. 267. ἰκάνομαι here shows the sense of ἐκετης, "come suppliantly". For αι α΄ α΄ see on α. 379. The subjunct, here re sembles that called deliberative, as in φρασσόμεθ' η κε νεώμεθ' κ. τ. λ. App. A. 9 (6) end.

95. Bek. suspects this line's genuineness here and 3. 325 where it recurs,

100

a ξ , 387. b ξ , 388, X, 419, A, 23; cf. ϑ , 172. c H, 410, o. 374. d ϱ , 44. e α , 25. f β , 68 – 73. α , 39, δ , 763. h β , 272, o. 375. i ϕ , 457. k α , 49 mar. l δ , 765. m γ , 327, δ , 314. 331, 642, λ , 148, α , 112, χ , 166, ψ , 35.

μηδέ^α τί μ' αἰδόμενος ^b μειλίσσεο, ^c μηδ' ἐλεαίοων, ἀλλ' ^d εὖ μοι κατάλεξον ὅπως ἤντησας ^e ὀπωπῆς. λίσσομαι, ^f εἴ ποτέ^ς τοί τι πατὴο ἐμὸς ἐσθλὸς 'Οδυσσεὺς ἢ ἔπος ^h ἠέ τι ἔργον ὑποστὰς ⁱ ἐξετέλεσσεν δήμω ἔνι Τοώων, ὅθι πάσχετε ^k πήματ' 'Αχαιοί · τῶν ^l νῦν μοι μνῆσαι, καί μοι ^m νημερτὲς ἔνισπες." τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ " ὧ φίλ', ἐπεί μ' ἔμνησας ὀϊζύος, ἡν ἐν ἐκείνφ

99. Γέπος. Γέργον.

97. pro όπωπης Β. marg. άπουης.

100. pro πήματ' Venet. marg. άλγε'.

with the whole passage 92-101; but although it might be spared, it does not weaken the sense, or encumber the sentence. πλαζομένου is referable to κείνου 92, and εί που μῦθον απουσας is parenthetical, or πλαζ. may depend on uvvov to be rendered objectively, "tidings of him roaming", cf. λ. 492 τοῦ παιδὸς άγανοῦ μῦθον. Yet to read πλαζόμενος would be more Homeric. Óczvodv tére, i.e. a man was born ill-fated, as he was born strong or healthy; elsewhere (mar.) we read of aloa as spinning at a man's birth the thread of weal or woe which he has thereafter to endure; cf. Thetis' lament to her sen τίνύ σ' έτρεφον αίνα τεποῦσα ... ἐπεί νύ τοι αἶσα μίνυνθά περ ούτι μάλα δήν. Α. 414-6.

96. αίδομαι, here in sense of "compassionate", see mar.; αἰδέομαι is also found. For a word descriptive of shame borrowed for compassion, cf. Virg. En. II. 541-2 jura fidemque supplicis erubuit. The pres. imper. μειλίσσεο is continued in 97 by κατάλεξον the former injunction being general, and not limited, as the latter is, by the occasion of the moment; Jelf, Gr. Gr. § 420, 2.

97-8. κατάλεξον, Buttm. assumes a root λεγ- in sense of to "say, talk of", and another λεχ- in that of "lie down"; Curtius also (I. p. 163) views them as distinct; but in τανηλεγέος the elements are τάναος and λεγ- "lay"; see App. A. 22. For ηντησ. see on α. 25. λίσσομαι, for the sentiment and the manner of urging Odysseus' memory as a topic of appeal cf. (mar.) λίσσομαι ... εί μή πού τι πατή φ ξμὸς τῶν π. τ. λ.

99-101. Exos and Egyov, although

disjoined by $\ddot{\eta} ... \dot{\eta} \dot{\epsilon}$ seem to mean "word as accomplished in act", reflecting the sense of $\dot{\epsilon} \dot{\xi} \epsilon \tau \dot{\epsilon} \lambda \epsilon \sigma \sigma \epsilon \nu$ as joined with $\dot{\nu} \pi \sigma \sigma \tau \dot{\alpha} \dot{\varsigma}$ (mar.). $-\tau \tilde{\omega} \nu$, the plural is more forcible, as assuming that the supposed good offices on Odysseus' part were in fact frequent. For $\dot{\epsilon} \nu \iota \sigma \pi \epsilon \varsigma$ see App. A. 1. $\dot{\sigma} \dot{\eta} u \omega$, see on α . 101—5.

see App. A. 1. $\delta \dot{\eta} \mu \phi$, see on α . 101-5. 102-200. This whole speech is characteristic of Nestor and may be compared with one in the Il. to Patroclus $(\Lambda. 670 \text{ foll.})$ — a long narrative, closing like this with urgent advice. Observe in both speeches how accessories are engrafted, and episode set within episode; especially see A 690-3, 700, 711, 714, 722, 750, 753, 766-70. The old warrior talks on and off his real subject, somewhat presuming on his years and the well-won respect of his juniors, but guided by kindness and good sense through all the ramifications of his tale. Shakspeare has given us some traits of such a character in the Menenius of his Coriolanus.

103. ἐπεὶ would lead us to expect some apodosis introduced by τοι γάρ έγων έφέω or the like; and indeed, by throwing into a parenthesis all from ἔνθα μεν 109 to πάθομεν κακά 113, we might there take tis nev exerva n.t.l. apodotically, as equivalent to, "I cannot tell you all, for no one could (lit. "who could"), even were you to go on asking for years". But the clauses so parenthesized are too closely knit with their immediate predecessors and followers to allow this. It is better, then, to view the structural outline as lost in the accumulation of details evoked in 105-13 by Telemachus' appeal to the events of the war; and of which the enumeration is simply impossible.

δήμω ἀνέτλημεν μένος α ἄσχετοι υἶες 'Αχαιών, 105 ημέν δ όσα ξύν νηυσίν έπ' ηεροειδέα πόντον πλαζόμενοι κατά ληίδ', ὅπη ἄοξειενο 'Αχιλλεύς, ηδ' ο όσα καὶ περὶ άστυ μέγα Πριάμοιο άνακτος μαονάμεθ' ενθα δ' επειτα κατέκταθεν όσσοι d άριστοι. ένθα μεν Αΐας ο κείται 'Αρήιος, ενθα δ' 'Αχιλλεύς, 110 ένθα δὲ Πάτροκλος θεόφιν μήστως ἀτάλαντος, ενθα δ' έμὸς φίλος νίὸς, αμα πρατερός καὶ ἀμύμων, ε h' Αντίλοχος, ι περί k μεν l θείειν ταχύς ήδε μαχητής. άλλα τε πόλλ' έπὶ τοῖς πάθομεν κακά τίς κεν έκεῖνα πάντα γε μυθήσαιτο καταθνητών π άνθοώπων; 115 οὐδ' εἰ πεντάετές η γε καὶ έξάετες ο παραμίμνων

a B. 85. b 9. 383 . 575, H. 301 - 2, v. 240. с ξ. 230. d M. 13, 5. 257, 9. 250. e 2. 543 foll. f P. 477, H. 366, 三. 318. g 8. 187. h d. 202. i ω. 78. k α. 66 mar. 1 II. 186. m Z. 123. n cf. \(\xi\$. 419, \(B\) 403, H. 315.

o 4. 266, 655.

105. ήερο Γειδέα. 107. Γάστυ Γάναντος. 115. πεντά Γετές έξά Γετες.

111. pro ἀμύμων Heidelb. B. ἀταρβής. 113. άλλά γε πόλλ' Harl. mar., sed τε Schol. H.

Thus far it seems as though Nestor mistook Telemachus' words, των νῦν μοι μνησαι 101, as meaning, "pray make mention of all this to me", cf. πατρος μνησθηναι δ. 118, and Μούσαι μνησαίαθ', B. 491-2. In the same strain he goes on to show why it is impossible; — "for nine years long we manœuvred against them with every sort of artifice (δόλοισι)", and this word seems to lead him to the first recognition of Odys., rather, however, as the prime deviser of these δόλοι than as the subject of the enquiry which he is answering. He then again breaks off in an apostrophe to Telem. -"thy father surpassed all in stratagem, if so be thou art indeed his son".

In 126 Nestor may be said to settle down to his tale. Its flow is copious and unbroken, but we find in its course little completed events, like islands in a stream (see below on 165 foll.), in which the imperf. is exchanged for the aor. At its close the news of others is added to his own, and the final mention of the fate of Agamemnon and the deed of Orestes gives occasion to an admonition to his young guest and friend.

105-6. όσα . . . πλαζόμ., join this with ανέτλημεν 104, "all that we endured in wandering"; hence, ὅσα μαςνάμεσ is slightly in anacoluthon as if = averlyμεν μαρνάμενοι. - άρgreev, for the optat, following the imperf. or aor. see App. A. 9 (20). - Ayulλευς, see I. 328 foll. where Achilles speaks of twelve adventures by sea and eleven by land.

109. zeirai. Nestor (H. 334) states a purpose of gathering the bones of the deceased, after burning the bodies, to take them home to their children. He was an old man and had left children. The Hebrew idea that a man should "sleep with his fathers" found little place with H. Those who had left no children at home were buried on the spot - even Achilles, the prime hero, with his best beloved comrades Patroclus and Antilochus (4. 91, 244, ω . 78-80), as he himself had directed. The Greek's idea was rather to plant his fame abroad, and mark remote regions with his memory $(\delta.584)$. Thus Elpenor $(\lambda.75-8)$; and so Hector supposes will be done for any champion whom he may overthrow (H. 85-91). The examples to the contrary, of Sarpedon's translation by Sleep and Death, and of the suitors' corpses sent home (II. 453-7, ω . 418-9), can be easily explained by their respective circumstances.

113-6. alla re, we should expect some more marked conjunction than TE; yet it illustrates the easy loquacious style of Nestor. zara9vn., a mere intensative of Dunros; cf. Signlos and παταροιγηλός, στυφελός and καταστυ-φελός. — ουδ', "I could not tell them all, even if etc."

a ξ. 375, τ. 166; cf. ι. 365, π. 440. b β. 167, Α. 29. c cf. δ. 460. d ε. 107, ξ. 240; cf. Β. 295. e π. 379, 422, 423; cf. β. 236. e π . 379, 422, 423; cf. β . 236. f T. 392. g γ . 122, I. 202. h δ . 334, H. 111, I. 353, Φ . 365. i cf. β . 88, 118. j E. 101, I. 359, I. 236, o. 225; cf. δ . 204-8. l δ . 75, 142, δ . 384. in δ . 206, 597. i cf. δ . 294. o δ . 141, 239, δ . 46. p δ . 148, δ . 90, 120, I. 327, δ . 530, M. μ. 327, -τ. 530, M. 141; cf. π. 139. q λ 512, Δ. 767; cf. I. 179 — 80.

έξερέρις ε όσα μετθι πάθον κακά δίοι 'Αγαιοί. πρίν δ κεν ἀνίηθεὶς ο σην πατρίδα γαζαν ζχοιο. είνάετες d γάο σφιν κακά δάπτομεν e άμφιέποντες f παντοίοισι δόλοισι, μόγις δ' έτέλεσσε Κρονίων. ένθ' ού τις ποτε μητιν όμοιωθήμεναι άντην ήθελ', h έπει μάλα πολλον ένίκα δίος 'Οδυσσεύς παντοίοισι δόλοισι, πατήρ τεός, εί έτεόν γε. κείνου ἔκγονός k έσσι· σέβας μ' ἔχει εἰςορόωντα. η τοι γαρ μῦθοί^m γε ἐοικότες, οὐδέ κε φαίης άνδοα νεώτερον α ώδε ξοικότα ο μυθήσασθαι. ένθ' ή τοι είως μεν έγω και δίος Όδυσσεύς 4

118. είνά Ετες. 122. Εετεόν. 124. FEFOLNÓTES. 125. Εε Εοικότα.

116. ÉÉEQÉEIS Harl. sed Schol. H. ÉÉEQÉOIS. 120. ov πώ τις Bek. annot.

117-8. xoiv, adverbial, "thou would'st have gone home first, out of weariness". Some, placing a comma at Axaio, render it conjunctionally, "I should not have told all before thou hadst gone home". This is harsh, for, by introducing the indefinite limit of the hearer's patience, it clashes with the definite limit of "5 or 6 years" previously supposed. — $\delta \alpha \pi \tau o \mu \epsilon \nu$ is imperf.

121. $\eta \vartheta \epsilon \lambda$, not merely = $\dot{\epsilon} \delta \dot{\nu} \nu \alpha \tau o$,

as Schol., but "no one ventured (mar.); so Æschyl. Prom. 1049, Φελήση τ' είς ἀναύγητον μολεῖν Αιδην; cf. for a similar tenor, A. 186 -7, στυγέη δὲ καὶ ἄλλος ἶσον έμοὶ φάσδαι καὶ

όμοιωθήμεναι άντην. 122. With the Solor in which Odys. was thus facile princeps, cf. the κέρδεα of which Penel. was mistress; see App.

E. 2 (2).

124-5. ÉOIRÓTES... ÉOIRÓTA. The senses of ÉOIRA, "to seem like" and "to be seemly", are played upon here. The latter sense is clear in council κείται ολέθοφ and έοικότα γάρ καταλέξω (mar.) while to take both έσικότες and ἐοικότα, with Ni., in sense of "suitable" seems lame and tautological, and evacuates ys of its force, which is, "your words at any rate are like his", referring to the doubt of his sonship just before stated; and to take them both in sense

of "like", i. e. like Odysseus' way of speaking, would leave σέβας μ' έχει

μ. τ. λ. without due force. Render, "I

am astonished as I behold you, for indeed your words are like his, and yet one would not say that a man so much younger would speak so suitably i. e. so sensibly". The fact that to speak like Odys. would be to speak sensibly, makes the two thoughts play into each other with a very subtle transition. They appear more plainly as put by the less rhetorical Menelaus, τοίου γάρ καὶ πατρός, ο καὶ πε-

πνυμένα βάξεις, δ. 206.
126. είως, "all that while", relat.
for demonstr. τείως; cf. οίον α. 410
and note. He means "whilst the siege
went on", in contrast with the subsequent events, introduced by αντάρ enst 130 inf., which dissolved their unanimity. Even then, it was rather the resolve of Zeus for evil, and Pal-las' fateful wrath breaking up its brotherhood of chiefs, than any personal disunion, which severed Nestor from Odys. (132-5). The same crisis bred drunken discord and prolonged debate (App. A. 4 (2) note). Yet even then Odys. inclined in judgment to go with Nestor, and went as far as to Tenedos with him, but thence turned back to gratify Agam., clinging to his chief even when his brother left him (141-65, see App. E. 1 (1)). It is observable that H. says nothing here, or in s. 108-9, of the outrage of Ajax Oïleus on Cassandra as causing Athenê's wrath, but perhaps it is hinted at in δ .

120

125

οὔτε ποτ' εἰν ἀγορῆ δίχ' εἰβάζομεν οὔτ' ἐνὶ βουλῆ, ἀλλ' ενα οθυμὸν ἔχοντε, νόω καὶ ἐπίφρονι οβουλῆ φραζόμεθ', ᾿Αργείοισιν ὅπως ὅχ' ε ἄριστα γένοιτο.

130 αὐτὰρ ἐπεὶ Πριάμοιο πόλιν διεπέρσαμεν αἰπὴν, [βῆμεν δ' ἐν νήεσσι, θεὸς δ' ἐκέδασσεν ᾿Αχαιούς ·] καὶ τότε δὴ Ζεὺς λυγρὸν ε ἐνὶ φρεσὶ μήδετο νόστον ᾿Αργείοις, ἐπεὶ οὔ τι νοήμονες, ἱ οὐδὲ δίκαιοι πάντες ἔσαν τῷ σφεων πολέες κακὸν κ οἶτον ἐπέσπον ι

135 μήνιος εξ ὀλοῆς γλαυκώπιδος δροιμοπάτρης, ἤ τ' ἔριν ο ᾿Ατρείδησι μετ' ἀμφοτέροισιν ἔθηκεν. τὰ δὲ καλεσσαμένω ἀγορὴν ἐς ν πάντας ᾿Αχαιοὺς, μὰψ ο ἀτὰρ οὐ κατὰ κόσμον, ἐς ἡ ἐλιον καταδύντα

(οι δ' ήλθον οίνω ε βεβαρηότες νίες 'Αγαιων)

a π . 73, Σ . 510. b σ . 168, ϑ . 408. c O. 710. d π . 242, τ . 326. e ι . 420, \star . 365, ψ . 117. f λ . 533, ϑ . 516, N. 625; cf. ν . 316—7, ξ . 241—2. g α . 326—7. h γ 160, 249, ι . 92, ξ . 243, μ . 295. i β . 282, ν . 209. k α . 350, ν . 384. l β . 359. m β . 1—2. n ϕ . 540, ϕ . 327, ϕ . 502, ϕ . 108—9. o γ . 161. p β . 59, β . 815. q β . 214, δ . 759, δ . 111, cf. δ . 40, δ . 348. r δ . 162. s δ . 374, δ . 61, δ . 463, δ . 122, δ . 225.

139. Foivo.

128. ἐπίφοονα βουλην Βek. annot. 129. γένηται Ern. Cl. ed. Οχ., γένοιτο Wolf. 131. "aberravit ex v. 317" Bek. 139. βεβαρηκότες Ambros. E. Schol. Η., βεβαρημένοι Bek. annot.

502. But beyond special provocations, men are nearest, in Homeric view, to the wrath of heaven, when they have no earthly check to their will, as the Greeks in the moment of conquest, and the suitors in the absence of Odys. Pallas, as the calm wisdom which checks impulse and controls passion, is directly hostile to such arrogance; see App. E. 4 (6). Her wrath had been fatal to Troy, and now pursued the conquerors, to whom, unlike the "Argive" Herê, she had no national attachment. ibid. (4). Thus she occurs alone, a. 327, as decreeing the ill-fated return of the Greeks, and wrought her end not only by moral agency but by physical, raising waves and storm (s. 108-9) to thwart their homeward voyage.

128—9. ἐπίφο., "opportune", applying φοὴν to the occasion, hence ἐπιφοοσύνη, ε. 437, is a gift of Athenê, who is lauded by Hesiod Theog. 896 as Ισον ἔχουσαν πατοὶ μένος καὶ ἐπίφουα βονλήν. — Λογείοισιν depends on γένοιτο. With the superl. we find ὅχα (cf. ὑπείροχος ἔξοχος) like ὡς in Attic Gr., = "the best etc. possible".

they do not embark till 157 inf., and then only one half do so. It is probably inserted from v. 317, the same line leading up to it there as (130) here.

There might indeed be room for it as the apodosis of αὐτὰρ ἐπεὶ introduced by δὲ, and epitomizing what is expanded in 132-64 (cf. οῖ δ΄ ἐπεὶ οὖν ἤγερθεν τοῖσι δ΄ ἀνιστάμενος μετέφη, Α. 57-58), but for the more formally apodotic phrase καὶ τότε δὴ of 132, which precludes such a view.

135. $\mu\eta\nu\iota\sigma\varsigma$... $\dot{\sigma}\lambda\sigma\tilde{\eta}\varsigma$, see latter part of note on 126 sup,, and, for $\dot{\sigma}\lambda$., App. A. 3 (1).

137—8. $\tau \dot{\omega}$ $\delta \dot{c}$ is subject of $\mu \nu \vartheta \varepsilon i$ - $\sigma \vartheta \eta \nu$ in 140; 139 adds a circumstance, the excess of wine on the part of the troops, as a reason for the expression $\mu \dot{\alpha} \psi$... $\chi \dot{\sigma} \mu \rho \nu$, $\delta \dot{c}$ being $= \gamma \dot{\alpha} \rho$, see on 49. $\mu \dot{\alpha} \psi$ and $\mu \alpha \psi \iota \delta \iota \omega \varsigma$ commonly lead the verse; for exceptions cf. mar.: join $\mu \dot{\alpha} \psi \kappa$. τ . λ . and $\dot{c} \varsigma \dot{\gamma} \dot{c} \lambda \iota \iota \nu \kappa$, with $\mu \dot{\nu} \vartheta \partial \nu \mu \nu \vartheta$. following. $\dot{c} \varsigma \dot{\gamma} \dot{c} \lambda \iota \kappa \alpha \tau$., the debate was so long, because in the state of the Assembly, $\sigma \dot{c} \nu \omega \beta \varepsilon \beta$, much time would be idly lost.

139. οἴνω βεβ. Agam. is reproached as οἰνοβαρὶς by Achilles, but also as a coward, which he certainly was not, see Λ., his ἀριστεῖα. Hence the rereproach is probably the contumely of unmeasured anger. So in insolent scorn Antin. reproaches Odys., φ. 293—4. Odys. pleads vinous excitement as leading a man to act beyond himself, play, dance, sing, etc. The suitors once appear to sit over their wine till

140

145

150

a \$\delta\$. \$313, \$362, 560, \$\epsilon\$. \$17, \$142, \$\end{B}\$. \$159.\$ b \$\mathcal{A}\$. \$24.\$ c \$\lambda\$. \$105; cf. \$\nu\$. \$313.\$ d \$\mathcal{A}\$. \$36, \$\end{L}\$. \$507; cf. \$\nu\$. \$217.\$ c \$\alpha\$. \$8 \text{ mar.}\$ f \$\end{L}\$. \$466.\$ g \$\mathcal{A}\$. \$289, \$427.\$ h \$\epsilon\$. \$79, \$\xi\$. \$228, \$\nu\$. \$54, \$400.\$ i \$\delta\$. \$583.\$ k \$\mathcal{A}\$. \$304-5.\$ l \$\gamma\$. \$1, \$\xi\$. \$518, \$\chi\$. \$23, \$\end{L}\$. \$193, \$\mathcal{A}\$. \$777.\$ m \$\lambda\$. \$43, \$633, \$\text{ \$\t

μῦθον μυθείσθην τοῦ είνεκα λαὸν ἄγειραν.
ἔνθ' ἦ τοι Μενέλαος ἀνώγει πάντας 'Αχαιοὺς
νόστου μιμνήσκεσθαι ἐπ' εὐρέα νῶτα θαλάσσης,
οὐδ' κ' Αγαμέμνονι πάμπαν εήνδανε κούλετο γάρ ὁα
λαὸν ἐρυκακέειν ε ὁ ἔξαι θ' ἱερὰς ἐκατόμβας,
ώς τὸν 'Αθηναίης δεινὸν χόλον ἐξακέσαιτο, ἀ
ενήπιος, ε οὐδὲ τὸ ἤδη δ οὐ πείσεσθαι εἔμελλεν.
οὐ γάρ τ' αἶψα θεῶν τρέπεται νόος αἰὲν ἐόντων.
ώς τὰ μὲν χαλεποῖσιν ἀμειβομένω ἐπέεσσιν
ἔστασαν οῖ δ' ἀνόρουσαν ἐϋκνήμιδες 'Αχαιοὶ
ἢχῆ θεσπεσίη, ποίχα δέ σφισιν ῆνδανε βουλή. πούκτα μὲν ἀέσαμεν αλεπὰ φρεσὶν ὁρμαίνοντες
ἀλλήλοις επὶ γὰρ Ζεὺς ρἤρτυε πῆμα ακοῖο τηῶθεν δ' οῦ μὲν νέας ἕλκομεν εἰς ᾶλα δῖαν

143. ἐβήνδανε. 146. βήδη. 148. βεπέεσσιν. 150. βηχη βήνδανε.

149. ἔστασαν Ern. Cl. ed. Ox., ἕστασαν Harl. Ven. Wolf.

151. εἰάσαμεν a potioribus legi monent Scholl. E. H. M. Q. R.

153. pro εἰς ἄλα δῖαν Harl.

mar. ἀμφιελίσσας.

slumber supervenes, but the effect is there ascribed to the express agency of Pallas. Elpenor is the only clear case of a Homeric Greek overcome with wine (οἰνοβαφείων), save the Assembly here (mar.). The Cyclops is the only example of stupid or "dead" drunkenness, and the centaur Eurytion of aggressive insolence produced by wine; but both these lie without Greek society, in which the rule αἴσιμα πίνειν, φ. 294, seems to have prevailed. See Gladst. II. 447.

144-7. ÉQUECE., cf. for reduplication in 2nd syllable ηνίπαπον and ένένιπον from ἐνίπτω. — έξακεσ., so we have χόλος ἀνήμεστος (mar.). - νήπιος implies that Nestor, the speaker, knew better. ἔμελλε, i. e. Αθήνη, was not likely to comply or relent. ου γάο τ x. τ. λ. With the sentiment contrast Eurip. Med. 960, πείθειν δώρα καλ θεους λόγος, and Ι. 497 στοέπτοι δέ τε και θεοι αυτοί. τ' is τε (see mar.) adding emphasis to γαο = "but no! for the mind of the gods etc.", aiwa seems the emphatic word, "suddenly" = without grave reason. For $\alpha i \psi \alpha$ see on α . 11, $\alpha i \pi \dot{\nu} \nu$. Cf. the vain attempt of the Trojans to propitiate Pallas in Z. 311.

149. Here the aor. comes in, see on

103 near the end. The affair of the $\alpha\gamma o \rho \dot{\gamma}$ is spoken of as a completed event. For this discord between the Atridæ see App. E. 1 (1), 4 (4) end, 8 (8).

149—50. ἀνόφουσ., used especially of a start of surprise, breaking off some occupation (mar.). Θεσπεσ., Doederl. 500, notices that the sense of εἰπεῖν is so far lost in this compound, that Sophoc. Œd. Τyr. 463 has re-introduced it in Θεσπιέπεια; render "awful".

151. ἀέσαμ., used, commonly with νύπτα, of a halt in travelling, not implying sleep (mar.). ἄημι to blow (cf. ἀνέπνενσαν of breathing, respite, Schol.), is the probable present; but in meaning ἐαύω comes nearer this aor. ἄεσα. Curtius (I. 587) connects radically ἄημι (ἀξάω ἰ-άξω ἰαύω) ἀηὸ ἄελλα αὕὸα οὐὸος. — χαλεπὰ φὸ. ὁρμαίν., "revolving ungentle thoughts", as variance of opinion produced misunderstanding.

152—3. πημα κακοῖο, so πημα κακον, κακον καὶ πημα, and δύης πημα are found; πημα often stands for some bane wrought by supernatural power, e. g. o. 446, τίς θαίμων τόδε πημα προσηγαγε;

ατήματά τ' ἐντιθέμεσθα βαθυζώνους τε γυναϊκας.

155 ἡμίσεες δ' ἄρα λαοὶ ἐρητύοντος μένοντες
ανθι παρ' 'Ατρείδη 'Αγαμέμνονι, ποιμένι λαῶν ΄
ἡμίσεες δ' ἀναβάντες ἐλαύνομεν αι δὲ μάλ' ὧκα
ἔπλεον, ἐστόρεσεν δὲ θεὸς μεγακήτεα πόντον.
ἐς Τένεδον δ' ἐλθόντες ἐρέξαμεν ίρὰ θεοισιν,

160 οικαδε ἱέμενοι · Ζεὺς δ' οὔ πω μήδετο νόστον,
σχέτλιος, ὅς δ' ἔριν ὧρσε κακὴν ἔπι δεύτερον αὐτις.
οῖ μὲν ἀποστρέψαντες ἔβαν νέας ἀμφιελίσσας
ἀμφ' ' 'Οδυσῆα ἄνακτα δατφρονα ποικιλομήτην,
αντις ἐπ' 'Ατρείδη Αγαμέμνονι ἦρα φέροντες.

165 αὐτὰρ ἐγὰ σὺν νηυσὶν ἀολλέσιν, αί μοι ἕποντο,

φεύγον, έπεὶ γίγνωσκον ο δ δη κακά μήδετο δαίμων.

φεύγε δε Τυδέος νίος άρήιος, ώρσε δ' εταίρους.

a ι. 40-2, ξ. 263
-5, I. 138-9.
b I. 594; cf. Σ. 122.
c Θ. 345, Ο. 3, 367.
d Φ. 22, δ. 1, B.
551, Λ. 600.
e Λ. 38, 452, Λ.
625, Ν. 33.
f γ. 132 mar.
g Λ. 10.
h τ. 65, χ. 69.
i Ζ. 436 seq., I.
81-6, Μ. 139
seq., Ο. 301 seq.
k α. 48 mar.
l π. 375, σ. 56, Λ.
572, 578, Ξ. 132,
τ. 313.
m γ. 412, 427, δ.
448, Φ. 394, χ.
132, 259, λ. 228,
Ο. 306, 312, 491,
718.
n μ. 295.

160. Γοίκαδε Γιέμενοι.

162. αμφι ξελίσσας.

163. Εάναντα.

164. Εῆοα.

163. ποιπιλόμητιν Harl, ex emend.

154—7. γυναῖκας, as part of the spoil (mar.). ἡμίσ., half the forces tarried with Agam., the rest, among them Nestor, embarking at once against his wishes. αῖ δὲ, i. e. νῆες understood from ἀναβάντες. With βαθυζ. cf. βαθυκόλπων (mar.). What we call a "Grecian waist" is short; but the arrangement of the girdle would certainly fluctuate with taste and fashion. Here probably loose folds hanging deep over the girdle, are meant; see Dict. antiq. s. v. TUNICA.

158—9. ἐστόφεσ., cf. stratum silet arquor, Virg. Bucol. IX. 57. μεγακή.,

158-9. ἐστόρεσ., cf. stratum silet arquor, Virg. Bucol. IX. 57. μεγαχή., this epith. views the whole sea as gathered in one vast gulf (cf. the cava flumina of Virg. Geor. I. 326), a liquid bulk filling an immense concavity; see

Buttm. Lexil. 70, δ. 1 note, and App. B.

162-4. of μèν ... ἀμφ' Όσυσ.,
i.e. "Odyss. and his people". Donalds.
Gr. Gr. § 399 (γ) would restrict this
usage to "later Greek", but the passages (mar.) adduced by Ni. seem to
prove it Homeric. ἐπ' ... ηρα φέρ.,
tmesis for ἐπιφέροντες ηρα. Buttm.
Lexil. 62 does not recognize ἐπίηρα,
but always detaches the ἐπὶ, wherever
ἐπίηρα is commonly read, to go in
tmesis with φέρω, always found in
conjunction with it. Yet ἐριῆρες and
ἐπιήρανα surely justify ἐπίηρα; ef.
also ἐπιμάρτυροι, and adverbs ἐπιπό-

νως, ἐπισμυγερῶς, in some of which some critics detach the ἐπί.

165-85. Nestor provided for himself, and his age probably enabled him to dispense with personal deference to the chief of the host. We may conjecture that Odys., secure perhaps of the favour of Pallas for himself, felt not the alarm of Nestor, and had a strong sense of duty to his chief; since Nestor with delicacy omits to touch on what was the fois nanh (159) in which he and Odys. were involved. For Odysseus' adherence to Agam. see App. E. I, (1), for Menelaus' abandonment of him see App. E. 8 (8). αολλέ., this adj., which occurs 30 times in H., is always placed as here, closing the 4th foot and making it, as also the 3d, a dactyl, mostly followed by some slight pause (mar.). It is strikingly descriptive of men, ships, &c. thronging each other mostly with some sense of disorder and hurry; certain parts of the verbs dollew, dolligwoceur, but not in the Ody. After the first halt expressed by the aor. αέσαμεν (151), the imperf. tense is resumed in horve (152); then again follows delay at Tenedos and further division described by the aor. 158-64; again a short progress in the imperf. 165-7; then further delay at Lesbos again in the aor, 168-9. The imperf, takes us

a 6. 706, s. 322, 7. 155, v. 321.
b s. 277, B. 526, E. 355, H. 238, A. 498, M. 118, 240, N. 765.
c B. 324, \(\mu\). 394, P. 645-7, M. 199-209, \(\mu\). 292.
d N. 244.
e App. B. (3) mar. f s. 414, t. 489, \(\mu\). 129, \(\psi\). 238.
g \(\lambda\). 347, 567.
i \(\delta\). 380-1.
k \(\psi\). 10.
l \(\lambda\). 130, \(\psi\). 6.
m \(\psi\). 9
n \(\psi\). 273, A. 40-1.
o \(\mu\). 347.
p \(\psi\). 321, \(\overline{\sigma}\). 16.
q \(\epsi\). 389.
r \(\delta\). 262, \(\mu\). 399.
s \(\beta\). 559.
t \(\mu\). 760, \(\mu\). 378.
v \(\mu\). 471.

όψε α δε δή μετά νωι κίε ξανθός Μενέλαος, έν Λέσβω δ' έκιχεν δολιχον πλόον δομαίνοντας, η καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, 170 νήσου έπι Ψυρίης, αὐτὴν ἐπ' ἀριστέρ' δ ἔχοντες, ἢ ὑπένερθε Χίοιο, παρ' ἠνεμόεντα Μίμαντα. ήτεομεν δε θεον φηναι τέρας · αὐτάρ ο γ' ήμεν δείξε, d καὶ ηνώγει πέλαγος e μέσον είς Ευβοιαν τέμνειν, ὄφοα τάχιστα ύπεκ κακότητα φύγοιμεν. 175 ώστο δ' έπίε λιγύς h οὖρος ἀήμεναι· αϊ δὲ μάλ' ώχα ίχθυόεντα πέλευθα διέδραμον, ές δε Γεραιστόν έννύχιαι ματάγοντο · k Ποσειδάωνι 1 δε ταύρων πόλλ' ἐπὶ^m μῆο' n ἔθεμεν, ο πέλαγος ρ μέγα μετο ή σαντες. ٩ τέτρατον ήμαρ τ έην, ὅτ' ἐν "Αργεϊ" νῆας ἐίσας 180 Τυδείδεω έταροι Διομήδεος ίπποδάμοιο ἔστασαν · τ αὐτὰρ ἐγώ γε Πύλονδ' ἔχον, u οὐδέ ποτ' ἔσβην

180. ἐΕίσας.

169. Λέσβφ δ' αν Bek. annot. 171. δ' ἐπ' Harl. Schol. H., ita Heidelb. mar.

178. έννύχιοι Rhian.,

up again in 173—4, but is broken by the momentary action deixe; and in 176 the last stage, including the arrival home, closes the whole in the aor.; broken, however, by the continued action Exov in 182. Thus a series of completed pauses is interspersed with the progress of the tale.

168. või, dual, Diomedes and me. 170-2. From Lesbos Chios lies to the S., and Psyria to the W. according to one Scholiast about 80, or to another about 40 stadia from Chios, sheltering vessels, when storm-beaten, from the Ægæan. The alternative was to steer "above" i. e. to the N. of (μαθύπερθε) Chios in the direction of Psyria and keeping Chios (αὐτὴν) on their left, or to sail between Chios and the Asiatic coast, of which Mimas (named from a fabulous giant, one of those who warred against Zeus. Hor. Carm. III. IV. 53) is a cape, this is called "under Chios". In the former case they would cross the Ægæan at once, which course they eventually took; in the latter they would make short casts from island to island, as was usual in the timorous navigation of that early day. έπ' άρι-

στέο, see App. A. 18.
173. Θεὸν, the god meant could not be Zeus nor Pallas, who were then

enraged with the Greeks, but is probably Poseidon, the deity of the Neleid house, and in whose worship the speaker had been recently engaged, who is also named 178 inf. as thanked by sacrifice for the passage. This god effects a τέρας in v. 162—9, although the word is not there used; cf., however, its use in B. 324 for a similar transformation. See also, for a τέρας to sailors, Δ.75—7, ἀστέρα ... η ναντησι τέρας ης στρατῶ ενρέι λαῶν. Such is, perhaps, intended here.

176-8. αι δε, i. e. νηες as in 157. Γεραιστ., the southern point of Eubea; a temple of Poseidon is said to have stood there. ἐννύχιαι, a Schol. gives ἐννύχιοι, as if meant of the men: N. B. ἐννύχιος, like παννύχιος, is of 3 terminations, ἔννυχος πάννυχος of 2. It means "in the night" following the 3rd day, see on 180.

179—80. £xl, with Mossio. 178 means "in honour" of that god. τέτρατον, the four stages were probably Tenedos, Lesbos, Eubœa (reached in the night), Argos. So Achilles could in 3 days from the Troad reach Phthia, I. 362. A Schol. reckons the 4 days, however, from quitting Lesbos.

182-3. ἔστασαν, 3. pl. 1. aor. for ἔστησαν, a rare form, and in several

ούρος, έπεὶ δή πρώτα θεός προέηκεν α άηναι. ώς ήλθον, φίλε τέχνον, δ άπενθής, ο οὐδέ τι οίδα 185 πείνων, οί τ' ἐσάωθεν 'Αγαιών οί τ' ἀπόλοντο. όσσα δ' ένὶ μεγάροισι καθήμενος ήμετέροισιν d πεύθομαι, ή ε θέμις έστὶ, δαήσεαι, το οὐδέ σε κεύσω. ε εὖ μεν Μυρμιδόνας φάσ' έλθέμεν έγχεσιμώρους, h ους άγ' 'Αχιλλησς μεγαθύμου φαίδιμος υίος, 190 εὖ δὲ Φιλοκτήτην ΕΠοιάντιον ἀγλαὸν υίόν. πάντας δ' Ίδομενεύς κοήτην είσήγαγ' έταίρους, οι φύγον εκ πολέμου, πόντος δέ οι ου τιν' ἀπηύρα. 'Ατρείδην δε καίν αὐτοί ἀκούετε νόσφιν έόντες, ώς τ' ήλθ' ως τ' Αίγισθος έμήσατο λυγρον όλεθρον. 195 άλλ' ή τοι κεΐνος μεν έπισμυγερώς τάπετισεν. ώς άγαθον καὶ παϊδα καταφθιμένοιο λιπέσθαι

a z. 25. b β. 363, o. 125, 509, ψ. 26. c y. 88 mar. d d. 101. e γ. 45 mar. f v. 325. g ψ. 273. h B. 692, 840, H. 134; cf. Δ. 242, Ξ.479, ξ.29, π.4. i 2. 506 - 37. k B. 721-3. 1 8. 188, II. 185. m B. 645. n α. 11, 12. o λ. 203, σ. 273. ρ γ. 255. q γ. 249. r J. 672. s & 495, 710, \(\overline{\ell}\), 316, \(\overline{E}\). 154, \(\overline{\ell}\), 485, \(\overline{T}\). 230, 235.

184. Foida.

192. Foi.

196. ἀποφθιμένοιο Schol. A. 793.

places, where found, the MSS. fluctuate between it and ιστασαν, as B. 525. έχον, with object νηα; έχω is especially so used with ship, chariot, etc. (mar.). ovoos, H. does not notice that the same wind which was fair from Lesbos to Greece would not have him carried them round Tænarus and thence northwards to Pylos. Poetically, however, the wind never failed and was an oveos still.

184-7. ἀπευθ., see on 88. κεί-νων, "those" whom we left 155-6 with Agam. Αχαιών, this gen. is "elegantly redundant", i. e. added to give dignity to the manner of stating without adding anything to the matter of the statement; so β. 87. η θέμ., (see on 45) refers to δαήσεαι "you shall

know, as it is right you should?.

188. εγχεσιμ. With this cf. loμωοι, υλαχομωροι for the second element, for the other ogeou- harns reixeumining, these last suggest that that
second element is a verbal, probably akin to peloopae lupoga, in sense of having allotted to one; this also suits sivaµaços Herod. V. 92, in which the former element is the noun olvos; for the ω in -μωρος ef. τρωπάω τρόπος, τωμάω νόμος. Indeed λγχεσίμορος ύλαxouocos could not enter the hexameter, any more than adavatos or Holauldys. 189. vioc, Neoptolemus, left in Scy

ros by his father during the earlier part of the war, whence Odys. fetched him at its close. His valour and counsel are lauded λ . 506 — 37. Pindar, Nem. VII. 50 foll., has preserved a tradition that, after being king in Molossia on his return from Troy, he was slain at Delphi by the priest there, Machærus, whose claim to a share of the victim offered he had despised; see

on 8. 5 foll.
190. Philoctetes, son of Pean, B. 721-3, abode in Lemnos, disabled by the bite of a serpent. From 3. 219-20 we see that he subsequently joined the Greek army, as perhaps is implied B. 724-5. In 3. 219 Odys. confesses his superior archery. Sophocles has embodied in his Philoctetes a legend that the hero was conveyed to Troy by Odys, and Neoptol.

193—5. ἀχού., see on δ. 688 for accus., Ατρείδην, in this sense following this verb, for the form of sentence see on 16 sup. Αίγιοθ., see App. Ε. 5. ἐπισμ., probably akin to μόγος μογέω; cf. σμικοὸς μικρὸς, and in Eng. smolt and melt, smoulder and moulder; there is no adj. ἐπισμυγερος, but the verb ἐπιμογέω is found in the seis (π. 10) in sense of "to feel and the sense of "to f tmesis (n. 19) in sense of "to feel anguish for" a person; so here, "he (Ægisth.) has expiated it to his sorrow". 196-8. ws dya9., "how good it

a α . 298 - 302, 40 - 3. b Γ . 353, H. 87. c γ . 79. d μ . 184. e α . 46, ι 477, π . 37. f α . 344, γ . 83. g λ . 76, φ . 255, ω . 433, B. 119; cf. Z. 358, φ . 580, ω . 197. h ν . 193, χ . 64, 168. 1 Γ . 366. k π . 93, ϱ . 588, σ . 143, υ . 170, 370, Λ . 695. l δ . 208, σ . 64; cf. ζ . 188. m ζ . 190, υ . 311.

ἀνδρὸς, ἀ ἐπεὶ καὶ κεῖνος ἐτίσατο πατροφονῆα,
Αἴγισθον δολόμητιν, ὅς οἱ πατέρα κλυτὸν ἔκτα.
[καὶ σὺ, φίλος, (μάλα γάρ σ' ὁρόω καλόν τε μέγαν τε)
ἄλκιμος ἔσσ', ἵνα τίς σε καὶ ὀψιγόνων εὖ εἴπη.]"
τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
"ὧ κῶτορ Νηληιάδη, μέγα κῦδος 'Αχαιῶν,
καὶ κὶ λίην κεῖνος μὲν ἐτίσατο, καὶ οἱ 'Αχαιοὶ
οἰσουσι κλέος ἐτίσατο, καὶ οἱ 'Αχαιοὶ
οἰσουσι κλέος ἐτὸρὰ καὶ ἐσσομένοισι πυθέσθαι.
αἴ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
αἴ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν περιθεῖεν,
οἴ τέ μοι ὑβρίζοντες ἀτάσθαλα μηχανόωνται,
ἀλλ' οὔ μοι τοιοῦτον ἐπέκλωσαν θεοὶ ὅλβον,
πατρί τ' ἐμῷ καὶ ἐμοί · νῦν δὲ χρὴ τετλάμεν ἔμπης."

198. ο τοι. 200. Γείπη. 203. Εοι.

199 – 200. auctore Aristoph. improbantur ex α. 301 – 2 huc translati, Scholl. H. M. Q. 203. μιν pro μεν Bek. annot. 204. ἀοιδήν Ern. Cl. ed. Ox., πνθέσθαι Wolf., utramque Eustath. 205. περιθείεν Bek. juxta Schol. H., cæteri παραθείεν.

is!" λιπέσθαι, H. uses the 2 aor. mid. of λείπω in pass. sense, (mar.) ἐλίπην λιπῆναι etc. not being found in him. ὅς οἰ κ.τ.λ., a clause expansive of πατροφονῆα, see on α. 1 πολύτροπον, and cf. ἀδμήτην ῆν κ. τ. λ. γ. 383.

199—200, these verses recur from α . 301, but are probably genuine here also, and hint obliquely (Nestor's politeness preventing more direct allusion to the private difficulties even of one so much younger), at the occasion for vigour afforded by the state of affairs at Ithaca. This allusion draws out a full statement of those affairs from Telem., see App. E. 3 (end).

204. καὶ ἐσσομένοισι, the καὶ implies to future as well as present hearers. πυθέσθαι, the reading ἀοιδην seems to have originated in a gloss on κλέος εὐοὐ based on τ. 580, ἴνα ησι καὶ ἐσσομένοισιν ἀοιδη, and ω. 197 τεύξουσι δ' ἐπιχθονίοισιν ἀοιδην, H. has two forms of phrase, with slight variation, to express the prospect of renown or infamy among future ages: one is "this will be base or will be a shame (αἰσχοὸν, λώβη), or the like, for future ages to hear (πυθέσθαι)"; the other, "they will make a song in future ages about such a person", or "such an event will become a song, such person will be sung

about (ἀοιδη ἀοιδιμοι), etc. among future ages": nowhere, unless ἀοιδη be read here, is it brought in as a second to a previous noun like κλέος, nor here is it so good a second to κλέος as πνθέοθαι is: "shall diffuse his renown widely for future ages to hear" is better than the hendiadys "his renown and a song about him for future men". The difference, however slight, on either ground, seems in favour of πνθέσθαι.

205. $\tau o \sigma \sigma \dot{\eta} \nu \sigma \varepsilon$, followed by infin., with ellipsis of $\ddot{\sigma} \sigma \sigma \nu$, expresses "just so much as to punish".

206-7. τίσασ9., this accus. of person with gen. of thing is common with this verb, see Jelf, Gr. Gr. § 500: in 216 ἀποτίσεται has dat. (σφι) of person, accus. of thing, and in 0. 236 an accus. of each. For ἀτάσ9. see on α.7.

208-9. μοι ... πατρί τ' έμφ καὶ ἐμοί, the ever present remembrance of his father (cf. α. 115, 135, β. 46, 134) occurs to Telem. as he is speaking of himself, and occasions him thus to correct, as it were, his words. ἐπέκλ., see on α.17; in similar sense of destiny or lot, we have ἐπένησε, "spun", Τ. 128, Ω. 210. ὅλβος means "wealth", alike in the older sense of happiness and in the modern sense of riches. Pindar is

210 τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ
"ὧ* φίλ', ἐπεὶ δὴ ταῦτά μ' ἀνέμνησας καὶ ἔειπες"
φασὶ μνηστῆρας σῆς μητέρος εῖνεκα πολλοὺς
ἐν μεγάροις, ἀέκητι^δ σέθεν, κακὰ μηχανάασθαι.^c
εἰπέ μοι ἠὲ ἑκὼν ὑποδάμνασαι, ἢ σέ γε λαοὶ

215 έχθαίρουσ' ἀνὰ δῆμον, ἐπισπόμενοι ἀ θεοῦ ὀμφῆ. ε
τίς δ' οἶδ' εἴ κέ ποτέ σφι βίας ἀποτίσεται ε ἐλθών,
ἢ ὅ γε μοῦνος ἡ ἐων, ἢ καὶ σύμπαντες ᾿Αχαιοί;
εἰ ἡ γάρ σ' ως ἐθέλοι φιλέειν γλαυκῶπις ᾿Αθήνη,
ως τότ ᾿Οδυσσῆος περικήδετο κ κυδαλίμοιο
220 δήμω ἐνι Τράων, ὅθι πάσχομεν ἄλνε ᾿Αχαιοὶ.

220 δήμω ενι Τρώων, ὅθι πάσχομεν ἄλγε' 'Αχαιοί, (οὐ γάο πω ἴδον ὧδε θεοὺς ἀναφανδὰ π φιλεῦντας ώς κείνω ἀναφανδὰ παρίστατο Παλλὰς 'Αθήνη') εἴ σ' οῦτως ἐθέλοι φιλέειν κήδοιτό τε θυμῶ, τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο."

a γ. 103, γ. 91—6.
b ε. 177, ο. 19, π.
91, ρ. 43, ν. 42;
cf. α. 79, γ. 28,
π. 93—6.
c π. 131, ρ. 499,
φ. 375.
d ξ. 262, ρ. 431,
ω. 183.
e B. 41, Υ. 129;
cf. Θ. 250.
f β. 332.
g α. 268, ρ. 510,
ω. 480.
h ν. 30, 40, ψ. 39,
Λ. 388.
i Κ. 285—91.
k ξ. 527.
l γ. 100, δ. 330.
m λ. 455, Π. 178;
cf. ζ. 288, ν. 48.
n Υ. 121
o Λ. 196, Η. 204,
p α. 302, ν. 394,
427.

211. ἔξειπες.

213. άΓένητι. 214. Γειπέ. Γενών. 221. Γίδον.

216. TIS Foid'.

211. ἐπέμνησας Harl. suprascript. et in marg. ἐπανέμνησας, ut omisso μ' præcedat ταῦτ'. 213. μηχανάασθαι Venet. marg. 214—5 [] Bek., quippe ex π. 95—6 translatos. 216—7. ἀποτίσεαι, σύ γε Zenod., Schol. H.

of its related words see App. A. 3 (3).
211. see on 200.

214—5. The genuineness of these lines here is doubtful. The question asked by them is not answered, as it is where they recur (mar.): it implies that if Telem. were overborne against his will, it must be through the λαολ taking part against him — a strong confirmation of the weight due to the popular element in Homeric politics, as laid down in App. A. 4. ἐπισπόμ. x. τ. λ., this is added politely, not to seem to suppose that Telem. could have given any ground for enmity. Θεοῦ όμφη, oracular or prophetic warning, see on α. 282, Buttm. Lexil. 21, and App. A. 1.

216-7. $\sigma \varphi \iota$, dat. of special relation like of α . 88, 91: here the accus. of the deed ($\beta \iota \alpha \varsigma$) follows $\dot{\alpha} \pi \sigma \tau \iota \sigma$., as in 206 sup. one of the doer follows $\tau \iota \sigma \alpha \sigma \sigma \iota \sigma$.

218—23. The long-spun sentence losing itself in a parenthesis, and then resuming, resembles that in a. 255 foll., see note on a. 265. avaqued we find also exarquedov, and auquedov or -inv. Visible and manifest help is

a more special mark of a god's favour than help merely, οὐ γάο πω πάντεσοι θεοί φαίνονται έναργεῖς π. 161, cf. οὐ σέ γ' ἔπειτα ἴδον κούρη Διὸς οὐδ' ένόησα κ. τ. λ. ν. 318—9; see also App. E. 1 (11).

There is a reading of Zenodotus n σύ γε for η ο γε, and αποτίσεαι for αποτίσεται, meaning, "who knows whether you may perchance return to pay off their wrong, either alone or with all the Achæans to aid you": but although the words of Telem. 226-8 suit this well, those of Athenê in 231 plainly refer to Odys. returning to avenge; besides, εί... ποτέ... έλθων hardly applies with due force to Telem., and the "united Achaeans" is a phrase pointing clearly to Odys., cf. παναχαιοί (mar.). The variation perhaps arose from the difficulty felt at passing from η \ddot{o} γs (217) to ϵl $\gamma \dot{a} \varrho$ σ (218) and ϵl σ outros (223), which, however, is only an instance of the rambling Nestorian style.

224. τις, used by epic litotes as if = πας τις. The litotes shows contemptuous irony: for έκλελαθ. γαμοιο cf. έκλ. Αφορδίτης χ. 444. a π. 248, δ. 371, o. 405. b Φ. 221. c τ. 193, φ. 209, H. 7, Ξ. 108. d α. 64 mar. e K. 556, β. 322, δ. 207, κ. 573, π.198, ψ. 185—6. f ε. 452, φ. 309, E. 224. g β. 343, τ. 483. h α. 9. i η. 248, ψ. 55, B. 125. k δ. 525—37, λ. 409—10. l Δ. 140, 211, I. 701. m Δ. 315, 444, σ. 264. n α. 10. o β. 100, τ. 145, ω. 135. p λ. 398; cf. H. 589, t. 461.

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὕδα 225 "ω γέρον, ου πω τοῦτο έπος τελέεσθαι δίω. λίην a γὰο μέγα εἶπας · ἄγη b μ' ἔχει · οὐκ ἂν εμοί γε έλπομένω ° τὰ γένοιτ', οὐδ' εί θεοί ως ἐθέλοιεν." τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις 'Αθήνη " Τηλέμαχε, ποϊόν σε έπος φύγεν έρκος d όδόντων. 230 φεία ε θεός γ' εθέλων και τηλόθεν ανδοα σαώσαι. f βουλοίμην δ αν έγω γε, καὶ άλγεα πολλά μογήσας ε οἴκαδέ τ' έλθέμεναι καὶ νόστιμον ἦμαρ h ἰδέσθαι, η έλθων απολέσθαι εφέστιος, δς Αγαμέμνων άλεθ' k ύπ' Αἰγίσθοιο δόλω καὶ ής άλόχοιο. 235 άλλ' ή τοι θάνατον μεν δμοίιον m οὐδε θεοί περ καὶ το φίλω ἀνδοὶ δύνανται ἀλαλκέμεν, ὁππότε κεν δη μοῖο' όλοὴο καθέλησι τανηλεγέος βανάτοιο."

227. Γείπας.

228. *Γελπομέν*φ. 233. *Γοί* καδέ. 229. ποοσέ Γειπε. 230. Γέπος. 235. Γῆς.

228. pro οὐδ' εl Zenod. εl μη, Scholl. H. M. 230. Τηλέμαχος. 231. μ' pro γ', σαώσει Harl. suprascript. 232—8 improbantibus quinque Scholl. receperunt Dind. Fa. Löw., 236—8 solos [] Bek.

226-8. Telem. answers only the latter words of Nestor (223-4), which had fairly astonished him (αγη μ' ἔχει): - for him, though divinely succoured, to baffle the suitors, was in his eyes λ ίην μέγα. — έλπομ., see Jelf Gr. Gr.§ 599. 3; a dativus commodi often carries a participle describing the feeling etc. of the person accommodated; in Æsch. Agam. 1631 the pronoun is omitted, δεχομένοις λέγεις δανείν σε. ovo' εί θεοί μ.τ.λ. This is not felt to involve actual impiety, as the Homeric conception of divinity is in nearly all its aspects restrained by limits; cf. note on α . 22 and App. E. 4 (16). Athenê points out (221) that the act which he supposed beyond those limits lay really within them.

230-1. For Tηλέμαχε some MSS. have Τηλέμαχος, but they are of inferior authority. Hermann contends that in no such word is the voc. in -os found except φίλος (Bek.) as in α. 301. — ὁεῖα is especially used by H. to characterise the ease with which a god does what man finds impossible; ef. ὁεῖα μαλ' ὡς τε θεὸς Γ. 381, Τ. 444, which phrase commonly begins a line (mar.). For γε the early edd. give με after θεός. — καὶ... σαώσαι

"could bring a man safe (home) even from a distance": for this sense of σαώσαι see mar.; so Xenoph. Anab. VI. 5, § 20, ην δὲ δη καὶ σωθῶμεν ἐπὶ δρύζατταν.

232-5. These lines (which were rejected by some aneient critics) if retained, require us to press the sense of nal ... μογήσας "and (if he be brought safe home) I for my part would prefer that lot, even 'though I had to toil hard for it, to the lot of Agam., who (reached home without toilsome wandering, but) died at the domestic hearth by treachery"; i. e. your father's lot, hard as it is, may be less so than his. In this view, these lines need not be rejected. For Bovloiunv in sense of malim, followed by than, cf. λ . 489—91. — $Ai\gamma i\sigma \vartheta$. and $\alpha\lambda \dot{\alpha}\chi$. depend on $\dot{\nu}\dot{n}\dot{\alpha}$, and $\delta\dot{\alpha}\lambda\dot{\omega}$ is dat. of manner. ης αλόχ. is an addition to the previous statement of 194 which spoke of Ægisthus only. For the full details see 1. 409 foll. and 8. 529 foll. The wife abstracted the victim's last weapon, the φάσγανον, leaving

him thereby defenceless.

236-8. ἀλλ' ἦτοι (mar.) appears to be a phrase for breaking off a subject = "but there — death, the common lot, not even the gods can etc."

την δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα
240 "Μέντοο, μηκέτι ταῦτα λεγώμεθα κηδόμενοί πεο κείνο δ' οὐκέτι νόστος ἐτήτυμος, ἀλλά οἱ ἤδη φράσσαντ' ἀθάνατοι θάνατον καὶ κῆρα μέλαιναν. νῦν δ' ἐθέλω ἔπος ἄλλο μεταλλῆσαι ακαὶ ἐρέσθαι Νέστορ', ἐπεὶ περίοιδε δίκας ἡδὲ φρόνιν ἄλλων.
245 τρὶς ἡ γὰρ δή μίν φασιν ἀνάξασθαι γένε' ἀνδρῶν, ὅς τε μοι ἀθάνατος ἐνδάλλεται κεἰςοράασθαι.

a v. 296, N. 292. b X. 416. c d. 157, cf. 140, γ 122. d γ. 69 mar. e ρ. 317, N. 728. f ι. 215, λ. 570. g d. 258. h A. 250-2. i d. 177, 602. k τ. 224, P. 213, Ψ. 460.

241. Foi.

243. 244. Γέπος. 244. περίΓοιδε. 246. Γινδάλλεται.

245. Γανάξασθαι.

239. τον Barnes. pro την.

241-2. in dubium vocant quatuor Scholl., parum perspectâ loquentis indole.

244-6 Scholl. H. M. improbant [] Bek. 245. pro ἀνδοῶν alii ἄλλων.

246. ita Aristoph., Scholl. H. M., et ita Wolz., ἀθανάτοις Barnes. Ern, Cl. ed. Ox.

Bek. sets 236-8 in the mar. as spurious. Five Scholl, mark the whole pass. 232-8 as spurious, the first four lines as lacking coherence with the preceding (see, however, note on 232 -5 sup.), the last three as incoherent with 231. The Venet. Schol. explains the apparent conflict of this with 231 on the principle that the πεποωμένη (μοίοα) in that case is supposed not to have reached him, in the latter to have done so. But there is no conflict if τήλοθεν ... σαώσαι be understood, as in note on 230-1 sup. Then 236-8 is added rather in reference to the death of Agam. than to the main question of Odysseus' return. Telemachus had positively asserted 227—8 that that return was beyond hope. He gives in his next speech 242 the reason, as though admitting, "a god could bring him home from however far, were he alive; but (he is not, for) the gods have decided on and (he implies) executed his doom". The general sense of μ olo ol. x. τ . 1. is natural death, but the $\varkappa \eta \rho \alpha \mu \ell \lambda \alpha \nu \alpha$ of 242 is some violent cutting short of the course of nature. Whether even Zeus could thwart the course of poloa is discussed on s. 436, q. v. For τανηλ., see on 97-8 sup. and App. A. 22; of τάναος other compounds occur (mar.).

241-2 are marked as doubtful by four Scholl. over étrit means merely "not assured", but implies "sure not to be". This despondency, perhaps, expresses the blank disappointment lest

on the speaker's mind by Nestor's words; although inconsistent with the spirit of Telemachus' errand of enquiry about his father, it is yet characteristic of his tone of mind; see App. E. 3. ἐτήτ. has cognate forms ἔτυμος, ἔτεος.

has cognate forms ἔτυμος, ἔτεος.

244—6 are rejected by two Scholl. as superfluous, but needlessly. Θίκας in sing. means ofter custom or the course of things, but in plur. bears a higher sense (mar.), cf. mos and mores, and our "by rights":— "he is superior to others in sense of justice and in information": meaning he is good and well informed; cf. ψεῦδος δ' οὐκ ἐρέει μάλα γὰρ πεπνυμένος ἐστὶν, γ. 328.— φρόνιν is only found in one other place (mar.). For άλλων, governed by περί, cf. α. 66; there is a var. lec. ἀνδοῶν, arising perhaps from 245.— ἀνάξασ. In Α. 252 Nestor μετὰ τριτάτοισιν ἄνασσεν; the change of expression here "marks the difference between his age in the two poems". (iladst. III, iv. § III. p. 450. We have ἀνάσσονται pass., and the active verb frequently (mar.); here the sense is "to continue king", followed by acc. of duration, γένε', see on ξ. 35. Herod. II. 142 reckons 3 γένεα to a century, or about 30 years each; see (iladst. ub. sup. ἰνδάλλ., this word is used in Il. (mar.) of a prominent appearance; so here, "he strikes me as immortal", since his age and vigour seem to defy death; cf. τ. 224, ως μοι ἰνδάλλεται ήτορ, where ἰνδάλλ. is probably impers. and ήτορ

a y..101 mar. b γ. 194. c a. 300. d ef. 2, 409 foll. e App. D. 9 (3); cf. a. 24 mar. f B. 127, o. 288, x. 140. g α. 183 mar. h ζ. 282, Z. 260. i J. 546, ω. 284-5. k E. 887, II. 445. Ι α. 218, ε. 81, Δ. 293, Z. 515. m 4. 256, Z. 464; cf. 2. 75. n Z. 271, X. 89, 335, 509, 4. 184. ο π. 92. p γ. 263, δ. 517-8.

q Ф. 404.

α Νέστορ Νηληιάδη, σύ δ' άληθες ενίσπες α πῶς ἔθαν' 'Ατρείδης εὐοὺ κρείων 'Αγαμέμνων: ποῦ Μενέλαος ἔην; τίνα δ' αὐτῷ μήσατ' ὅλεθοον ١٠ Αίγισθος ο δολόμητις; έπεὶ μτάνε απολλον άρείω. 250 η οὐκ "Αργεος ε η εν 'Αχαιικοῦ, ἀλλά πη ι άλλη πλάζετ' έπ' ἀνθοώπους, ε δ δε θαρσήσας κατέπεφνεν;" τὸν δ' ἠμείβετ' ἔπειτα Γερήνιος ἱππότα Νέστωρ "τοιγάρ έγω τοι, τέπνον, άληθέα πάντ' άγορεύσω. η τοι μεν τάδε καὐτὸς h όἴεαι, ώς κεν ἐτύχθη, 255 εί ζωόν γ' Αίγισθον ένὶ μεγάροισιν έτετμεν! Άτοείδης Τοοίηθεν ιων ξανθός Μενέλαος. τῷ κέ οι οὐδὲ θανόντι χυτὴν Επὶ γαΐαν ἔχευαν, άλλ' ἄρα τόν γε κύνες η τε καὶ οἰωνοὶ κατέδαψανο κείμενου^ρ έν πεδίω^η έκας άστεος· οὐδέ κέ τίς μιν 260

> 260. Εενά Εάστεος. 258. Foi.

247. μέγα αῦδος ἀχαιῶν pro σὰ δ᾽ ἀληθὲς ἐνίσπες Vind. 251. Ἄργει ἔην ἐν ἀχαιικῶ Scholl. Η. Q., al. Ἅργος ἔην ἐπ᾽ ἀχαιικὸν Βek. annot. 255. τόδε Harl. correctum pro τάδε a man. pri. ὧς κεν Harl. πεο supraser., κεν Ern. Cl. ed. Ox. Bek. Dind., περ Wolf. Fa. Löw. 258. nonnulli ἔχενεν, Schol. Seholl. E. M. Q. et H. marg. 260. ἄστεος Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., Αργεος Schol. H. Wolf. Löw.

accus., "in my mind". The reading άθανάτοις was corrected by Wolf to nom. from the Harl. Schol., who ascribes the latter to Aristoph. (Ni.) The verb is not elsewhere found with dat. of thing resembled.

247. ένίσπ., see App. A. 1.
248. πώς, the question means "how came he to die?" and, coupled with further questions 249-50, implies that the speaker could not account for the two facts of Menel. not defending or avenging Agam., and of Ægisth. overcoming a so much better man than himself. The question $\pi o \tilde{v} M \epsilon \nu \epsilon \lambda$. $\tilde{\epsilon} \eta \nu$ is a testimony to the strong brotherly attachment of Menel.; see App. E. 8 (8). Telemachus had heard no details of the voyage home of the Atridæ, save that Menel. was of the party who urged departure (168 sup.), whilst Agam. was for delay. Hence he might have reasonably supposed that Menel. would have reached home at least as soon.

251. "Αργεος, local gen., explicable as a gen. of contact, see on 23; Jelf Gr. Gr. § 522. 1, 2 connects with it the local adverbial forms ποῦ, ἀγχοῦ,

τηλοῦ &c., and the gen. following verbs of motion, expressing the space traversed, θέειν πεδίοιο X. 23, so inf. 476, and the like, which, as well as the strictly local gen., is very rare in prose. The two other readings here are perhaps attempts to get rid of an unfamiliar construction. The "Achæan Argos" = Peloponnesus, see App. D. 9 (3).

255. 200 vòc, plainly by crasis of nal αὐτος (see mar.), some read n' αὐτὸς, but there is no sense in us (Ni.). ώς κεν, var. lect. ώσπερ, which, however, should mean "as the actual fact was" not — as the sense requires — "would have been".

256-8. ζωόν γ', var. lect. ζώοντ', but γε is found in some parallel places (mar.) and suits this place better. We also find rare ep. contracted forms $\xi \dot{\omega} \varsigma \ \xi \dot{\omega} v \ (\text{mar.}).$ $\varkappa \dot{\varepsilon} \ \text{extends its force}$ to $\varkappa \alpha \varkappa \dot{\varepsilon} \delta \alpha \psi \alpha v$, 259.

260. "coreog, the reading "Agysog possibly arose from a wrong notion that "Aoyos was the city of Agam.; see App. D. 9 (1), or it may have been πλαῦσεν ² 'Αχαιιάδων · μάλα γὰο μέγα μήσατο ἔργον. ¹ ήμεῖς μὲν γὰο κεῖθι πολέας ^c τελέοντες ἀέθλους ἤμεθ' · δ δ' εὔκηλος ^d μυχῷ ^c ''Αργεος ^f ἱπποβότοιο πόλλ' 'Αγαμεμνονέην ἄλοχον θέλγεσκ' ^ε ἐπέεσσιν.

265 ἢ δ' ἦ τοι τὸ ποὶν μὲν ἀναίνετο ἔργον ἀεικὲς, ^h δῖα Κλυταιμνήστοη · φοεσὶ [†] γὰο κέχρητ' ἀγαθῆσιν. πὰο δ' ἄρ' ἔην καὶ ἀοιδὸς ^k ἀνὴο, ^l ῷ πόλλ' ἐπέτελλεν ''Ατοείδης, Τροίηνδε κιῶν, εἴουσθαι ^m ἄκοιτιν. ἀλλ' ὅτε δή μιν μοῖρα θεῶν ἐπέδησε ⁿ δαμῆναι,

a \$\lambda\$. 72; cf. \$\delta\$. 197
-8.
b \$\gamma\$. 275, \$E\$. 303, \$\lambda\$. 208.
c \$\delta\$. 170.
d \$\lambda\$. 554, \$\lambda\$. 479.
e \$\mathbb{Z}\$. 152.
f \$\text{App. D. 9 (2)}\$.
g \$\alpha\$. 57, \$\pi\$. 398, \$\text{e.521}\$. \lambda\$. 395.
i \$\lambda\$. 421, \$\text{O}\$. 360; cf. \$\lambda\$. 367.
k cf. \$\lambda\$. 487-90.
\$\lambda\$. 368-9, \$\lambda\$. 518
-9.
l \$\lambda\$. 391, \$\mathbb{A}\$, 515.
m \$\lambda\$. 194, \$\text{O}\$. 141.
n \$\lambda\$. 292, \$\sigma\$. 155-6, \$\text{X}\$. 5.

261. Γέργον. 264. θέλγεσαε Γέπεσσιν. 265. Γέργον άΓεικές. 268. Γείρνοθαι.

262. πολλάς Harl. suprascr. (contra metrum), πολείς Bek. annot. 266. var. lect. κέποητ Eustath. Schol. P. 267. "πὰο δ' ἄο' Schol. uni præfigitur sed πὰο γὰο alii", Pors. γὰο Barnes. Ern. Cl. ed. Ox., δ' ἄο' Wolf. et recentt.

at first a gloss to explain $\pi \epsilon \delta i \omega$; the expression corresponds to that, $\alpha \gamma \rho o \tilde{v}$ $\xi \pi' \xi \sigma \chi \alpha \tau_i \tilde{\eta}$, where Ægisthus is said to have dwelt, and to that of $\mu v \chi \tilde{\omega}$ $\Lambda \rho \gamma \epsilon o \varepsilon$ (mar.).

261. 2λαῦσ., the κλαυθμὸς was part of the rites due; so Elpenor says, μη μ' ἄκλαυτον ἄθαπτον κ. τ. λ. (mar.). μέγα... ἔογ., this phrase means (mar.) (1) arduous task, often physical effort, (2) heroic achievement, (3) heinous crime, as here.

262-4. This well describes the contrast between the toils of the warrior lord abroad and the sly craft and quiet enjoyment (εὐκηλος) of the effeminate schemer at home.

266. See App. E. 2 (7).

267. ἀνης, this added to a noun (so to χαλκεύς, ἰητρὸς, etc.), imparts greater dignity than such a noun alone would convey; contrast with this usage the expression φώς δεκτής, by which contempt perhaps is intended. The name of the bard is said by a Schol. to have been Demodocus, the supposition being that a real name is perpetuated in δ. 262 foll.

268. εἴουσθαι, see on ε. 484. Obs. that no such charge was given by Odys. concerning Penelopê — a tribute perhaps to her superior discretion — Mentor's commission extending only to the house and goods (β. 225—7).

The Minstrel was singled out for this office perhaps owing to the sacredness of his character $(\chi. 345-6)$, to which the mode of his death was no doubt a tribute; with the barbarous casuistry which dictated the fate of Antigonê (Soph. Antig. 773 foll.), he was not slain by blow of hand, out his death contrived to appear quasi-natural. The moral influence of bards is also dwelt on by the Schol.; πάντες αὐτοῖς προσείχον ώς σοφοίς, και παιδευθήναι τού τοις παρεδίδοσαν τους άναγκαίους. Ιτ is clear also that their attainments were viewed with reverence (mar.) and referred to a divine source. Such an one would be free from the political temptation which partly animated the suitors against the absent Odys.; thus, Phemius on the whole remained true to his lord, and only sung to the suitors under compulsion (z. 352 foll., cf. a.

269. μιν, whom? Ni. says the ἀοιδός, of whom the reader's mind, he says, is full: but then the noun for which μιν stands (ἀοιδὸν) would hardly be found in the clause δη τότε ... ν. 270; besides the μοῖρα θεῶν seems to refer us rather to the denunciation of Zeus (α. 35—43, see note there) in spite of which Ægisthus sinned, εἰδῶς αἰπὺν ὅλεθρον, i. e. with a knowledge of his doom — the μοῖρα here.

a μ. 351. b P. 151. c ε. 473, ν. 208, ω. 292. ω. 292.d o. 480, P. 272.e o. 155.
f α. 83, II. 445.
g γ. 179.
h B. 305, A. 808.i cf. $\iota. 184, ω. 246.$ -7, Ψ. 259.k γ. 438, δ. 602, γ. 509, μ. 347, σ. 300, τ. 257.l cf. ω. 37, μ. 51, 162, 179.
m cf. Z. 302.n γ. 261 mar.
o γ. 319
p cf. γ. 262.
q η. 64, o. 410, ρ. 258, q. 758, d o. 480, P. 272.

δή τότε τὸν μὲν ἀοιδὸν ἄγων ἐς νῆσον ἐρήμηνα 270 κάλλιπεν h οἰωνοῖσιν είλωρ c καὶ κύρμα d γενέσθαι, την δ' εθέλων ε εθέλουσαν ανήγαγεν ενδε δόμονδε, πολλά δὲ μηρί'ς ἔκηε θεῶν ίεροῖς ἐπὶ βωμοῖς, h πολλὰ^ι δ' ἀγάλματ' κ ἀνῆψεν, Ι ὑ φ ά σ μ α τ ά ^m τε χουσόν τε, έπτελέσας μέγα ἔργον, ο ο ού ποτε ἔλπετο θυμώ. ο 275 ήμεις μεν γαο άμα πλέομεν Τοοίηθεν ιόντες, Ατοείδης και έγω, φίλα είδότες άλλήλοισιν. άλλ' ότε Σούνιον Ιρον άφικόμεθ', άκρον 'Αθηνέων, ένθα πυβερνήτην Μενελάου Φοϊβος Απόλλων 9 οξς άγανοις βελέεσσιν έποιχόμενος ματέπεφνεν, πηδάλιον τ μετά γεροί θεούσης νηὸς έγοντα, Φρόντιν Όνητορίδην, δς έκαίνυτο φῦλ' ἀνθρώπων

271. Γέλως. 272. Foνδε. 275. Γέργον Γέλπετο. 277. Εειδότες. 280. Fois.

πετο Barnes. 276. pro αμα πλ. Zenod. malè ἀναπλέομεν, Schol. M. 278. Άθη-ναίων Harl. contra metrum nisi omisso ανρου et a retrievation. ναίων Harl. contra metrum nisi omisso αποον et α metri gratia producta; ef. Bek. ad Aristoph. Nub. 400.

270. νησον, a Schol. calls it Carphê. 274. See mar. for various ἀγάλματα. - ὑφάσμ. . . χουσόν are two descriptions of ἀγάλματα, which subdivision of a general term is common in H., see for examples mar.; they were thank - offerings for the unexpected (275) success of his crime.

277. 'Ατοείδης, i. e. Menelaus. 278. Σ. ίοον, the S. cape of Attica, sacred to Poseidon, who is invoked Aristoph. Eq. 560 as Σουνιάρατε. (Ni.) A sacred character is ascribed to all striking natural objects, showing a sense of the influence of superhuman power. (Ni.) Aristoph. Nub. 400 has και Σούνιον ἄπρον Αθηνέων, where ἄπρον seems required by the sense, still, 'Αθηναίων which is also read "in all editions before Brunck" (Pors.), might scan, omitting angov. But on the whole it seems more likely that 'Aθηναίων was a gloss both here and in Aristoph. l. c., since Sunium could not literally be called a "cape of Athens (the city)". So in Aristoph. Eq. 159 Αθηναίων crept into the text for Αθηνών or 'Αθηνέων.

279-80. In the Ody. Apollo rarely appears. It is noticed that he gave

stature and manly ripeness to youths, with which is to be connected his function, the privative of this, of cutting short the prime of youth and man-hood by a sudden extinction. His sister Artemis has precisely the same func-tions for her sex. He occurs as the patron of archery, worshipped with special festivals in Ithaca, and she is loχέαιοα, as he επηβόλος. The epith. Fuctos H. 83 may also be compared with the name Εκάτη, which in post-Homeric mythology is a synonym of Artemis. The death of the children of Niobê (2. 605 etc.) was not an exercise of those previous functions, so much as an act of vengeance or displeasure; so also probably that of Otus and Ephialtes (1. 318), though the added fact of their early youth (319) -20) suggests a reference to such functions; as does the case of Eurytus cf. οὐδ' ἐπὶ γῆρας ἔμετ' (δ. 226-7). Artemis' slaying Orion pertains perhaps to her functions as a huntress (E. 123-4).

282. Perhaps καίνυμαι, in connexion with κεκάσμενος έκεκάσμην etc. (as clearly traced by Buttm. Gr. Verbs s. v.), is also related to χάζω, κέκαδον, κε-

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νῆα κυβερνῆσαι, ὁπότε σπερχοίατ' ἄελλαι. α
ως ο μεν ἔνθα κατέσχετ' ἐπειγόμενός περ ὁδοῖο,
285 ὄφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεας κτερίσειεν. α
άλλ' ὅτε δὴ καὶ κεῖνος, ἰων ἐπὶ οἴνοπας πόντον
ἐν νηυσὶ γλαφυρῆσι, Μαλειάων ὅρος αἰπὰ
ἔξες θέων, τότε δὴ στυγερὴν ὁδὸν εὐρύοπα Κεῦς
ἐφράσατο, λιγέων ὁ ἀνέμων ἐπ' ἀὐτμένα χεῦς
290 κύματά τε τροφόεντα πελώρια, ἰσα ὅρεσσιν.
ἔνθα διατμήξας τὰς μὲν Κρήτη ἐπέλασσεν, π
ἤχι Κύδωνες εναιον Ἰαρδάνου αμφὶ ρέεθρα.
ἔστι δέ τις λισσὴ αἰπεῖά τε εἰς ᾶλα πέτρη
ἐσχατιῆ Γόρτυνος, εν ἀρορειδέϊ πόντω.

a N. 334, e. 304. b α 309, o. 49, cf o. 297. c α. 291, β. 222. d cf. μ. 12-5. e α. 183 mar. f ð. 514, ι. \$0. g A. 807, s. 442. h β. 146. i λ. 399, 406, cf. Ξ. 17, O. 620. k O. 621. l Φ. 3, ε. 409. m γ. 300, δ. 500, η. 277, ο. 482, ξ. 350, 358. n ζ. 94, α. 553, A. 607, Γ. 326. o τ. 176. p H. 135. q e. 412, κ. 4. r κ. 96. s B. 646 t γ. 105, Ψ. 744.

286. Γοίνοπα. 290. Γίσα. 294. ήερο Γειδέϊ.

283. σπέρχοιεν Ern. Cl. ed. Ox. Bek., fortasse ex N. 334. cf. ε. 304, σπερχοίατ Harl. ex emend. ejusd. man. Wolf. et recentt., alii σπέρχωσιν var. l. H. Stephan. 289. pro δ alii τ , utramque dedit Arist. 290. τροφέοντο Ambros. quod Aristarcho vix probabiliter tribuit Schol., ipse vitium procul dubio passus. Iam vero τρεφόεντα et manifesto errora τροφόεντο pro τροφέοντο Scholl. exhibent. τροφέοντα Schol. Λ. 307. Eustath. et hic et O. 621 tum τροφόεντα tum τροφόεντα legi memorat. 293. Λισσή Scholl. H. M. Q. V., Λισσήν Crates, Scholl. M. V.

κάδοντο, κεκαδήσω, of which he says "the act. voice had in the older language the causative sense of 'I cause to retire, drive back'; thus έκαίνντο here 'distanced', lit. 'caused to retire from him', so έλέφαντι φαίδιμον ώμον κεκαδμένος Pind., distinguished or differenced by ivory". Jelf, Gr. Gr. 667, obs. 1, notices that an infin. follows this verb as it does adjectives, e. g. δείειν ταχύς.

184-5. ο μέν, Menel. "was detained", it is implied (cf. ήμεις 276, and κείνος 286) that Nestor sailed on. Θάπτοι, since to omit a burial caused a μήνιμα, λ. 73.

286-7. ἐπὶ, see on α. 299. Μαλ., the S. E. cape of Peloponn., now Cape St. Angelo; vessels creeping along the shore would often encounter a sharp gale from the west in rounding it.

289-90. That this description is not overcharged is clear from the mention in *The Times*, Naval and Mil. Intell. Apr. 13th 1861, of ⁶¹H. M. Gunboat Lapwing lying at Pirmus, suffering from a gale of wind in the Archipelago, from which she had saved herself by throwing her guns overboard."

ἀὐτμένα, there is also a fem. ἀὐτμὴ

(mar.) in same sense.

292. Kvo., the Cretan tribes (mar.) were the Acheans, Eteocretans, Cydonians, Dorians, Pelasgians. The first, certainly, and the last two apparently, being invaders who had settled there. These Cydonians lay in the N.W. region of Crete, at the root of a spur of its coast-line jutting northwards, and would be first reached from Malea (Herod. III. 59).

293. λισσή, obs. that the Schol. makes it a proper name, said to be

Bλίσση in the Cretan dialect.

294. Gortys lay about the middle of the island towards the S. coast, its ruins are widely conspicuous still, and some traces of the famous labyrinth exist near in cavernous rocks, etc.; see, however, Sir G. C. Lewis (Anct. Astron. p. 441), who treats the labyrinth as wholly fabulous. Phæstus lay S. W. of it, distant about 60 stadia (Ni.), at the root of a spur of the southern coastline jutting southwards, and faces the W. A river flowing from E. to W., having it on the S. bank near the mouth, and cortys on the N. bank higher up, is probably the Iardanus; see Spruner's Atlus.

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300

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a O. 25, Z. 154, 225, T. 114. b Θ. 325, φ. 221. c v 279, o. 209. d e. 40, 405, t. 405. e cf. e. 415-6. f t. 482, 539, x. 127. g γ. 291 mar. h y. 312, d. 81, 90, 125-32. i α. 183. k y. 194. I ε. 454, λ. 621, Γ. 183; cf. α. 426 mar. m ε. 278-9, μ. 447, ξ. 249-52. n H. 180. A. 46. o Φ. 39, μ. 118. p α. 40. q α . 299 - 300, γ . 197 - 8. Υ γ. 66, δ. 3, η. 50, Ψ. 201.

ἔνθα Νότος μέγα κυμα ποτὶ σκαιὸν δίον a ώθει, ές Φαιστόν, μικούς δὲ λίθος μέγα κῦμ' ἀποέργει. αὶ μὲν ἄρ' ἔνθ' ἦλθον, σπουδῆο δ' ἤλυξαν ὅλεθρον άνδρες, ἀτὰρ νῆάς γε ποτὶ σπιλάδεσσιν d ἔαξαν o κύματ'· ἀτὰο τὰς πέντε νέας κυανοποωρείους f Αλγύπτω ἐπέλασσες φέρων ἄνεμός τε καὶ ὕδωρ. ώς ο μεν ένθα πολύν βίστον και χουσόν αγείρων h ηλατο ξύν νηυσί κατ' άλλοθρόους ανθρώπους ι τόφοα δε ταῦτ' Αἴγισθος έμήσατο κοίκοθι λυγοά, ατείνας 'Ατοείδην, δέδμητο ' δε λαός νπ' αντώ. έπτάετες m δ' ήνασσε πολυχούσοιο Μυκήνης m τῷ δέ οι ὀγδοάτω κακὸνο ἤλυθε δῖος Ὀρέστηςν άψ ἀπ' 'Αθηνάων, κατά δ' ἔκτανε πατροφονῆα, ٩ Αίγισθον δολόμητιν, ός οί πατέρα κλυτὸν ἔκτα. ή τοι δ τον κτείνας δαίνυ τάφον Αργείοισιν

296. απο Εέργει. 303. Foinodi. 305. έπτά Γετες δ' έΓάνασσε. 298. ΕΓαξαν. 306. For. 308. o Foi.

296. pro μιπρός Zenod. Μαλέου, Scholl. E. M. Q. V. 297. οἱ μὲν Harl. ex emend. 302. Barnes. Cl. ed. Ox. νηνσίν ἐπ' fortasse ex α. 183, Harl. κατ'. 303. 304 a quibusdam abesse monet Schol. H. pro οἴκοθι idem πήματα. Arist. δέδμηντο, Scholl. H. M. Q. R. 306. τῷ δ' ἄρ' ἀνώιστον Apollon. Sophista ex Φ. 39. 307. pro ἀπ' Αθηνάων Zenod. et Eustath. ἀπὸ Φωνήων, Arist. ἀπ' Αθηναίης, coll. η. 80, ἀπ' Αθηναίων Schol. H. 309—10 deerant in nonnullis vett. exemplaribus, Scholl. M. Q. R. T.

295. ¿lov in Il. (mar.) means always peak" (of Olympus).

296. For μικρός . . λίθος 4 Scholl. give a reading Malsov .. livos; the κύμα is the roll of the Mediterranean from the west.

297. $\sigma \pi o v \sigma \tilde{\eta}$, with great effort = "scarcely"; cf. μόγις and μογέω.

298 - 300. ἔαξαν κύματ', a neut. plur. with plur. verb. is common in H.: Jelf, Gr. Gr. § 385. obs. 2, says, this is "often merely for the metre"; here and at O. 137, no such reason could apply. zvavoxewe., cf. the other epith. for the prows of ships, μιλτοπάρηος, ι. 125; this however is far more common; for its probable meaning see App. F. 1 (19). Αἰγύπτω κ. τ. λ. cf. Eurip. Hel. 682, ωδ' ἐπέλασ' Alγύπτω, and 671 έπέλασε Νείλω.

304. δέδμητο, from δαμάω, see on a. 426. The attempt of Ægisth. had, like the suitorship of Penel., a political element in it; marriage with the wife of the absent being the direct step to the occupancy of his throne; see App. E. 5, and preliminary note to β .

305-6. For Homer's formula of fixing a number and then adding one to make it complementary (mar.) see on β . 374. Holy Scripture exhibits something si-

milar, e. g. Prov. XXX. 15.

306-8. Orestes was sent from home a boy, to return grown up. The exile of Or. was with his uncle Strophius in Phocis, according to the legend followed by the dramatists. H. seems to speak only of Athens (Zenod. however read ἀπο Φωνήων 307), whither the Æschylean form of the legend sends him to expiate his guilt. The shade of Agam. (1. 458-60) enquires where he is, at Orchomenus, Pylus, or Sparta? as though assured that he was not at Mycenæ. Of course the date of that enquiry was previous to the return of Orestes, since Ægisthus ruled for 7 years after the fall of Troy.

309. δαίνυ τάφον, cf. δαίνυντο

δαϊτα, δαίνυντα γάμον (mar.).

310 μητρός τε στυγερης αναλ ἀνάλκιδος Αἰγίσθοιο αὐτημαρ δέ οἱ ἦλθε βοὴν ὁ ἀγαθὸς Μενέλαος, πολλὰ αντήματ ἄγων, ὅσα οἱ νέες ἄχθος ἄειραν. ἀ καὶ σὸ, φίλος, μὴ δηθὰ δόμων ἄπο τῆλ ἀλάλησο, ἐ κτήματά τε προλιπών ἄνδρας τ' ἐν σοῖσι δόμοισιν ατήματα δασσάμενοι, ε σὸ δὲ τηϋσίην ὁδὸν ἔλθης. ἀλλ ἐς μὲν Μενέλαον ἐγώ κέλομαι καὶ ἄνωγα ἐλθεῖν κεῖνος γὰρ νέον ἄλλοθεν εἰλήλουθεν, ἱ ἐκ τῶν ἀνθρώπων ὅθεν οὐκ ἔλποιτό γε θυμῷ 320 ἐλθέμεν, ὅν τινα πρῶτον ἀποσφήλωσιν ἱ ἄελλαι ἐς πέλαγος μέγα τοῖον, τὸ ὅθεν τέ περ οὐδ οἰωνοὶ

a λ. 410, 424, 432. b P. 665. c γ. 301 mar. d· T. 386, Ψ.730, cf. φ. 18. e o. 10-6. f β. 370. g β. 368. h ξ. 127. i v. 360, φ. 112, π. 26. k γ. 275. l E. 567. m α. 209 mar., λ.

311. 312. Foi. 319. οὐ Γέλποιτο.

315. pro τοι alii δή.

310. μητρός, this is the only hint, if the line be genuine, that Orestes slew his mother. That it should be so is then a mark of Homer's euphemistic reserve, as contrasted with the violent prominence which subsequent poetry gave that action. Arist. remarks (Scholl.) that her death may be inferred from it, but not necessarily by Orestes' hand. This shows that he accepted the line; and assuming it Homeric, the remark may find place here that the έρινύες were already established in mythology, especially in connexion with a mother's curse (β. 135, I. 571, Ф. 412); but, Nägelsbach says, not yet having a distinct penal agency, and rather related to the Zevs xatagroving as moiou is to Zevs (Homer. Theol. V. § 38). Yet the description of Erinys (sing.) as "walking in darkness" (ηεροφοίτις), hearing from Erebus imprecations on the guilty, and having an implacable (auellizov) heart, is a formidable image, and, combined with στυγεραί, as proper to an infernal power, carries with it the idea of vengeance as a special function. The doubtful epithet δασπλητις (o. 234), whether "vehemently hasting", as Nagelsbach (ibid. note) suggests, or "striking heavy blows" (Lid. and S., furthers this idea. Thus Erinys instils arn - the wrong which works retribution - into the mind (o. 234), and the Erinyes wait upon the elders of a family (O. 204) even among the gods,

and watch with divine power over the helpless on earth (πτωχών γε θεοί καί Equives elaiv Q. 475). They also guard against transgressions of the physical or moral laws of the world, against what ever seems a portentous or impious privilege; thus stopping the prophetic voice of the horse Xanthus, and redressing the advantages lavished by fond goddesses on some pampered maidens (T. 418, v. 78). It is clear then that the elements of a crime against nature, and of these powers as its chastisers, existed in Homeric legend. The Æschylean Eumenides form their legitimate development, adding the notion of pursuit, borrowed, perhaps, from the Atn of I. 505-7. See Gladst. II. 302 foll.

312. ἄειραν, "supported or floated under", a rare sense of ἀείρω, but following easily from that of "lifting"; see mar. for the closest examples. Another sense, "carrying off as spoil", occurs; with which compare the cattle "lifting" of the Scotch borderers.

316. τηϋσίην, with this word, from the pron. of the 3rd person, cf. αὐτως "just so and no more" (see on δ. 665), and hence "morely", passing into the notion of "idly, in vain", a sense more fully developed in ἐτωσιος, which is probably τηϋσιος slightly altered. Hence the Schol. gives ματαίαν to explain τηϋσ, here. (Doed. § 260—1.)

320—1. $\ddot{o}\nu$ $\tau \iota \nu \alpha$, not merely = $\ddot{o}\nu$, but as the force of the subjunct, with $\ddot{o}\sigma \iota \iota \varsigma$ is to make the statement general

a I. 384, E. 790, O. 640. b t. 173. с у. 376, д. 362, v. 71; cf. 9. 566, v. 174, II. 671, 651. d a. 285, B. 214. e y. 19, 20. f α. 213 mar. g A. 475, €. 225, ι. 168, 558, κ. 185. h β . 251, δ . 783, η . 227, T. 186. ίγ 390, ε.93, σ.123. k y. 6, 43, 54, 55, 178. 1 β. 358, η. 138, υ. 138. m v. 510. n z. 190, 2. 57, t. 26, v. 241. o 9, 76. p I. 194, O. 124.

αὐτόετες οίχνεῦσιν, επεὶ μέγα τε δεινόν τε. άλλ' ίθι νῦν σύν νηί τε σῆ καὶ σοῖς ετάροισιν 🖰 εί δ' έθέλεις πεζός, πάρα τοι δίφρος τε καὶ ϊπποι, πάο δέ τοι υίες έμοι, οί τοι πομπηες ε έσονται 325 ές α Λακεδαίμονα δίαν, όθι ξανθός Μενέλαος. λίσσεσθαι ε δέ μιν αὐτὸς, Ίνα νημερτές ἐνίσπη. ψεῦδος δ' οὐκ ἐρέει· μάλα γὰρ πεπνυμένος εστίν." ως έφατ' · ή έλιος δ' ἄρ' έδυ, καὶ έπὶ κυέφας ἦλθεν. τοῖσι δὲ καὶ μετέειπε θεὰ γλαυκῶπις 'Αθήνη 330 "ω γέρον, ή τοι ταῦτα κατὰ h μοῖραν κατέλεξας. άλλ' άγε, τάμνετε μέν γλώσσας περάασθεί δὲ οίνον, όφοα Ποσειδάωνι k καὶ άλλοις άθανάτοισιν σπείσαντες ποίτοιο μεδώμεθα τοῖο γὰο ώρη. Το ήδη γὰο φάος οἔχεθ' ὑπὸ ζόφον, οὐδὲ ἔοικεν 335

328. ov Fegéei. 330. μετέ Εειπε. 332. Foivov. 335. Fésoinev. 322. autofetes.

δηθά θεών έν δαιτίο θαασσέμεν δάλλα νέεσθαι."

325. ἔπονται, Schol. B. cf. 376. 327. αὐτὸν Bek. Dind., αὐτὸς Arist., teste Schol. H. quod recepit Fa. 331. pro ταῦτα alii πάντα ex T. 186. 335. al. ἔρχεθ Bek. annot. Zenod. ἄχεθ, Schol. H. οὐ γὰρ ἔοικεν Schol. A. 475.

(Jelf. Gr. Gr. § 828, 2), so here that general statement is a principle or cause to which the previous statement of rev έλθέμεν is referred. - πέλαγος, see App. B. μέγα τοῖον, the relat. clause σθεν τέ πεο κ. τ. λ. explains τοιον "great so as that"; see on α. 209. In the fictitious tale in §. 257 they reach Egypt on the 5th day from Crete with a North wind. There Odys., as a man of wide experience, speaks soberly. Nestor knowing probably nothing of the distance beyond hearsay, as story-tellers will, exaggerates hugely. olwool, "drawing his idea from those birds which periodically migrate", Gladst. In F. 3 foll. we have a simile noticing the flight of cranes at winter's approach. (Ni.)

325-6. $\pi o \mu \pi$., "your escort", the form $\pi o \mu \pi o \iota$ also occurs (mar.). — $\Lambda \alpha$ κεδαίμ., previously Sparta has been named as the dwelling-place of Menel. (mar.); in δ . 1—10 we find him at Laced, (the region), and fetching a wife for his son from Sparta (its chief city); see B. 581-2, note on δ . 1, and App.

327. λίσσεσθαι depends on κέλομαι in 317 sup., and the δε is correspondent to μεν there.

332. γλώσσας. The tongue was re-

served as a choice part, and offered in the old Homeric cultus to the god specially worshipped, here Poseidon. This rite the Athenians retained, and Aristoph. Av. 1711 says πανταχοῦ τῆς Αττικής ή γλώττα χώρις τέμνεται, so Pax 1060, when the thighs have been offered and the entrails tasted, the tongue is called for as in due course. In the Plutus of the same poet (1110) it is alluded to as if specially offered to Hermes, ή γλ. τῷ κήρυκι τούτων τέμνεται, which was doubtless a conversion of the old rite to a special symbolism, when Hermes had become worshipped as the god of oratory, and public-speaking had become the ruling art of Athenian life. Of this H. knows nothing; nor can any such notion be based on the custom ascribed to the Phwacians, η . 138, of pouring a libation to Hermes the last thing before going to bed; although Athenæus (I. 14) would connect the two. For the Homeric functions of Hermes see App. C. 2. The word τέμνω, τάμνω, found so generally with the phrase, shows that the tongue was cut out as a distinct act (xõois) when the other parts had been dealt with. 336. 9aao., Buttm. points out (Le-

η δα Διὸς θυγάτης, τοὶ δ' ἔκλύον αὐδησάσης.2 τοΐσι δ δε κήρυκες μεν ύδωρ ε έπὶ χείρας έχευαν, κούροι δε κοητήρας έπεστέψαντο ποτοίο, 40 d νώμησαν e δ' άρα πασιν έπαρξάμενοι f δεπάεσσιν. γλώσσας δ' έν πυρί βάλλου, ι άνιστάμενοι δ' έπέλειβον. αὐτὰρὶ ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ἤθελε θυμὸς, δή τότ' 'Αθηναίη και Τηλέμαχος κ θευειδής άμφω ίέσθην ι κοίλην έπὶ νῆα νέεσθαι. 45 Νέστωο δ' αὐ κατέρυκε καθαπτόμενος ἐπέεσσιν:

"Ζεὺς τό γ' ἀλεξήσειε καὶ ἀθάνατοι θεοὶ ἄλλοι, m ώς ύμεζς παρ' έμεζο θοήν έπλ νηα κίοιτε ώς τέ τευ ή παρά πάμπαν άνείμονος ή επενιχρού, ο ού τι χλαϊναι " καὶ οήγεα ο πόλλ' ένὶ οίκω,

50 ουτ' αὐτῷ μαλακῶς ούτε ξείνοισιν ἐνεύδειν. αὐτὰο ἐμοὶ πάρα μὲν χλαΐναι ρ καὶ δήγεα καλά. ού θην δή τουδ' ἀνδρὸς 'Οδυσσῆος φίλος νίὸς νηός έπ' ικοιόφιν ε καταλέξεται, ὄφο' αν έγω γε ζώω, επειτα δε παϊδες ένὶ μεγάροισι λίπωνται, 55 ξείνους ξεινίζειν, ός τις κ' έμα δώμαθ' ϊκηται." a δ. 505, K. 47, H. 76. b α. 146 – S. mar., φ. 270 – 3, A. 470 – 1, Σ.174 – 7. c Γ. 265 – 70. d σ. 425; cf. φ. 141. e μ. 218, φ. 393, 400, H. 238, O. 677. 400, 11. 235, 0.
677.

1 γ. 445, ξ. 422,
428, φ. 263.

2 γ. 332.

1 γ. 446, ξ. 422.

1 γ. 395, η. 184,
228. k α. 113. k α. 113. l α. 6. m X. 366. n δ. 50, ε. 229, κ. 542, ξ. 478, ο. 331; cf. ρ. S6, 179, ν. 249. ο λ. 189, τ. 337; cf. δ. 297-301. p γ. 349 mar. q ε 211, B. 276, A 365, N. 813, Φ. 568. r γ. 64 r y. 64 r γ . 64 s v. 74, μ . 414, o. 283, 552. t cf. \mathcal{A} . 88. u \mathcal{E} . 154, $\mathcal{\Xi}$. 485. v η . 190. w \mathcal{G} . 32, ξ . 153, v. 295, φ . 313.

343. 8 EO FELO 1/5.

345. Εεπέεσσιν. 14: Fieodny. 349. Folno.

348. ά Είμονος.

349. Arist. οὖτι, Zenod. cὖπερ, vulg οὖτε; mox pro δήγεα Zenod. ατήματα, Schol. M. 351. Bek. μήν. 353. pro ὄφρ' alii εντ' Bek. annot.

axil. 63) that the Attic Dásser (with cogn. noun danos) is a contraction of this. The Da- and -Do are probably equally radical, cf. διπλάω and διπλόω, thus we have θοάζω, θόπος,
θόωκος, and θαάσσω, θάσσω, θάκος.
340. This line, describing a ritualistic

act, is not found in the parallel a. 146 full, which merely describes the meal of the suitors, whose impiety omitted recognition of the gods. vounday, here = circumferebant, is used of plying, wielding, or turning a bow, pole, helm, etc. (mar.); but έπαρξ. is a word of ritual, containing the notion of an $do\chi\dot{\eta}$, i. e. something religiously given or taken first. The simple verb is used of solid as this of liquid offerings, cf. πάντων άρχόμενος μελέων, ξ. 428, and similarly απάρχεσθαι of the victim's hair, κατάρχ. of lustration and of the sacred barley (mar.). Buttm. Lexil. 29 (4), says the enl adds the notion of relation to individuals. — $\pi\tilde{\alpha}$ σιν, i. e. the guests. - δεπάεσσιν is dat, of instrument.

344-9. iέσθην, "were making a move to go", the literal sense, from which comes the notion of desire. — $\pi \varepsilon$ vizgov, for poverty as shown in regard to garments, cf. ξ. 513-4. - χλαῖ-ναι is sometimes, as here, found joined with δήγεα, as bedding, oftener with χιτώνες, as garments, the generic εί-ματα καλά following (mar.). For the φάρος see 466 - 7 note. The χλαϊναι alone were also used as sent-covers (mar.); see further on δ. 297-9.

352-3. ου θην, found only in speeches, as is θην aftirmative, especially η θην, καὶ , ωρ θην, etc., = 11 should rather think", expresses indiament dignant frony or surprise (mar.); the same feeling of indignation is continued in the rov d'ardoos Odvo. —

lπριόφιν, see App. F. 1 (3).

a Ω. 650. b cf. A. 259. с Э. 543. d cf. I. 427. e z. 292, µ. 25, 165, ν . 385, ω . 236-7, 261-2, 339 f I. 60. g cf. \$. 383-4. h y. 49 mar. i t. 598. k δ. 731, z. 272. l cf. φ 279-80. m K. 429, Y. 329. n φ. 17, A. 686-8. ο π. 78, τ. 351, v. 332. p cf. 8. 8. o cf. 4. 749. r E. 266. s cf. α. 320, χ. 240. t q. 122, T. 342, A. 79, 4. 815, Ω . 482-3

τὸν δ' αὖτε προςέειπε θεὰ γλαυμῶπις 'Αθήνη "εὖ δὴ ταῦτά γ' ἔφησθα, γέρον α φίλε· σοὶ δὲ ἔοικεν Τηλέμαχον πείθεσθαι , έπεὶ απολύ κάλλιον ούτως. άλλ' οὖτος μεν νῦν σοὶ ἄμ' έψεται, ὄφρα κεν εὕδη α σοϊσιν ένὶ μεγάροισιν έγω δ' έπὶ νῆα μέλαιναν εἶμ', ϊνα θαρσύνω θ' έτάρους εἴπω ο τε ἕχαστα. οίος γάο μετά τοισι γεραίτερος εύχομαι είναι. οί δ' άλλοι φιλότητι νεώτεροι άνδρες επονται, πάντες ομηλικίη η μεγαθύμου Τηλεμάχοιο. ένθαι κε λεξαίμην κοίλη καρά νηι μελαίνη νῦν Ι ἀτὰο ἡῶθεν μετὰ Καύκωνας μεγαθύμους είμ', ένθα χοείός η μοι όφελλεται, ού τι νέον γε οὐδ' ὀλίγον σὸ δὲ τοῦτον, ἐπεὶ τεὸν ἵκετοο δῶμα, πέμψου το δίφοω τε καὶ υίες δὸς δε οι ιππους, οί τοι έλαφρότατοι θείειν καὶ κάρτος ἄριστοι." τ ώς ἄρα φωνήσασ' ἀπέβη γλαυκώπις 'Αθήνη φήνη είδομένη· s θάμβος t δ' είλε πάντας ιδόντας.

356. προσέ Εειπε.

357. FέΓοικεν. 361. Γείπω Γέκαστα. 369. Γοι. 372. Γειδομένη.

358. Τηλέμαχε Bek. annot. 364. ὁμηλιπίη Barnes. Ern. Cl. ed. Οχ., ὁμηλιπίη Harl. Wolf. et recentt. 367. Arist. χοείως, Scholl. H. M. pro οὔ τι ν. γ. Strabo VIII. 526 "Ηλιδι δίη. 368. Zenod. ἐπεὶ τὰ σὰ γούναθ' ἰπάνει, Scholl. H. Q. V. 372. ἀχαίους pro ἰδόντας Scholl. H. E. M. Q. e Ψ. 815.

357. εὖ κ. τ. λ., we miss the usual courteous phrase of approval ταῦτά γε πάντα ... κατὰ μοῖραν ἔειπας; nor does the curt εν ἔφησθα elsewhere occur. It is worthwhile to contrast the businesslike terseness of Mentor here with the genial loquacity of Nestor in the preceding 346—55. — γέρ. φίλε is the style of Achilles to Priam (mar.).

366. Kavx., Cauconians appear in H. as allies of the Trojans, in Dolon's enumeration to Diomedes, grouped with the Leleges and Pelasgi; and again in a later battle as in an extreme rearward or flank position (mar.). With the former cf. Herod. I. 146, where Rawlinson says: "The Caucons are reckoned by Strabo among the earliest inhabitants of Greece and associated with the Pelasgi, Leleges, and Dryopes; like their kindred tribes, they were very widely spread. Their chief settlements, however, appear to have been on the north coast of Asia Minor... and on the west coast of the Pelopon-

nese in Messenia, Elis, and Triphylia..... From the Peloponnese the race had entirely disappeared when Strabo wrote, but had left their name to the river Caucon, a small stream in the N. W. corner of the peninsula (Strabo VIII. p. 496 — 7)"; cf. also Herod. IV. 148.

367. χοείος. Ni. thinks that the debt may have been conceived as one of compensation for plunder, but this would need to be backed by force, for which a single small ship and crew was inadequate. Such commercial traffic as we have a glimpse of in α. 184 might more probably lead to a debt. Aristarch. read χοείως against authority and probability, as far as we know. οφέλλεται. Buttm. Irreg. Verbs s. v. regards ὀφέλλω as the only true epic present; and Bekk. follows him by altering the received ὀφείλετ ὄφειλον, Λ. 686—8, to ὀφέλλ.

372-3. $\varphi \eta \nu \eta$, said by Billerbeck ap. Crusius to be the osprey — an

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365

360

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37°

θαύμαζεν δ΄ ό γεραιός, ὅπως ἴδεν ὁ ὀφθαλμοῖσιν Τηλεμάχου ο δ΄ ελε χεῖρα, ἔπος ἀτ' ἔφατ', ἔκ τ' ὀνόμαζεν.

375 "ὧ φίλος, οὔ σε ἔολπα κακὸν καὶ ἄναλκιν εἔσεσθαι, εἰ δή τοι νέφ ὧδε θεοὶ πομπῆες ἡ ἔπονται.

οὐ μὴν γάρ τις ὅδ΄ ἄλλος Ὀλύμπια δώματ' ἐχόντων, ἀλλὰ Διὸς θυγάτηρ, κυδίστη Τριτογένεια, κῆ τοι καὶ πατέρ ἐσθλὸν ἐν 'Αργείοισιν ἐτίμα. ¹

380 ἀλλά, ἄνασσ', τὶ τληθι, δίδωθι δέ μοι κλέος ἡ ἐσθλὸν, αὐτῷ καὶ παίδεσσι καὶ αἰδοίη ἡ παρακοίτι σοὶ δ΄ αὖ ἐγὰ δέξω βοῦν ἦνιν εὐρυμέτωπον ἐνάδμήτην, ἡ ἡν οὔ πω ὑπὸ ζυγὸν ἤγαγεν ἀνήρ την τοι ἐγὰ δέξω, χρυσὸν κέρασιν περιχεύας." ν

a β. 155. b K. 275. c cf. β. 302. d η. 330, ρ. 245. σ. 163, Ξ. 218, Ω. 286. e φ. 131. f Ξ. 126. g cf. β. 270. h γ. 325 mar. i υ. 79, ψ. 167. k Δ. 515. l K. 245, cf. H. 237. m ζ. 175, ε. 450, π. 184; cf. γ. 43, H. 233. n α. 95. I. 415. o cf. γ. 208-9. p γ. 451, Φ. 479. q K. 292-4. r Z. 94, 275, 309. s. 2. 389. μ. 262, 355, F. 495. cf. α. 1-2, 290. -300, I. 124. u F. 266, 655. v γ. 437, 426.

373. Fίδεν. 374. Fέπος. 375. FέΓυλπα. 380. Fάνασσ'.

375. οὖ τι σ' Schol. 378. Zenod. κυδίστη, Scholl. H. M. ita Wolf. et recentt., αγελείη Barnes. Ern. Cl. ed. Ox. 380. pro ληθι Zenod. έλέαιςε, Scholl. H. M.

instance of the preference of H. for specific over generic terms noticed App. A. 13. To the view of ἀνοπαῖα (α. 320) there taken add the conjecture, that ἀνόπαῖα might be a noun describing the bird as roosting etc. ἀνὰ τὸ ὁπαῖον, on the smoke-vent; such a bird is the swallow, found as Pallas' eidolon in χ . 240. 9αμβ. and 9ανμ. are radically identical, β being = v, and νμ = βμ by metath. The root is ταφ. or ταf. strengthened with μ and aspirated; cf. τάφος τέθηπα. ἰδόντας cannot take the f here. - ὅπως ἔδεν, with this use of ὅπως as = when, cf. M. 208 ἐρρίγησαν ὅπως ἱδον αἰολον ὅφιν χ, τ. λ.

ίδον αίολον όφιν κ. τ. λ. 374-5. ἔπος τ' ἔφατ', ἔχ κ. τ. λ. This phrase occurs more than 40 times in Il. and Ody., often without any name following, or even word of address, like & pilos here, as ovojuas (cf. d. 278) would seem to require. The speeches introduced by it mostly begin a conversation, or a third speaker by it strikes into one. Such addresses have a tone of ejaculatory abruptness, as if prompted by some demonstrative emotion - joy, sorrow, sympathy, scorn, antipathy - or sudden thought striking the speaker. Thus it is often introduced by grasping the hand, as here. For some of the more remarkable examples of its use see mar. With φίλος voc. cf. α. 301.

378-80. See on ἐναργης 420 inf. Τριτογέν., see App. C. 5. — ἄνασσ', cf. Hor. Carm. III. 111. 2, regina... Calliope. So ἄναξ, of a god (mar.).—

δίδωθι, very rare; commonly δίδου. 382-83. ήνῖν εὐρυμ. ασμή., the second epithet is peculiar to oxen. ασμήτην is paraphrased by the foll. ην ού πω κ. τ. λ. as often in H., see on a. 1. πολύτροπον. Obs. also the repetition of the statement of 382, δέξω $\beta o \tilde{v} v$ in 384, $\tau \dot{\eta} v \dots \dot{\varrho} \varepsilon \xi \omega$, with which cf. β. 118-21, παλαιών τάων αὶ πάρος ησαν ... τάων ού τις π. τ. 1., and δ. 125 — 33, Φυλώ δ' άργύρεον τάλαρον φέρε ... τον όα οι αμφίπολος Φυλώ κ. τ. λ. In all these the main statement is emphatically re-asserted after subordinate circumstances have been added. \(\delta\nu\llowle\nu\rlowle\ stance of the power of a liquid in doubling itself to the ear, seen in &vuμελίης γ. 400, ευννητος η. 97, and more remarkably in ενί μμεγαροισιν Harl. β. 94. These instances are all in arsis, and so is the well known Virgilian example En. III. 91, Limina que tau-rusque (us if que l'); comp., however, in thesis βλοσυρώπες έστεφάνωτο, A. 36; also w. 452, A. 343, where noos wal on loss ends the line.

a y. 68 mar. ως έφατ' εὐχόμενος, τοῦ δ' ἔκλύε Παλλας 'Αθήνη. 38. b γ. 428, ε. 381. c α. 145. d β. 340; cf. ι. 196 -211. e α. 139 mar., π. 152. f α. 334 mar οίνου ήδυπότοιο, α τον ξυδεκάτω ένιαυτώ g ξ. 331, τ. 288. h γ. 342 mar. i α. 421 mar. k γ. 352. 1 n. 345. m α. 440 mar. n App. F. 2(8) mar. o A. 165, P. 59. р у. 451, 482, ж Τηλέμαχον φίλον νίὸν δοδυσσήος θείοιο, 224, §. 22, v. 185; cf. J. 156. q 5. 62-3. r y. 354. s App. F. 2 (34) mar. t Γ. 411. u 8. 2 mar.

τοζοιν δ' ήγεμόνευε Γερήνιος ίππότα Νέστωρ, υίάσι καὶ γαμβοοίσιν, εὰ πρὸς δώματα καλά. άλλ' ότε δώμαθ' ἵκοντο άγακλυτά το το ἄνακτος. έξείης ε έζουτο κατά κλισμούς τε θρόνους τε, τοις δ' ό γέρων έλθουσιν άνὰ πρητήρα πέρασσεν 39C ώιξεν ταμίη e καὶ ἀπὸ κρήδεμνον f ἔλυσεν. τοῦ ὁ γέρων κρητῆρα κεράσσατο, πολλά δ' 'Αθήνη εύχετ' ἀποσπένδων, ε κούρη Διὸς αίγιόχοιο. αὐτὰο ή ἐπεὶ σπεῖσάν τ' ἔπιόν θ' ὅσον ήθελε θυμός. οδί μεν κακκείοντες έβαν οἶκόνδε έκαστος, τον δ' αὐτοῦ κοίμησε Γερήνιος Ιππότα Νέστωρ, ιτρητοίς m έν λεχέεσσιν, ύπ' n αίθούση έριδούπω: πάο δ' ἄρ' ἐϋμμελίηνο Πεισίστρατον ὄρχαμονο ἀνδρῶν, 400 δς οί ἔτ' ηίθεος ^α παίδων ην ἐν μεγάροισιν. τ αὐτὸς δ' αὖτε καθεῦδε μυχῶς δόμου ύψηλοῖο. τῷ δ' ἄλοχος δέσποινα λέχος πόρσυνε καὶ εὐνήν. ημος δ' ηοιγένεια φάνη φοδοδάκτυλος Ήως, ἄρνυτ' αρ' έξ εὐνῆφι Γερήνιος Ιππότα Νέστωρ. έκ δ' έλθων κατ' ἄρ' Εζετ' έπὶ ξεστοῖσι λίθοισιν,

387. FEà.

v 9. 6; cf. π. 408,

z. 211, 253.

388. Fávantos. 396. Foinorde 391. Γοίνου Γηδυπότοιο. **Γέκαστος.** 401. Foi.

394. ἐπισπένδων Bek. annot.

400. δε οί εύμελίην, ανδρα id.

385-94. The conversation on the sea-shore here closes and the scene is shifted to the palace of Nestor.
386-9. Γερήνιος, see on γ. 68.

2λισμ. ... 9οόν., see on α. 131-2.
391-2. For Nestor's appreciation of wine cf. Λ. 629 foll., for Homer's frequent commendation of it cf. Hor. Ep. I. xix. 6. Laudibus arguitur vini vinosus Homerus. $20\eta\delta$, not the stopper $(\pi\tilde{\omega}-\mu\alpha, \beta, 353)$, but a fillet round the neck of the jar, probably securing the stopper. On the various senses of nond. see on α. 334. On the paraphrase of ωίξεν by the following phrase, see on 382-3

 $(\alpha \delta \mu \dot{\eta} \tau \eta \nu)$ and on α . 1. 396. $olio \dot{\nu} \delta \varepsilon$, the married sons of Nestor are said to come next morning έν θαλάμων, 413 inf. Probably οἶνον is here in a general sense, "abode". So it is used of Penelopê's abode, the

ύπερώιου, α. 356; see App. F. 2 (31) (32). It might thus include válauov for inmates of the palace.

399. αἰθούση, see App. F. 2 (8) (9). 400. ἐνμμ., an epithet applied to Priam, Euphorbus, and others (mar.); here it, as also ὄοχ. ἀνδο., seems applied to a young prince merely as such, so to Polites (mar.); Eumæus and Philoting are alled ἔοτ ἐνδο are and Philætius are called ὄοχ. ἀνδο. as set over others.

402. $\mu\nu\chi\tilde{\omega}$, see App. F. 2 (34). 403—4. $\pi \acute{o} \varphi \sigma_{\bullet}$, this word with $\lambda \acute{\epsilon}$ - $\chi o g$ following is used always of the wife who shares the bed. The form $\pi o \varphi \sigma \alpha \acute{\iota} \nu \omega$ is found Hy. Ceres 156, and the Cod. Ven. reads πορσανέουσα from it in Γ. 411. οοδοδάκτ., see on β. 1. The fourth day of the poem's action here begins.

406. EEGT. 2i9., these appear to

οί οι έσαν προπάροιθε θυράων δύψηλάων, λευχοί ἀποστίλβοντες ἀλείφατος · οίς ἔπι μέν ποίν Νηλεύς ίζεσκεν, δ θεόφιν α μήστως ἀτάλαντος. 410 άλλ' δ μεν ήδη Κηρί δαμείς "Αϊδόςδε βεβήκειν." Νέστωρ αὖ τότ' ἐφτζε Γερήνιος, οὖρος 'Αχαιῶν, σκηπτρους έχων. περί δ' υίες ἀολλέες ή ήγερέθοντο έκ θαλάμων έλθόντες, Έχεφοων τε Στρατίος τε Περσεύς τ' "Αρητός τε καὶ ἀντίθευς Θρασυμήδης κ 415 τοΐσι δ' έπειθ' έκτος Πεισίστρατος ήλυθεν ήρως. πάο δ' ἄρα Τηλέμαχον θεοείκελον εἶσαν¹ ἄγοντες. τοῖσι δὲ μύθων ἦοχε Γερήνιος ἱππότα Νέστωρ. "καοπαλίμως μοι, τέκνα φίλα, κοηήνατ' ἐέλδως," όφο' ή τοι πρώτιστα θεών ιλάσσομ' η 'Αθήνην, 420 η μοι έναργης ο ηλθε θεοῦ ές δαίταν θάλειαν. άλλ' άγ' ὁ μὲν πεδίονδ' ἐπὶ ٩ βοῦν ἐτω, ὄφοα τάχιστα έλθησιν, έλάση δε βοών επιβουκόλος άνήο είς δ' έπὶ Τηλεμάχου μεγαθύμου νῆα μέλαιναν πάντας Ιων έτάρους άγέτω, λιπέτω δε δύ's οἴους· 425 εἶς δ' αὖ χουσοχόον Λαέρκεα δεῦρο κελέσθω

a σ . 32, ι . 304, α . 107, π . 344. b of Ψ . 170. c Ω . 472. d γ . 110, H. 366 e ζ . 11, γ . 291, χ . 362 f Θ . 80, Λ . 840 σ . 370, 659. g B. 101, 279, Σ 557. h γ . 427, λ . 228, γ . 165. i of. δ . 111, γ 332 j P. 494, 527, 535 c of. γ . 51, 66. k I. 81, K. 255, P. 705. l α . 130, Λ . 311, Λ . 392, Λ . 469, Λ . 471—2. In Φ . 242, Φ . 242, Φ . 200, Φ . 54, Λ . 41, 455, 504, Φ . 242 n Λ . 444. o Λ . 201, Λ . 161, Λ . 175. q Λ . 149, Λ . 489. r Λ . 201, Λ . 489. r Λ . 201, Λ . 489. r Λ . 201, Λ . 489. r Λ . 219, Λ . 499, Λ . 175. q Λ . 199, Λ . 489. 285, 292; cf. 1. 222, Λ . 154; cf. Λ . 473.

407. Foi. 410. Άξιδόςδε. 416. θεοξείκελου.

411. ἐφίζε Wolf. et recentt., ἔφιζε Barnes. Ern. Cl. ed. Ox. Liöw. 416. 417. Inter hos versus in marg. Heidelb. insertus legitur αὐτὰρ ἐπεί δ' ἤγερθεν ὁμηγερέες τ' ἐγένοντο. 421. ἀλλά γ' Ern. Cl. ed. Ox. ἀλλ' ἄγ' Barnes et recentt.

have been fixed thrones for the king and persons of distinction on occasions of state, here of sacrificial solemnity. Nestor here seats Telem. by his side (416 inf.), as Alcinous does Odys. in 3. 6-7: "smoothed stones" are the material of palace walls; here an ornamental polish is further given by alsigae, of the nature of stucco. The word also means unguent. In a fragm. Sophocl. alouna occurs, explained by Hesych, as χρίσμα τοίχων. Seats of smoothed stones occur also in the ayoun, see on β. 14-6, and App. F. 2 (4) (6) and note. The gen. als/paros arises from the "action being regarded as springing into life from the materials of which it was composed". Jelf Gr. Gr. \$ 540 obs.

posterity see 1. 235 foll., 281 foll. ovoc Az., an epithet distinctive of Nestor, see mar.

412. aollées, see on 165.

419—20. $i\lambda.\alpha\sigma\sigma\rho\mu'$, obs. elision of $-\alpha\iota$, frequent in mid. voice, whether pres. ι^{*t} pers. as here, or pres. infin. as in σ . 270, 287. — $\acute{\epsilon}\nu\alpha\rho\gamma\dot{\eta}\varsigma$, "recognizable", i. e. by the mode of her departure; so α . 323 Telem. concludes that it is a deity, though he does not seem to know which $(\beta$. 162). Nestor's divining that it was Athenê is doubtless meant to exemplify his sagacity. He may have perhaps concluded from her known partiality to Odys. her attendance on his son.

422. Ελθησιν, ελάση, a form of prothusteron arising from the end occurring to the speaker first and the means afterwards. βοῶν ἐπιβ., cf. αἰπόλι' αἰγῶν, αἰπολος αἰγῶν, συῶν συβόσεια. With ἐπιβουκόλος cf. ἐπι βωτωρ ν. 222; and obs. that βουκολέω the verb is used in a borrowed sense of horses in T. 221 (Ni.). On ἀνὴρ see on 267 sup.

425. zovoozoov. No actual fusion

a y. 384, 437; cf. A. 111 b γ. 412 mar. c \$. 322 mar. d y. 7, 31. e o. 467, \u03c4. 455, II. 28, T. 278, Ф. 203, 4. 184. f v. 140, B. 307, D. 345. g v. 149, A. 600. Q. 219, ₹. 155. h 4. 187, 0. 309. i M. 79, H. 102, Ψ. 350, Σ. 501, H. 402, μ. 51. k ≥ 476-7. 1 A. 194. m α. 25. n γ. 384, 426. o α. 439 mar. p y. 274 mar. q α . 136 - 7, δ . 52 - 3. r 4. 885, B. 467.

έλθεῖν, ὄφοα βοὸς χουσὸν κέρασιν περιχεύη.
οι δ' ἄλλοι μένετ' αὐτοῦ ἀολλέες, εἰπατε δ' εἰσω
δμωῆσιν κατὰ δώματ' ἀγακλυτὰ δαῖτα πένεσθαι,
εδρας τε ξύλα τ' ἄμφι, καὶ ἀγλαὸν οἰσέμεν ὕδωρ."
ως ἔφαθ', οι δ' ἄρα πάντες ἐποίπνυον ε ἦλθε μὲν 430

ἄρ βοῦς ἐκ πεδίου, ἦλθον δὲ θοῆς παρὰ νηὸς ἐἴσης Τηλεμάχου ἕταροι μεγαλήτορος, ἦλθε δὲ χαλκεὺς, ħ ὅπλ' ἐν χερσὶν ἔχων χαλκήια, πείραταὶ τέχνης, ἄκμονά κ τε σφῦραν τ' εὐποίητόν τε πυράγρην, οἶσίν τε χρυσὸν εἰργάζετο ἡλθε δ' ᾿Αθήνη, ὶ ἱρῶν ἀντιόωσα · m γέρων δ' ἱππηλάτα Νέστωρ χρυσὸν ἔδωχ' · δ δ' ἔπειτα βοὸς κέρασιν n περίχευεν ἀσκήσας, ο ἵν' ἄγαλμα θεὰ κεχάροιτο ἰδοῦσα. βοῦν δ' ἀγέτην κεράων Στρατίος καὶ δῖος Ἐχέφρων. χέρνιβα δέ σφ' "Αρητος ἐν ἀνθεμόεντι λέβητι

427. Γείπατε, ἀολλεες præcedente per synizesim lectâ. 431. ἐΓίσης. 435. Γειογάζετο. 438. Γιδοῦσα.

436. ἀντήσουσα Athenæus.

of the gold follows; it is merely hammered thin and made a leaf-wrapper for the horns. Yet we read of χόανοι in Σ . 470, showing an acquaintance with fusion of metals. In ϱ . 383—5, τ . 135, we have the craftsmen and professionals enumerated, the prophet, surgeon, carpenter or builder, minstrel, and herald, to which the χονσόχ. and the χαλκεύς, often, as here, one person (432), should be added; and from the II. the tanner (P. 389 foll.), potter (Σ . 600 foll.), and currier (H. 220). The τέπτων includes ship-building, and one mentioned in E. 62 foll. was a person evidently of importance. A smithy existed in the town of Ithaca (6. 328), and the connexion in which it is mentioned suggests the notion that it was an office of the palace. The designation δημιοεργοί denotes working not for themselves only but for all. They were doubtless of the free people — the $\delta \tilde{\eta} \mu o \varsigma$ who shared the land and are called by the same name as it (see on α . 103) - not reckoned noble, yet invited to the king's table $(\varrho. 382-6)$ in recognition of their public usefulness cf. $\delta \eta \mu \iota \alpha \pi i \nu \epsilon \iota \nu P$. 250. The name Λαέφιης is probably based on ο λαῶ ἐπαφιῶν, and nearly = δημιοεργός (Eustath.).

429—30. ἀμφὶ is in tmesis with πένεσθαι. — ἐποίπνὔον, sometimes ἔ (mar.). Buttm. Lexil. (93) says it is from πνέω ἔπνντο with reduplication, as ποιφύσσω from φνσάω. The diphth. οι may be observed as much used in forming words of sound, φλοίσβος δοίβδος, and the like. It is not quite certain that ποιπ-, a mere word of sound, like our "puff", is not the whole root of this and of ποιφύσσω.

433—4. πείρατα, "sum total = whole resources", arising from the notion of a "limit or bound". The simple sense of a "rope" is probably the primary one, as seen in πολέμοιο πεῖραρ ἐπαλλάξαντες ἐπ' ἀμφοτέροιοι τάννοσσαν (mar.); cf. our word "line" (λίνου) for boundary. σφύραν, smaller, probably, than the ἑαιστήρ (mar., cf. Æsch. Prom. 56).

435—40. Άθηνη, i. e. invisibly: the

435—40. Άθήνη, i. e invisibly: the condition of local nearness is required by H. for the conception of a present deity. ἀντιόωσα, see on α. 25 and App. E. 4 (2) note. κεράων, gen. of

43.

44

ήλυθεν έκ θαλάμοιο φέρων, έτέρη δ' έχεν οὐλάς a έν κανέφ· b πέλεκυν c δὲ μενεπτόλεμος d Θρασυμήδης όξὺν ε ἔχων ἐν χερσὶ παρίστατο, βοῦν ἐπικόψων. Περσεύς δ' άμνίον είχε· γέρων δ' ίππηλάτα Νέστωρ 145 ^fχέονιβά ε τ' οὐλοχύτας τε κατήρχετο, h πολλά δ' 'Αθήνη εύχετ' ἀπαρχόμενος, ι κεφαλης τρίχας έν πυρί βάλλων. αὐτὰο ε ἐπεί δ' εύξαντο καὶ οὐλοχύτας προβάλοντο, αὐτίκα Νέστορος νίὸς ὑπέρθυμος Θρασυμήδης ηλασεν άγχι στάς πέλεκυς δ' ἀπέκοψε τένοντας! 150 αὐχενίους, λῦσεν δὲ βοὸς μένος· αι δ' ὀλόλυξαν m θυγατέρες η τε νυοί τε καὶ αἰδοίη παράκοιτις Νέστορος, Εὐουδίκη ποέσβαο Κλυμένοιο θυγατοῶν. οι μεν επειτ' ανελόντες από γθονός ρ εύρυοδείης

a cf. γ. 445, A. b d. 761. c e. 231, 7. 573, g. 120, O. 711, N. 612, F. 851. d K. 255. e **P.** 520. f cf. **I**. 270-4. g \Q. 304. γ. 340, δ. 761, ξ. 422, 428, φ. 263; cf. ξ. 424, T. 254. i ξ. 428, φ. 263; cf. T. 251. k A. 458. l cf. H. 587. m δ . 767, χ . 408, 411, Z. 301 n Ω . 166. o E. 721, Θ . 383. p H. 635.

443. γειοί Arist., Schol. H. 444. αίμνιον Apollod. et al., δάμνιον Zenod. Nicander et al., Scholl. H. M. Q. R. 453. ἀνίσχοντες (contra metrum) Arist., Schol. H., unde Porson. avézovres.

part held; so laβè γούνων A. 407. λέ-Bytt, see on a. 137.

137.

441. ἐτέρη, i.e. χειρί, probably the left. οὐλὰς, see App. A. 3 (2).

442. πέλεχυν, used mostly as a woodman's or carpenter's tool, also associated with ἀξίνη as a weapon; its stock, πέλεχνος, is once of olive (mar.). In the bow-contest of the suitors in φ. the "axes" have rings at the ends of the handles, perhaps to hang them up by From the mento hang them up by. From the mention of ημιπέλεκκα, it is probable that the nel. had a double head, like the Lat. bipennis.

444. aprior, probably a sacrificial word of uncertain derivation, perhaps from alua as catching the blood; and a Schol. adds that the Cretans pro-nounced it aluvior. Others interpret it of the sacrificial knife, and suppose that δαμνίον connected with δαμάω is the proper form of it — an unlikely meaning, since Pisistr. in 454 uses the knife, and it is unlikely that another should previously have care of it.

445. This may be exhibited by resolution into hozero (ritualistic word), "took religiously first", κατά χέρνιβα и. т. 1., ната directing action to object (Buttm. Lexil. 29); see on 340 гаосан. Jelf, Gr. Gr. § 516 obs., gives an explanation based on a misconception of κατήρχετο. - χέρνιβα

here the water, means also the vessel used. It was poured by an attendant, here Aretus (440 sup.); see Γ . 270, Q. 303-4.

446. ἀπαρχόμ., see on 340, paraphrased here by the sequel usq. Toiχας έν π. β., as in 383, 392 sup., see

447. The rest follow the example of Nestor, who officiates as if in priestly character (A. 451), all washing (β . 261) and flinging meal before praying. The ούλαι of 441 become ούλοχυται when flung; see App. A. 3 (2). Ni. dwells on this and similar features of ritual as showing that H. knows of no priesthood save as attached to a temple, and that all might sacrificially approach the deity for themselves.

450. όλόλ., the ὁλολύγη was the cry of women for joy, used sacrificially (as here, perhaps to drown the victim's groan), or otherwise (mar.). So we find άλαλάζω, and Lat. ululo which, however, is a cry of wail, or the howl of an animal, formed like this from the mere sound.

453. aveloves. The victim had been felled, the elder brothers (of µ 2, opposed to Pisistr, who used the knife) raised it bodily from the ground. In Chryses' sacrifice, A. 459 foll., which compare with this, we find av fovoav, resupinaverunt, being probably a less

a cf. A. 459, B.
422.
b γ . 400 mar
c H. 743.
d ξ . 427, τ 421, H. 316.
e δ . 783, ϑ . 54, ι . 342, ι . 35.
f ϱ . 270, A. 66,
317; cf. κ . 10.
g cf. ν . 224, Ψ . 243.
h ξ . 427—8.
i ξ . 425.

ἔσχον α ἀτὰρ σφάξεν Πεισίστρατος ὅρχαμος ἀνδρῶν.

τῆς δ' ἐπεὶ ἐκ μέλαν αἷμα ρύη, λίπε δ' ὀστέα θυμὸς, 45, αἶψ' ἄρα μιν διέχευαν, ἀ ἄφαρ δ' ἐκ μηρί' ἔταμνον πάντα κατὰ μοῖραν, ε κατά τε κνίση ἐκάλυψαν δίπτυχα ποιήσαντες, ἐπ' αὐτῶν δ' ωμοθέτησαν. Η καῖε δ' ἐπὶ σχίζης ὁ γέρων, ἐπὶ δ' αἴθοπα οἶνον λεῖβε νέοι δὲ παρ' αὐτὸν ἔχον πεμπώβολα χερσίν.

459. Folvov.

full and formal way of effecting the same thing, by raising the head and throat merely backward and upward. The notion was that in offering to a celestial deity the rite required an upward direction. Probably the blood spirted upwards: contrast with this the rites to the dead, where the lambs' throats are cut "into the trench" dug, as the libations are poured thither

 $(\lambda. 25 - 36).$ 456. διέχ., "broke up", including the dismemberment and the opening and removal of intestines. unqua (461 $\mu \tilde{\eta} \varrho \alpha$, or A. 460 $\mu \eta \varrho o \dot{v} \varsigma$) are probably the upper joints of the four quarters ending at the knee. Ni. quotes an authority of doubtful value, stating that ungol are called μηρία or μήρα when viewed as consecrated, and notes that what are sacrificially burnt in H. are always μηρία or μῆρα. In Soph. Antig. 1008, 1011, μηρία and μηροί alike express what are so burnt. Some think that by either term the bones are alone meant, - a view chiefly resting on Hes. Theog. 535 foll. which, however (Heyne ap. Ni.), is best taken for a local custom limited to Meconê (Sicyon). We may assume that the bones are included in the $\mu\eta\varrho\ell\alpha$, not mere slices from the limb offered, as Mr. Paley on Hes. Theog. 556 thinks. The πνίση πώλα συγμαλυπτά of Æschyl. Prom. 504 is decisive against the latter view, and in Soph. Antig. the μυδώσα unuls μηgίων cannot so well be understood of mere bones which had "slipped out of their fatty envelope". These joints with the fat had the highest sacrificial value.

457. 2016 n. The omentum, caul of fat, enveloping intestines, is principally meant. The word primarily means nidor, the smell of flesh roast or burnt (mar.), and the fat as yielding it. The fat burnt best — a sufficient

ground for preferring it: so in the Mosaic ritual Lev. III. 14-6. The blood on the contrary has no special prominence in H.

458. δίπτυχα, best taken as a noun from δίπτυξ: but δίπτυχος adj. also occurs. The bones of the dead are also wrapped δίπλαιι δημῶ (mar.). Heyne on A. 461 gives for δίπτ. ποιήσ. omento bis circumducto. ωμοθέτ. is cleared by ξ. 427—8, where Eumæus "slicing votive parts (ἀρχόμενος) from all the members was setting them raw on (ἐς) the rich fat", i. e. to burn. Besides the chief joints, prime morsels from the rest laid on the fatty envelope completed the burnt-offering. Thus the whole victim was representatively burnt (Schol.).

tatively burnt (Schol.).

459. σχίζης, "cloven", as burning more quickly. This again recals Jewish ritual, see Gen. XXII. 3, 1. Sam. VI. 14, the σχίζη is not, however, exclusively sacrificial (ξ.425). — αἴθοπα, "sparkling", see App. D. 1. The "pouring wine" ended the strictly sacrificial part relating to the god, as the sprinkling barley began it; the banquet had a wholly human relation; the "tasting the entrails" (461) is a link uniting the two, bringing the worshipper, as it were sacramentally, into direct contact with the rite.

460. viol n. τ. λ., the purpose seems to have been to keep the sacrifice from falling apart — an ill-omened accident cf. Soph. ub. sup. In γ. 33 these rites had all been performed before Telem. arrived. In comparing the simpler ritual of Eumæus in ξ. 425, n. b. that sacrifice is not there, as here, the primary object, but only, in making the feast, he "did not forget the gods". Where lambs are the victims, in consecrating the oath (Γ. 260—92), their throats are cut merely.

αὐτὰρ ἐπεὶ κατὰ μῆρ' ἐκάη, καὶ σπλάγχν' ἐπάσαντο. μίστυλλόν τ' ἄρα τἆλλα καὶ ἀμφ' ὀβελοῖσιν ἔπειραν. ώπτων δ' άκροπόρους όβελους² έν χερσίν έχοντες. τόφοα δε Τηλέμαχον λούσεν καλή Πολυκάστη,

465 Νέστορος δπλοτάτη δ θυγάτης Νηληιάδαο. αὐτὰρο ἐπεὶ λοῦσέν τε καὶ ἔγρισεν λίπ' ἐλαίω, άμφὶ δέ μιν φᾶρος αλον βάλεν ήδε χιτώνα, εκ ο ἀσαμίνθου βη δέμας άθανάτοισιν δμοΐος. πάο δ' ο γε Νέστορ' Ιών κατ' ἄρ' έζετο, ποιμένα λαών. 470 οίε δ' έπεὶ ώπτησαν κοέ' ύπέρτερα καὶ έρύσαντο,

δαίνυνθ' έζόμενοι έπὶ δ' ἀνέρες h ἐσθλοὶ ὄφοντο, οίνον ένοινοχοεύντες ένὶ χουσέοις δεπάεσσιν. αὐτὰο κέπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, τοίσι δὲ μύθων ἦρχε Γερήνιος ίππότα Νέστωρ

"παΐδες έμοι, άγε Τηλεμάχω καλλίτοιχας π ΐππους ζεύξαθ' ὑφ' ἄρματ' ἄγοντες η ίνα πρήσσησινο όδολο."

a μ . 395. b η. 58, λ. 283, ο. 364, Γ. 10s.

c d. 49-50, x. 358 -65, 450, q. 88 -9, z. 505, K. 577, Z. 171, S. 350; cf. E. 905.

d 3. 84, 88, B. 43, @. 221, \$5. 97, \$\sum_{\infty} 2. 353, \varepsilon. 230, \$\varepsilon. 543, \varepsilon. 108.

e ψ. 163; cf. đ. 128, Q. 90, 9. 456.

f g 109.

g y. 65, v. 279. h \$. 104.

i App. A. S (2)

k a. 150.

1 & 776, B. 331.

m e. 380, o. 215, E. 323, O. 348.

n γ. 478. o. 47; cf. o. 81, 145, 190, E. 731—2. o o. 47, 219, \$\Omega\$ 264.

470. *Ερύσαντο*. 472. Γοίνον Γοινοχοεύντες.

469. alii πάο δέ γε, ποιμένα Heidelb. Bek., ποιμένι Schol. P. Cl. ed. Ox. Dind. Fa. Lö. 472. οἰνοχοεῦντες, ut f consulatur, Scholl. H. V. 476. alii ποήσσωσιν.

462. µlorvllov, opposed to difzevav, as subdividing into small portions, not, however, "mincing"; such portions are called xoέα in y. 33 where

464. τόφοα, since neither όφοα nor εως precedes, is better taken to mean "then" than "all this while". λούσεν, Ni. seems to think that a daughter of the host, where there was one, usually so assisted the guest; cf. d. 252; as Hebê in Olympus (E. 905) who however has general ministerial functions, and is not a daughter of Zeus, but of Kronos (722, cf. 4. 2). But in Alcinous' palace, it is not Nausicaa, but the slaves, who do so, as in the Spartan and Ithacan palaces (3. 454, 8. 49, 0. 88). Faesi's account is better, that out of distinguished friendship Polycaste waits on Telem. as a sister. Calypso and Circe with her nymphs so attend Odys. From &. 215 foll. and n. 296 louger or loss appears to mean, in all these cases except the last, merely "pre-II. 513 foll. Holvedorn, according to one legend she afterwards married Telem.

466-7. lin él., lin' is best taken as accus. of $\lambda l \psi$ and, being = $\chi \varrho i \sigma \mu \alpha$, is the accus, of the equivalent object after έχοισε; so λίπ άλειψεν ζ. 227; but may also be dat. λίπι, and έλαίφ a noun in appos., cf. Æsch. Agam. 1402 λίπος έπ' όμματων αϊματος έμπρέπειν, or with Heyne on K. 577 as = an adj. φάρος and χιτώνα are in inverted order: the pagos was ample and could muffle the head, or serve as a shroud; it is described as μέγα πορφύρεου, seems to have been worn over the gir. like the zlaiva. It was also worn by females. Calypsô gives Odys, several gaosa to make his sail. The looms of the nymphs in Ithaca produce gagea αλιπόρφυρα, by which epithet probably some choice dye is intended (mar.).

469. ποιμένα, the edd. mostly favour nounive. Juxtaposition with l'ov gives the preference to the accus., as of motion, with mage over the dat. of rest. Thus Négroy is Négroya.

470—1. **xqé*, x. r. l., see on 33 and

 $65-6 \sup$ - artes $\epsilon \sigma \theta \lambda n$, a more dignified term than xovoor in 339 sup.; cf. 8. 236 and mar.

475-6. That Nestor can be brief

a W. 738. b Ω. 14. c α. 139 mar. d cf. §. 80. e v. 387, A. 486, E. 20. f y. 400. g E. 365-6, Ω.441; cf. ζ. 78. h ζ. 82. i γ. 494, o. 192, E. 768, Θ. 45, K. 530, Λ. 519, X. 400. k o. 183. 1 x. 81, B. 538. m o. 184-91; cf. n α. 54; cf. N. 706, ξ. 352. o β. 388 mar. p E. 542-52. q φ. 15. r Y. 239. s y 151 mar. t y. 404. u E. 239, A. 226.

ως εφαθ' · οι δ' ἄρα τοῦ μάλα μὲν κλύον ήδ' ἐπίθοντο · καρπαλίμως δ' έζευξαν δ ύφ' δρμασιν ώκέας εππους. έν δε γυνή · ταμίη σέτον καὶ οἶνον έθηκεν, όψα τε, οἰα έδουσι d διοτρεφέες βασιλήες. 480 αν δ' άρα Τηλέμαχος περικαλλέα ε βήσατο δίφρον: πὰο δ' ἄρα Νεστορίδης Πεισίστρατος ὄργαμος άνδρῶν, ές δίφρον τ' άνέβαινε καὶ ήνία λάζετο γερσίν. μάστιξεν ή δ' ελάαν τώ δ' ούκ ἄκοντε πετέσθην ές κ πεδίου, λιπέτην δε Πύλου αἰπὺ πτολίεθοον. 485 οί δὲ πανημέριοι το σείον ζυγον ἀμφίς το ἔγοντες. δύσετό ο τ' η έλιος σχιόωντό τε πασαι άγυιαί. ές Φηράς δ' ϊκουτο, Διοκλήσος τη ποτί δώμα, υίέος 'Ορσιλόγοιο, q τον 'Αλφειός τέμε" παϊδα. ένθα δὲ νύκτ' ἄεσαν· δ δὲ τοῖς πὰρ ξείνια θῆκεν. 490 ημος δ' ηριγένεια φάνη δοδοδάκτυλος Ήώς, ϊππους τε ζεύγνυντ' ἀνά θ' ἄρματα ποικίλ' " ἔβαινον: έκ δ' έλασαν προθύροιο καὶ αίθούσης έριδούπου

479. Γοΐνον. 484. ά ξέκοντε.

479. supra ἐν ἀν, supra ἔθημεν ἔχευεν habet Harl. script. probente Schol. H. 484. ἴππους pro ἐλάαν Schol. M. 486. θείον et ἀμφιέχοντες Aristoph., Scholl. H. Q. R. T., sed ἀμφις ἔχοντες Schol. M. Harl. θείον sed in marg. et Schol. σείον 489. Ὀρτιλόχοιο Harl. a manu pr., sed mutatur τ in σ, σ Schol. In ο. 187, φ. 16 Harl. per τ constanter. "Schol. ad Ε. 542 in Cod. Townleiano patris nomen per τ, filii per σ scribi vult" Pors. 490. δ δ ἄρα ξεινήια δῶμε Harl., δ δὲ τοῖς πὰρ ξένια δῶμεν Venet. in textu, sed θῆμεν Scholl. H. M. 493. omittunt codd. complures.

on occasion is shown by this the shortest speech of his in either poem. Dispatch is here the prime object, and his absolute tone to his sons suits it. His farewell is witheld clearly because he counted on his guest's return, as Telem. was well aware; who, in dread of his pressing hospitality, discreetly avoids him on his way back (0.193 foll.). For odoto see on 251 and 23 sup.

480. οία κ.τ.λ. Eumæus bids Ödys. "eat such as servants have to give"—his choicer animals (such as are here perhaps by distinction intended) being devoured by the suitors (ξ. 80—1). (Ni.) This line is remarkable for hiatus twice occurring.

486. With οι σε παν. cf. παννυχίη αεν ο΄ η γε, of the ship on her voyage β. 434). Aristarchus here proposed θείου (ran) ζυγον ἀμφίεχοντες. The words mean as they stand, "shook the yoke, having it about (their necks)". From Ω . 268 fell. we see that the yoke, or rather cross-bar, was first secured to the pole and then the cattle led under it, there being but one yoke for the pair. (Ni.); see further on ξ . 73 for this subject.

Alater Orsilochus son of Diocles and grandson of Alpheüs the river-god went to the Trojan war: Odys. had also in his youth visited an Orsil. at Messenê (mar.). There is considerable variation, and even confusion between σ and τ in the orthography of the name. ἄεσαν, see on 151 sup.

491. See on β. 1. The fifth day here

begins.
493. This v. is wanting in some MSS.
but seems to be quite as allowable here

but seems to be quite as allowable here as in o. 191. (Ni.) For the $\pi \varrho \acute{o} \ref{v}$ - ϱov and $\alpha i \ref{g}ov \sigma \alpha$ see App. F. 2 (8).

[μάστιξεν δ' έλάαν. τω δ' οὐκ ἄκοντε πετέσθην.]
495 ἶξον δ' ἐς πεδίον πυοηφόρον, ε' ἔνθα δ' ἔπειτα ἦνον οδόν τοῖον γὰρ ὑπέκφερον ωκέες ἵπποι.
δύσετό τ' ἡέλιος σκιόωντό τε πᾶσαι ἀγυιαί.

a M. 314, Ξ. 123, Φ. 602. b K. 251, Σ. 473, *. 357, 243. c E. 318, 377, Θ. 268, Ο. 628. d β. 388 mar.

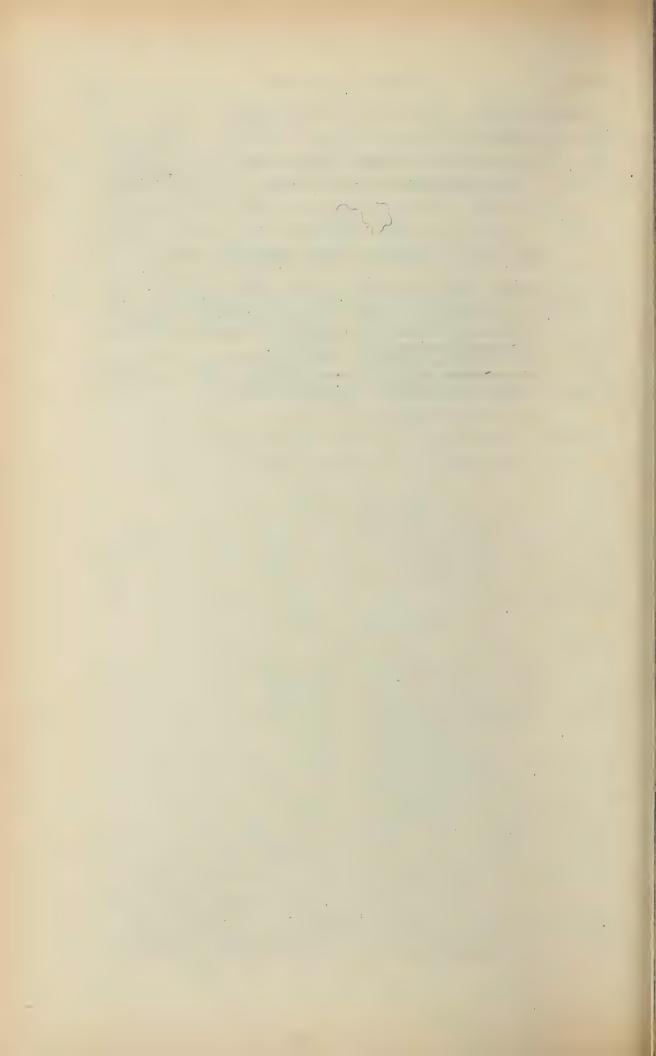
494. α ξένοντε.

494 [] Bek. 496. ηνυον (v̄ omisso οδόν?) Schol. Vind.

494-6. Homer's love of repetition of details in the same words (cf. 483-5) is remarkably instanced here. Bek. however rejects 494. — ίξον, see on γ. 5-6. For πεδίον πνοηφ. see App. D. 3. This adj. is more common under the form πνοοφόρος (mar.). — ήνον, strictly imperf. "were finishing",

i. e. "were near their journey's end": the pres. forms ἄνομαι pass. and ἀνύω act. are found in H., not ἄνυμι or ἄνυμαι; past forms ἤνυσε ἤνυτο, also occur (mar.).

The fifth day of the action of the poem, measured strictly, ends with this book; but see on δ . 1.



Ο ΔΥΣΣΕΙΑΣ Δ.

SUMMARY OF BOOK IV.

In the course of the fifth day Telemachus and Pisistratus reach Sparta and find Menelaus engaged in the nuptials of his children. A remark of Telemachus on the splendour of the palace draws from Menelaus a brief sketch of his wanderings, which leads him to dwell on the comrades whom he had lost, especially Odysseus (1-119). Helen appears from her chamber and recognizes Telemachus by his likeness to his father. This leads to a climax of sorrow which pointedly depicts the tenderness of Menelaus' character, and the surpassing merit of Odysseus' (120-218). Helen assuages their grief by the Nepenthê, and after further conversation on Odysseus' exploits at Troy, they retire to rest and the fifth day ends (219-305).

On the morning of the sixth day, Telemachus, in answer to Menelaus' enquiry, states his domestic troubles, and declares his errand at Sparta to enquire after his father's fate (306-350). This leads to the episode of Proteus of the Nile from whom Menelaus, when detained in those parts by baffling winds, had learnt the fate of Ajax son of Oïleus, and of Agamemnon, and the fact of Odysseus' detention in Calypsô's island. He then presses Telemachus to stay and offers him presents (351-624).

The scene then shifts to Ithaca, where the suitors, having discovered Telemachus' departure, at Antinous' suggestion plot an ambush to destroy him on his return (625-674). Medon overhears and discovers their plot to Penelopê, who, until this disclosure, was ignorant of his departure. Her affliction at the news is vividly pourtrayed. Euryclea soothes her, suggesting prayer to Pallas, which she offers. The suitors then prepare for their expedition, and the sixth day ends (675-786) by Penelopê's retiring, in a fast of sorrow, to her chamber, where, falling asleep, she is reassured as regards her son by a vision sent by Pallas. In the night the suitors place their vessel as Asteris to lurk for Telemachus on his return (787-847).

Τὰ ἐν Λακεδαίμονι.

Οι δ' ίξον κοίλην Αακεδαίμονα κητώεσσαν, πρὸς δ' ἄρα δώματ' ἔλων Μενελάου κυδαλίμοιο. τὸν δ' εὖρον δαινύντα γάμον πολλοισιν ἔτησιν υίξος ἠδὲ θυγατρὸς ἀμύμονος ὡ ἐνὶ οἴκω. 5 τὴν μὲν 'Αχιλλῆος ὑηξήνορος τυίξι πέμπεν. a B. 581; cf. x. 92, b cf. γ. 158 Φ. 22, c Ω. 696 d γ. 309, T. 299, e d. 16, o. 273, Z. 262, 239, H. 295, I. 464, H. 456, 674, f H. 228, H. 575, η. 63, cf. ξ. 217.

3. Γέτησιν. 4. αμύμονα Γώ Γοίνω

1. μαιετά εσσαν sive καιετύεσσαν Zenod., Scholl. H. M. Q. R. 3—20. delebat Diodorus Aristophaneus, Wolf. prolegg. p. 264, [] Löw. 4. ἀμύμονα Bek. ob F subsequens.

7. The fifth day of the poem's action is continued after sunset.

iξον, see on γ. 5, 6. κοίλην describes the region rather than the town: γη under its Doric form δα (Æschyl. Prom. 530) suggests δημος δαμος, to which the 2nd element in Λακε-δαίμων is akin, as γαῖα to γη; the 1st is λακ—as in λάκκος, a pit, Herod. IV. 195, Lat. lacero, lacus, lacuna. and suggests κητοίεσσαν "full of hollows or ravines" (Buttm. Lexil. 70, Curtius 86). For κοίλην cf. Cælo-Syria, κοίλη "Ηλις, and Soph. Œd. Col. 371 το κοίλον "Λογος. The region here intended, is the narrow valley of the Eurotas between mounts Taÿgetus and Parthenius (App. D. 3), on entering which they were probably near the town.

2. Elwr, here strictly imperf., "were driving" while he was (v. 3) feasting: but by some 3-19 is viewed as an interpolation; see on 15-19 inf

3. Etyote (and yeltores hol lean 16), this word, always plur. in H., has the F, and seems akin to Flog a year, and Lat. vetus. It denotes lapse of time spent together, as yeltores local nearness (mar.), and expresses intimacy

based on that idea, not, therefore, implying kin, nor feeling like allow, nor comradeship like stateor, although these may be accidentally included and are often found in connexion with it; and its tie may arise from any or several of these, as any may produce the mutual habituation. Thus the brothers and fras of Theoclymenus are mighty princes of the Achæans, and pursue him for tribal homicide, o. 273 foll.; Ajax Telamon has Eras nal Eraigovs, the former antecedent to, the latter arising out of the war. Menel. has no kin to celebrate his children's nuptials, hence his γείτονες here. So Eteoneus οὐ πολύ ναῖεν ἀπ' αὐτοῦ ο. 96. In Lat. necessarii seems closest to Erai. Apollonius s. v. Era explains it by συνήθεις, whom two Scholl. follow.

4-5. "Sophocles in the Hermione says that Hermione was given in marriage to Orestes by Tyndarus while Menel. was yet in Troy, and that, when Neoptolemus came to demand her according to promise, she was taken away from O., but that afterwards, when Neoptol. was slain at Pytho by the priest Machærus, O. resumed her as his wife

a K 393, N 368

-9, ω 335, A

514, M 236.
b I 493.
c A.198, F.286,319.
d Σ.240; cf. d.29.
e π. 170, ω 154.
f Ω 202, β. 234.
g N. 470, I. 143,
285, Γ. 175, E.
153.
h cf. Γ. 409.
i d. 159 mar.
k App. A. 20 mar.
l Γ. 175.
m cf. B. 560.
n Γ. 64, X 470.
ο η. 225, π. 526,
Γ. 333.
p ε. 489, t. 48.
q d. 3 mar.
r Σ. 604-6, ν. 27.
s 9. 87, 539, π.
252, ρ. 359.
t cf. Π. 749-50.
u Σ. 51.
v π. 67, Δ. 541.
w 9. 144, ρ. 447,
σ. 88.

έν Τοοίη γὰο ποῶτον ὑπέσχετο καὶ κατένευσεν δωσέμεναι, τοῖσιν δὲ θεοὶ γάμον ἐξετέλειον.
τὴν ἄρ' ὅ γ' ἔνθ' ἵπποισι καὶ ἄρμασι πέμπε νέεσθαι Μυρμιδόνων προτὶ ἄστυ περικλυτὸν, οἰσιν ἄνασσεν.
υίἐι δὲ Σπάρτηθεν ᾿Αλέκτορος ἤγετο κούρην,
ὅς οἱ τηλύγετος γένετο κρατερὸς Μεγαπένθης
ἐκὰ δούλης Ἑλένη δὲ θεοὶ γόνον οὐκέτ' ἔφαινον,
ἐπεὶ δὴ τὸ πρῶτον ἐγείνατο καῖδ' ἐρατεινὴν
Ερμιόνην, ἡ εἶδος ἔχε χρυσέης 'Αφροδίτης.

[ως οι μεν δαίνυντο καθ' ύψερεφες ο μέγα δωμα γείτονες ρ ήδε έται η Μενελάου κυδαλίμοιο, τερπόμενοι τ μετα δέ σφιν έμέλπετο θείος άοιδος φορμίζων δοιω δε κυβιστητηρε κατ' αὐτοὺς, μολπης έξάρχοντος, εδίνευον κατα μέσσον.] »

9. Γάστυ Γάνασσευ. 11. Foi. 14. Fεiδos. 16. Fέται.

9. pro προτί περί Harl. ex emend. antiq. certe si non ejusd. man.

12. † nonnulli; Ελένης Aristoph. Rhian., Schol. M., ita Harl. σ superscripto.

15—9. hos

vv. non Homeri sed Arist. esse affirmabat Athen. IV. 180, Scholl. M. T., [] Bek.

Dind. 17—9. [] Fa. 19. ἐξάρχονντος Athen. ub. sup. Wolf. ἐξάρχονντες (ab

Arist. fictum, Athen.) Ern. Cl. ed. Oxon. μέσσον Harl. a manu pri. ita Löw.

μέσσονς Harl. ex emend. recent. ita Bek. Dind. Fa.

and begat Tisamenus." Schol. Another legend made O. kill Neoptol. patrias ad aras (Virg. Æn. III. 330—2), i.e. probably at Delphi. Cf. also Eurip. Andr. 1117 foll.

8-10. πέμπε coresponds with ηγετο in 10, "sending" his daughter as a bride, "bringing home" a bride for his son. ἄστυ, no "city of the Myrmidones is named in B. 683 foll., nor in I. 440, 479—80, where we might expect it, if at all: their land is Phthía. The Scholl. would identify Pharsalia with the site — Σπάρτηθεν i.e. his own city, where Alector dwelt, like Eteoneus in 22, a grandson of Pelops and cousin of the Atridæ (Schol.).

11. τηλύγετος. The etymology which connects this with θηλυς θάλλω suits best the decisive passage φόβος λάβε τηλύγετον ῶς, and is justified by the paraphrastic expansion following in I. 143, 285 ὅς οἱ τηλύγετος τρέφεται θαλίη ἐνὶ πολλῆ; see on α. 1, 299, and cf. γ. 383, 392, δ. 788 for other instances of this usage. — Μεγαπέν-Θης, cf. for significance the scriptural names Benoni, Ichabod, etc. For the "great sorrow" which gave the name see App. E. 8 (16).

12-4. δούλης, see App. A. 7 (1). The Scholl. have a name for her, variously given as Teris, Teristaë, or Getis. The same notice a fitness in Helen's having no children after Hermionê, as tending to preserve her beauty, and avoiding the notion of her bearing any to Paris. Soph. Electr. 539 says she had two by Menel. ἐπεὶ has ε by arsis. For ἐγείνατο see App. A. 20.

15-9. These lines, some of which occur in Il. (mar.), are ascribed by Athenœus to Aristarchus. Ni. and Bek. condemn them, Fa. rejects only vv. 17—9, but Löwe all vv. 3—19, admitting, however, that $\tau \omega \delta$ $\alpha v \tau$ in 20 does not aptly continue 2. If only vv. 15-19 were omitted, the actual nuptials might be supposed over. This would be more consistent with the absence of any further mention of a γάμος. That Menelaus' attention is absorbed in his guests is hardly an argument against the genuineness of the passage; since the Homeric narrative does not concern itself with groups not connected with the main narrative, save perhaps in a passage of transi-

15

10

20 τω δ' αὖτ' ἐν προθύροισι ε δόμων αὖτω΄ τε καὶ ἵππω, Τηλέμαχός θ' ἥρως καὶ Νέστορος ἀγλαὸς ε νίὸς, στῆσαν · αὐ δ δὲ προμολων ε ἴδετο κρείων Ἐτεωνεὺς, ὀτρηρὸς ε θεράπων Μενελάου κυδαλίμοιο, βῆς δ' ζμεν ἀγγελέων διὰ δώματα ποιμένι λαῶν, 25 ἀγχοῦ δ' ζιστάμενος ἔπεα πτερόεντα προςηύδα ·

"ξείνω δή τινε τώδε, διοτοεφές δι Μενέλαε, ἄνδοε δύω, γενεῆ δὲ Διὸς μεγάλοιο ἔϊκτον. ἀλλ' εἴπ' εἴ σφωϊν καταλύσομεν δικέας ἵππους, ἢ ἄλλον πέμπωμεν ἐκανέμεν, ὅς κε φιλήση.''

30 τὸν δὲ μέγ' ὀχθήσας ποοςέφη ξανθὸς Μενέλαος "οὐ μὴν νήπιος ἦσθα, Βοηθοίδη Ἐτεωνεῦ, τὸ πρίν· ἀτὰο μὲν νῦν γε πάζς ῶς νήπια βάζεις. ἦ μὲν δὴ νῶι ξεινήια πολλὰ φαγόντε ἄλλων ἀνθρώπων δεῦρ' ἐκόμεθ', αἴ κέ ποθι Ζεὺς a App. F. 2 (7) to (9) mar.

b N. 684.

c d. 303, o. 144, d. 188, K. 196.

d n. 4.

e Σ. 382.

f d. 217, a. 109 mar., A. 321.

g 8. 528, 679.

h χ . 100, ϱ . 349, ϱ . 159, ϱ . 9.

i d. 561, P. 702.

к Ф. 198, Т. 111.

1 n. 6.

m d. 332, o. 325.

22. Γίδετο. 25. Γέπεα. 27. ΓέΓικτον.

20. αὐτοί τε καὶ ἔπποι alii, Bek. annot. 27. γενέην Schol. V. ἐξκτην var. l. Stephan. 32. ἄταρ μὴν νῦν Bek. νῦν μὴν id. annot. 33. φαγόντες Harl. Augsb. ita Bek. 34. pro αἴ Bek. εἴ; pro ποθι ποτε Bek. annot.

tion, as δ . 621-4, where see note. The revelling suitors on the contrary are kept in view throughout the hospitalities of Telem. to the Pseudo-Mentes, but the suitors have a direct connexion with the story. The question of $\mu \epsilon \sigma \sigma \sigma$ or $\mu \epsilon \sigma \sigma \sigma \sigma$ is hardly worth discussing where the whole passage is so doubtful. ϵ_S $\mu \epsilon \sigma \sigma \sigma \sigma$ often occurs (mar.) meaning "into the midst of a company".

20-3. προθύροισι, see App. F. 2
(7)-'91. — Θεράπων, see on α. 109. The Θεράποντες perform for Menelaus' gnests duties discharged for those of Nestor by his sons; cf. γ. 475-80 and

35—43 inf.
27—8. γενεή, "family type", that of a royal race, styled commonly διογενείς οτ διοτρεφείς; εο Ξ. 474 αὐτῶ γὰρ γενεήν ἄγχιστα ἐἀκτιν. — εἴκτον, Ni. allows a var. lect. εἶκτην, since the apeaker has them no longer in view, or retiring in 24. For εἰπ εl Bek. writes εἶπ η, but see on γ. 90—1.

39. πέμπωμεν subjunct. coupled by το ind. fut. See App. A. 9 (5).

31 3. Monclass derived only injury from his hospitality to Paris, which justifies Eteoneus' hesitation here (Schol.).

It is characteristic of Menel. that he remembers the good that he has received rather than the evil; see App. E. 8 (10) (12). Eteoneus, once his comrade in war and wanderings, was now a neighbour (0.96). — οὐ μὴν, Bekker's alteration of μὲν after οὐ, καὶ, ἡ, etc. to μὴν (Homer. Blätt. 34), wherever metre allows, has been followed only where there is some strong and emphatic abruptness of negation, as here and α. 222. Jelf, Gr. Gr. § 729, 3. b., reading οὐ μὲν, notes this as a rare use of it in reference to what follows, ἀτὰο μὲν νῦν κ. τ. λ. For ξεινήια see on ξείνι γ. 490.

33—4. φαγόντε, Βek. φαγόντες,

33—4. φαγόντε, Bek. φαγόντες, but νῶι often has dual participle, e. g. προφανείσα Θ. 377—8, Ξ. 314. Bek., however, even when νῶι has another dual word joined, as in δ. 282, νῶι μὲν ἀμφοτέρω, prefers the fuller sound, μενεήναμεν ὁρμηθέντες, for the end of the line (Homer. Blātt. 31—2), which two MSS. favour. In o. 398, in the 4th foot, the metre requires πίνοντέ.—izόμεθ "are come", aor. for perf., accordingly αί κε with subjunct. follows, meaning, "(trying to see) if Zeus may hereafter (ἰξοπίσω, mostly of place,

a ν 144; cf. A. 461. b δ . 812, o. 342. c Γ . 400—1, δ . 667, c I'. 400—1, δ. 667, ε. 91. d X. 460. e II. 657. f δ. 23 mar. g χ. 324, E. 423, τ. 379, φ. 77, K. 246, M. 395, N. 570. h **0**. 431. h \mathcal{O} . 431. i \mathcal{J} . 604. cf. E. 196, \mathcal{O} . 564, 188-9. k a 358, \mathcal{V} . 496. i \mathcal{O} . 435; cf. χ . 121, \mathcal{N} . 261. m cf. Z. 252. n \mathcal{A} . 338, \mathcal{Q} . 803. o η . 84-5. p σ . 296. q \mathcal{J} . 15 mar. r z. 181, \mathcal{Q} 633. s a. 462, χ . 169. t ϱ . 87-9, K. 576; cf. γ . 464-7. u \mathcal{J} . 128.

εξοπίσω α πεο παύση δίζύος. άλλα λύ' ίππους 35 ξείνων, ές δ' αὐτοὺς προτέρως άγε θοινηθηναι." ώς φάθ', δ δ' έκ μεγάροιο διέσσυτο, d κέκλετο δ' άλλους ότρηρούς [†] θεράποντας άμας σπέσθαι έρτ αὐτῷ. οί δ' ίππους μεν λύσαν ύπὸ ζυγοῦ ίδρώοντας, καὶ τοὺς μὲν κατέδησαν έφ' ίππείησι κάπησιν, h 40 πάο δ' έβαλον ζειάς, ι άνὰ δὲ κοῖ κευκὸν εμιξαν, αρματα δ' εκλιναν πρός ενώπια παμφανόωντα, αὐτοὺς δ΄ εἰςῆγον Τεῖον δόμον οἱ δὲ ἰδόντες θαύμαζον κατά δώμα διοτρεφέος η βασιλήος. ώς τεο γάο ηελίου ραίγλη πέλεν η δ σελήνης 4.5 δώμα καθ' ύψερεφες Μενελάον κυδαλίμοιο. αὐτὰο ε έπεὶ τάρπησαν δρώμενοι δοφθαλμοϊσιν, ές το δ' ἀσαμίνθους " βάντες ευξέστας λούσαντο.

> 38. FEOU. 43. Γιδόντες.

37. pro δ' ἐπ δε Arist., Scholl. M. H. Q. R. 38. ἀμ' ἐσπέσθαι Barnes. ed. Ox. Löw., ἄμα σπέσθαι Schol. χ. 324 ita Bek. Dind. Fa. 39. λῦσαν Arist., Schol. H., Wolf. Dind. Fa. Löw. ἔλυσαν Barnes. Ern. Cl. ed. Ox. Bek.

see mar., here of time) give us rest"; see on a. 379-81. Zevs, the sacredness of hospitality suggests his name; cf. ι. 270, Ζενς ἐπιτιμήτωο ... ξείνων. 36. ποοτέρω ἄγε, "lead them in",

obeyed in είσηγον 43: they were yet εν προθύροισι, see 20 sup.

38. σπέσθαι, the question between this and έσπέσθαι seems settled (1) by the fact that σπέσθαι suits every passage, but έσπέσθαι is excluded in χ. 324; (2) that compounds of επομαι drop the ε, as έπισπόμενος; (3) that σπέσθαι being found mostly preceded by a vowel (α or ε) was easily corrupted into έσπέσθαι (mar.), and (4) by the analogy of έχω έσχου σχέσθαι κ. τ. λ. the same applies to σπέσθω σποίμην σπόμενος. Yet Buttm. (Gr. Verbs) and Spitzner (Exc. X. ad Il.) hold the ε - in all these to be correct as an old epic form. Heyne, Ni., Bek., Thiersch, and Ahrens reject it.

41. Zeiac, Virgil's farra (Geor. I. 73), resembling wheat, to which some on economic grounds prefer it, and said to be distinct from spelt, by which term some render ὅλυραι. Ni. cites Sprengel Hist. rei herb. as showing this; but Herod. II. 36 identifies ζειαί with ολυφαι or with a species of it. In d. 604

ζειαί are classed with πυροί wheat, and not barley. In Il. not and olvour are the usual horse-meat. Kruse, again (Hellas I. p. 341 note) cites Pliny (N. H. XVIII. 19) to show that zeia is spelt, and is distinct from οίνοα, which he makes a kind of wheat. The whole subject seems full of doubt. The word occurs also in 8.604 but nowhere else in H.

42. ένωπια, see App. F. 2 (8) and

(16) end.

43-7. είσηγον, see on 36. είσαγω has also a neut. sense (mar.). nélios akin to ξλη είλη "heat", and σελήνη to σέλας "brightness", as giving light but no heat. H. has also $\mu \dot{\eta} \nu \eta$, akin to $\mu \dot{\eta} \nu$ $\mu \varepsilon l s$, mensis, for "moon", Sir G. C. Lewis, Anc. Astron. p. 17 (65). ορώμενοι, middle, often means to survey with admiration; so here.
48. Voss would have the bath-cham-

bers in the ngódoµos, on the right as one entered. The fullest description, however (x. 358-63), rather implies that there were no chambers specially so used, but that with moveable vessels, a tripod was set up, a fire kindled, and water warmed, wherever convenient, the floor being the native earth

App. F. 2 (17).

τούς δ' έπεὶ οὖν δμωαὶ λοῦσαν καὶ χοῖσαν έλαίω, 50 ἀμφὶ δ' ἄρα χλαίνας οὔλας βάλον ἠδὲ χιτῶνας, ἔς ὁα θρόνους ἔζοντο παρ' 'Ατρείδην Μενέλαον. χέρνιβα δ' ἀμφίπολος προχόω ἐπέχευε φέρουσα καλῆ χουσείη, ὑπὲρ ἀργυρέοιο λέβητος, νίψασθαι παρὰ δὲ ξεστὴν ἐτάνυσσε τράπεζαν.

55 σίτον δ' αίδοίη ταμίη παρέθηκε φέρουσα, είδατα πόλλ' ἐπιθείσα, χαριζομένη παρεόντων. [δαιτρὸς ο δὲ κρειῶν τίνακας παρέθηκεν ἀείρας παντοίων, παρὰ δέ σφι τίθει χρύσεια κύπελλα.] το καὶ δεικνύμενος προςέφη ξανθὸς Μενέλαος

50 "σίτου θ' απτεσθου καὶ χαίρετου αὐτὰο ἔπειτα δείπνου πασσαμένω ειοησόμεθ' οι τινές έστου ἀνδοῶν οὐ γὰο σφῶν γε γένος ἀπόλωλε τοκήων, ἀλλ' ἀνδοῶν γένος ἐστὰ διοτοεφέων βασιλήων σκηπτούχων, ἐπεὶ οὕ κε κακοὶ τοιούςδε τέκοιεν."

65 ως φάτο, καί σφιν νωτα βοός παρά πίονα θηκεν ὅπτ' ἐν χερσὶν ἐλων, τά ρά οἱ γέρα πάρθεσαν αὐτῷ.

a Ω. 587.

b α. 136 - 42 mar.

c Q. 331.

d n. 49-50.

e cf. y. 41.

f cf. \$. 46-7.

g γ. 69 – 70; cf.

Ω. 641.

h t. 252.

i cf. v. 163.

k A. 176, B. 98;

ef. J. 24 mar.,

27, 7. 401.

1 ef. β. 276 - 7.

m 9. 475, §. 437,

H. 321.

n O. 474.

o 1. 49.

50. Fούλας. 61. Γειοησόμεθ'. 66. Foi.

11. παρά ξάνθον Μέν. pro var. l. notat Schol. Η. 54. ξεστήν Harl, text. et Schol., χονσήν mar. 57. 58. omittit Harl., [] plerique edd. 61. πανσαμένω Harl. cum Schol. 62—4. † Aristoph. et Zenod., Scholl. H. M. [] Bek. 62. σφῶν Arist. et Herod., σφῶν (quod legi volunt Scholl. M. V.) Apollon.. Scholl. H. M.

50-1. ονλας, "of crisp wool". see App. A. 3 (2). - ές is used, as εξουτο a verb of rest implies previous motion, Jelf Gr. Gr. §. 641. 1. — Φρόνον, see on α. 131-2.

these lines recur. In the Harl. MS. 57-8 are wanting. They encumber the passage, as the action of Menel. in 65-6 inf. supersedes that of the durgos here; see also on α . 140-3, and the readings in the inferior margin there.

59-61. δειχνύμενος, see on γ. 41. Contrast with Menelaus' courtesy in 60-1, and that of Nestor γ. 69 foll., the abrupt question of Polyphemus in 4. 252. — δείχνου, see on 194 inf. 62. σφών, the common text has

62. Gywr, the common text has spor, but this dat. dual contracted, although common in Attic Greek, is nowhere else found in H. Similar dual forms as row, rowr, rowregos, squittegos, also avoid contraction, which

has been one ground for rejecting vv. 62—3. Ni. proposes to take $\sigma\varphi\hat{\omega}\nu$ (the vulgate according to Eustath.) as instead of $\hat{\nu}\mu\hat{\omega}\nu$, which sense he ascribes to a Schol., who only says it is to be referred to the 2nd person, and means probably to take $\sigma\varphi\hat{\omega}\nu$ as gen. plur. of $\sigma\varphi\hat{\sigma}g$ in sense of $\sigma\varphi\hat{\omega}\nu$ as gen. plur. of $\sigma\varphi\hat{\sigma}g$ in sense of $\sigma\varphi\hat{\omega}\nu$ as gen. plur. of $\sigma\varphi\hat{\sigma}g$ in indeed as well be possessive of $\sigma\varphi\omega$ or $\sigma\varphi\omega\varepsilon$ "you two", as of $\sigma\varphi\varepsilon\hat{\iota}g$ "they". There is no other instance in H. of $\sigma\varphi\hat{\sigma}g$ for the 2nd person. Nor yet is Homeric analogy against it, as it is against $\sigma\varphi\hat{\omega}\nu$ for $\sigma\varphi\hat{\omega}\nu$. — $\gamma\hat{\varepsilon}$ - $\nu\sigma g$, apparently used like $\gamma\varepsilon\nu\varepsilon\hat{\eta}$ 27 $\varepsilon\nu g$, "the type of your parents is not lost" in you.

65. vora, the chine, pl. as containing both loins, was the special portion of honour; so (mar.) Odys, sends part of that which Alcinous had assigned to him to Demodocus.

66. If the lines 3-19 (see on 2) be an interpolation, this verse should also

a α. 149-50 b δ. 444. c α. 167 mar. d ο. 167, E. 440, Ξ. 3, 470. e E. 243, 826, K. 234, Δ. 608, T. 287, ζ. 23. f Δ. 83, ξ. 268, ρ. 437; cf. η. 86-7. g ο. 460, σ. 295. h Λ. 704; cf. ν. 424. i γ. 123.

οια δ' έπ' δνείαθ' ετοιμα προκείμενα χειρας ιαλλον. αὐτὰρ ἐπεὶ πόσιος καὶ ἐδητύος ἐξ ἔρον ἕντο, δή τότε Τηλέμαχος προςεφώνεε Νέστορος υίὸν, ἄγχι σχών κεφαλήν, ἵνα μὴ πευθοίαθ οι ἄλλοι 70 "φράζεο, Νεστορίδη, τῷ ἐμῷ κεχαρισμένε θυμῷ, χαλκοῦ τε στεροπὴν κατὰ δώματα ἠχήςντα, χρυσοῦ τ' ἡλέκτρου τε καὶ ἀργύρου ἠδ' ἐλέφαντος. Ζηνός που τοιήδε γ' Όλυμπίου ἔνδοθεν αὐλὴ, ὅσσα τάδ' ἄσπετα πολλά. σέβας μ' ἔχει εἰςορόωντα." 75

72. Εηχήευτα.

70. ita Zenod., πευθοίατο ἄλλοι Arist., Scholl. H. M. 72. καλ δώματα Harl., fortasse e καδ δώματα (Barnes. Dind. Fa. Löw.) corrupte ortum, Bek. κατά δ. 74. τοιαῦτα δόμοις ἐν κτήματα κεἴται Schol. P. et Seleucus ap. Athen. V. 189.

be rejected, as there is then no appositeness in the mention of Menel, having had the νῶτα set before him first.

71-2. ἐμῷ κεχ. Φ., cf. Virg. Æn. XII. 142, animo gratissime nostro. χαλκοῦ, cf. Ov. Fast. VI. 363, ærata per atria

73. naextoov, the sense of amber may safely be preferred to that of the admixture of gold with 1/5 of silver (Pliny N. H. XXXIII. 4), of which Sophocles probably speaks, Antig. 1037, as τον προς Σάρδεων ηλεκ., and couples with Indian gold. In Hes. Scut. 142 it occurs in conjunction with gold, ivory, and τίτανος (commonly supposed gypsum), as a material of embellishment. Hesiod Fragm. 355 notices the fable of the daughters of the Sun being changed to poplars and their tears to amber, which looks like the mythical statement of a mere natural fact. On it the lost Eliades of Æschvlus was based and the Phaëthon of Euripides. Cf. also the name "Electra", and the "Ηλευτραι πύλαι (Æschyl. Theb. 418). The derivation from hierroo (name of the Sun) is probable, and suits its glittering golden hue; although Buttm. Mythol. 162 prefers to derive it from ξλιω, as if ξλιτζον, "the attracter". Amber being a primitive substance is more likely to have given its name to the compound metal than conversely. Herod. III. 115 knew of it as a commercial commodity fetched, as was said, from the fabulous (as he thinks) river Eridanus. See Rawlinson's Herod. and notes ad loc. The vast antiquity of

amber, being found, as here, in domestic ornamentation among the remnants of the lacustrine villages of Switzerland, which are apparently prehistoric (Revue de deux mondes Febr. (861), and in tombs of the "bronze" period, gives a probability to its rather being meant here than the metallic ημεπτρον. The use of the plur., too, ηλέκτροισιν έερτο or έερμένον (ορuov mar.), surely suits the notion of 'lumps of amber', and is inapplicable if it were a metal. The Baltic Prussian region is not the only one where it is found. Sir G. C. Lewis, who views it as amber here, speaks of a large lump (181b) said to have been found in Lithuania, and now at Berlin (Anc. Astron. VIII. § 4, 461).

74. Cf. for the idea Hy. Merc. 251 οΐα θεῶν μακάρων ίεροὶ δόμοι ἔντος ἔχουσιν. Α var. lect. Ζηνός που τοιαυτα δόμοις έν πτήματα πείται is retained by Athenæus, which better suits πτηματα 79; τοιήδε also hardly leads apply to occa. Ni. remarks that avin is the court without, which the speaker saw not when he spoke: but the similar amazement of Odys. at Alcinous' palace refers to its outer decoration, πρίν χάλκεον ούδον ίκέσθαι. Besides, Telem. sitting within might easily express his thoughts of what had struck him first on entering and was continued around him; a continuation which evdovev easily suggests, and avin itself may even be conceived as put for all that it contained, viz. the μέγασον. Cf. I. 404, όσσα λάϊνος ούδὸς ἀφήτορος έντὸς ἐέργει.

τοῦ δ' ἀγορεύοντος ξύνετο ξανθὸς Μενέλαος, καί σφεας² φωνήσας έπεα πτερόεντα προςηύδα. "τέκνα φίλ', ή τοι Ζηνὶ βροτῶν οὐκ ἄν τις ἐρίζοι · b άθάνατοι γάρ τοῦ γε δόμοι καὶ κτήματ' ἔασιν. 80 ανδρών δ' ή κέν τίς μοι έρίσσεται τή è d καὶ οὐκὶ κτήμασιν. ή γαο πολλά παθών και πόλλ' έπαληθείς e ηγαγόμην εν νηυσί, καὶ ὀγδοάτως έτει ήλθον, Κύπρον, h Φοινίκην τε και Αίγυπτίους k έπαληθείς, Αίθίοπάς ¹ δ' εκόμην και Σιδονίους ^m και Έρεμβούς 85 καὶ Διβύην, " ΐνα τ' ἄρνες ἄφαρ κεραοὶ τελέθουσιν. τρίς γάρ τίπτει μηλα τελεςφόρονο είς ένιαυτόν. ένθα μεν ούτε άναξ επιδευής ν ούτε τι ποιμήν τυρού α καὶ κρειών, οὐδὲ γλυκεροίο γάλακτος, άλλ' ἀεὶ παρέχουσιν ἐπηετανὸν γάλα δῆσθαι.s

a O. 145. b cf. s. 213, I. 389. c E. 172. c E. 172.
d α. 268 mar.
e o 176, 401.
f H. 389 - 90, X.
115-6.
g γ. 306.
h 9. 362, ο. 442-3,
448, Λ. 21.
i ξ. 291; cf. ν. 272,
ο. 415-9. Ψ. 744.
k γ. 300, δ. ξ. ο.
sæpius, I. 352.
1 α. 22-3, ε. 282,
257, Λ. 423, Ψ.
20 j.
m ο. 425, Z. 290-1,
Ψ. 743, ξ. 295.
n ξ. 295; cf. I. 441.
o z. 267, ξ. 292,
ο. 230.
M. 290; cf. I. 225. p M 299; cf. I.225. q \(\epsilon\) 219, 225, 232, \(\epsilon\) 69. r \(\epsilon\) 86 mar. s \(\hat{\Omega}\) 58.

82. Γέτει. 77. Εέπεα. 85. ενα Γάρνες. 87. Favat.

83. nonnulli ἐπ' ἀληθεῖς Schol. V. 84. ita Arist., alii Ἐρεμνοὺς et Ἐραμβοὺς, Scholl. H. M. Q. R., Zeno Σιδονίους Ἡραβάς τε, Scholl. H. M. 85. pro ενα Herod. IV. 29, ὅθι. 86. pro τρὶς nonnulli δὶς, Scholl. H. M.; hune v. Bek. nostro 88 postposuit.

78. έρίζοι, this verb found with dat. and acc. (mar.), and with double dat.; see 80, 81 and mar. there. For the sentiment see App. E. 8 (3).

80. η κέν τίς ... η και ούκὶ, the question is suggested without preponderance intended towards either alternative: the mar. gives examples both of this force of the phrase and of its use to show preponderance, mostly, but not always, towards the first.

82. nyay., often used for bringing home a wife, here for treasures etc. 83-5, for the countries and peoples

mentioned see App. D. 10-13

83. έπαλ., Eustath. gives ἐπ' ἀλη-θεῖς, "came to the true, i. e. soothsaying Egyptians", if this were adopted, we should recognize a play on the word at end of 81, cf. δήσετε τιμήν δήσατο μαζόν, Q. 57-8; αλη-δείς might also mean "just"; cf. M.

8: Herod., IV. 29, quotes this line with obs for iva; he says, on the xsquol, doxier de por nal to yévos tor βοών το πόλον διά ταύτα ου φύειν πέφεα αυτόδι (έν τη Σπυδική), μαφτηοίει δί μου τη γνώμη και Ομήφου ίπος εν Οδυσσείη, έχον ώδε όρδώς

είρημένον, έν τοϊσι θερμοΐσι ταχύ παοαγίνεσθαι τα περεα, έν δε τοίσι ίσχυοοίσι ψύχεσι η οὐ φύει κέρεα τὰ πτή-νεα άρχην, η φύοντα φύει μόγις. Νί. compares Aristot. Hist. Anim. VIII, 28, καί έν μεν Λιβύη εύθύς γίνεται κέρατα έχοντα τὰ κερατώδη τῶν κριῶν, "the sort of rams which have horns are born at once with them". For which Ni. suggests τερατώδη, but there is no tépas in the matter. Buffon (Transl. 1791) says of the ram, without regard to country, that "his horns appear the first year and often at birth' adding that in warm countries ewes can produce twice a year. The goat goes about 5 months with young; hence 3 conceptions in the year would seem possible. Thus poetic exaggeration recedes within narrow limits. The yae in 86 means, "all increase is rapid in proportion, for the ewes etc." Bek. transposes the line to come after yala Dησθαι, so yielding a neater but not a more Homeric structure. Had it stood so at first, it is difficult to think it could have been altered.

89. exner., perenne, derived from ne - = ael, with -ravos of annot-inus diu-tinus Lat. So Doederlein § 1040,

a y. 301, §. 323. ъ ν. 321. с Ф. 39. d 2. 410, w. 97. e α. 402. f 三. 125. g I. 492. h α. 404. i 4. 268. k β . 312, μ . 347, o. 159, τ . 272; cf. ζ . 284, ω . 427. 1 cf. A. 117. m 1. 246, γ. 263, B. 287, Z. 152. n β. 23, ξ. 40, I. 612, \,\Omega. 128. o Ω. 10, A. 64-5, 506-8. р Ү. 23. q cf. T. 221. r λ. 212, Ω. 524. s X. 424—5, \$. 819, \$. 142, \$\psi\$. 250, \$\psi\$. 222. t T. 405; cf. d. 788, T. 306-7, 346.

είος έγω περί κείνα πολύν βίστον συναγείρων2 ήλωμην, τείως μοι άδελφεὸν άλλος έπεφνεν λάθοη, ἀνωιστὶ, ο δόλω οὐλομένης d ἀλόχοιο. ώς ού τοι γαίρων τοζεδε ατεάτεσσιν άνάσσω. e καὶ πατέρων τάδε μέλλετ' άκουέμεν, οι τινες ύμιν είσιν, έπει μάλας πόλλ' έπαθον, και απώλεσα οίκον εὖ μάλα ναιετάοντα, η μεχανδόται πολλά και ἐσθλά. ών ὄφελου τρικάτην περ έχων εν δώμασι μοίραν ναίειν, οί δ' ἄνδρες σόοι ἔμμεναι, οι τότ' ὅλοντο Τοοίη έν εὐοείη, έκας "Αργεος" εκποβότοιο. άλλ' ξμπης πάντας μεν όδυρόμενος η καὶ άγεύων πολλάκις έν μεγάροισι καθήμενος ήμετέροισιν. άλλοτεο μέν τε γόφ φρένα τέρπομαι, ν άλλοτε δ' αὐτε παύομαι· αίψηοὸς q δὲ κόρος κουεροῖο γόριο r των πάντων οὐ τόσσον όδύρομαι, άχνύμενός περ, ώς ένος, ός τέ μοι ύπνον ἀπεχθαίσει καὶ έδωδην μνωομένω, έπεὶ οὔ τις 'Αχαιῶν τόσσ' ἐμόγησεν

93. Γανάσσω. 95. Γοΐκον. 99. Γέκας.

90. ἕως tuentur ed. Ox. Fa. Löw., εἶος Bek. Dind. secuti Thiersch § 168, 10, εἶως Harl. et Scholl. E. Q. 93 † nonnulli. contra ridicule subjungunt alii οὐδέ τι βουλόμενος ἀλλὰ πρατερῆς ὑπ' ἀνάγπης. 94—6 [] Bek. 97. παρέχων pro περ ἔχων Harl. 199 † nonnulli. 100—3. [] Bek.

and Curtius 353; Bek. from writing $\xi\pi\eta\mathcal{F}\dot{\epsilon}\tau\alpha\nu\sigma_{S}$ seems to adopt the affinity of $\mathcal{F}\dot{\epsilon}\tau\sigma_{S}$ annus, which Crusius also gives. $\vartheta\tilde{\eta}\sigma\vartheta\alpha\iota$, ep. for $\vartheta\tilde{\alpha}\sigma\vartheta\alpha\iota$ ($\vartheta\acute{\alpha}\omega$). The only other part found in H. is $\vartheta\acute{\eta}\sigma\alpha\tau_{O}$.

94. μέλλετ' is imperf., cf. δ. 181, α. 232

95. απώλεσα οίχον. The commentators say, "his own house". But it is odd in accounting for his present wealth to enumerate his losses. The words will not easily cohere with what follows in this sense, nor with uála πόλλ' ἔπαθον preceding in any other. Bek. cuts the knot by putting these lines in his margin. The fact is that Menel, is strong in feelings and weak in power of expression. On the whole retrospect, the melancholy to which his character leans, tinges all the circumstances; and he dwells rather on the break up of his home and the former contents of it, than on the subsequent enrichment, which is more in

the way of the topic of the moment, but which he leaves to be understood. The πτήματα carried off by Paris are often mentioned among the objects to be won back by the war (Γ. 70, 91, 458). The whole is a specimen of the ἐπιτοοχάδην ἀγορεύειν ascribed to Menel. See App. E. 8 (4) (5) (16) (17). The difficulty has led to the suggestion that oἰνον means that of Priam, yielding a very feeble sense.

100. $\delta dv \phi \delta \mu$., here with acc., but 104-5 with gen.

105. ἀπεχθαίζει, in a rare sense, "grudges me my sleep and food", i. e. makes me take less, the bold figure, imputing as to Odys. the effect of his involuntary absence, expresses well the ardent feelings of the speaker; cf. λ. 560, Zεύς — στοατόν ἥχθηζε, "bore a grudge" to it.

90

95

100

105

οσσ' 'Οδυσεύς εμόγησε καὶ ἤρατο. τῷ δ' ἄρ' εμελλενο αὐτο κήδε' ἔσεσθαι, έμοι δ' ἄχος αίεν ἄλαστον Ι κείνου, όπως δή δηρον ε άποίχεται, οὐδέ τι ίδμεν, [110 ζώεις ο γ' η τέθνηκεν. δδύρονταί νύ που αὐτὸν Λαέρτης δ' δ γέρων καὶ έχέφρων κ Πηνελόπεια Τηλέμαχός ' δ', δυ έλειπε νέου γεγαώτ' ενὶ οίκω." όζη φάτο, τῷ δ' ἄρα πατρὸς ὑφ' ϊμερον ὧρσε γόοιο. δάκουο δ' ἀπό βλεφάρων χαμάδις βάλε πατρός ἀκούσας, 115 γλαϊναν η πορφυρέην άντ' όφθαλμοϊιν άνασχών αμφοτέρησιν τ χερσί. νόησε δέ μιν Μενέλαος, μερμήριξε δ' ἔπειτα κατά φρένα καὶ κατά θυμόν ήέ μιν αὐτὸν πατρὸς ἐάσειε μνησθηναι, ή πρώτ' έξερέοιτο εκαστά τε πειρήσαιτο. 120 είος ο ταύθ' ώρμαινε πατά φρενα καί κατά θυμόν, έκ δ' Έλένη " θαλάμοιο " θυώδεος ύψορόφοιο ήλυθεν, 'Αρτέμιδι " χρυσηλακάτω * είκυζα. τη δ' ἄρ' ᾶμ' 'Αδρήστη κλισίην εύτυκτον έθηκεν,

a δ .151-2, 170, ψ .
307; cf. δ .240-1.
b α . 240, Σ . 165.
c ζ . 165. c ξ. 165. d α. 342 mar.; cf ξ. 174. e ξ. 376, σ. 270, σ.313, υ. 216, 290. g B. 132, J. 837, λ. 464. h Ω. 740. i ξ. 9, 172, 451. k ο. 390, ω. 291. l J 144. m τ. 400. n Ω. 507, δ. 183, 18 22. 507, 0. 183, 47. 108. o P. 437—8. p O. 435, 714, 17. 136, q. 193, 9. 94, 118, P. 438. q d. 154, r. 225. r e. 528. s z. 151, v. 10, w. 235, E. 671, O. 169. 169. t e. 365 - 6, 424, 5. 118, A. 193. \$\sum_{15}\$ 15. u cf. o. 123. v cf. o. 191-2, 317. v H. 183, Y. 70. x cf. d. 131. y K. 566, N. 240.

112. Folko. 109. Γίδμεν. 119. Γέκαστα. 122. Εεικυία.

113. ὄοσε Harl. a man. pr. 115. alii όφθαλμοῖσιν. 119. τε πειρήσαιτο Stephan. Wolf. μυθήσαιτο Ern. Cl. ed. Οχ. τ' ἐπειρήσαιτο (i. e. ἐπερωτήσειεν) alii, Scholl. H. M. Q. 120. εως ut sup. ad v. 90. 123. αμ' Αδρήστη 119. τε πειρήσαιτο Arist. et Herod. aua donorn Scholl. H. M.; svxrvxrov Harl. unde Bek. sibi duxit ευπτυχτον, sed ευτυχτον Schol. H. marg., alii omnes nostram lect. tuentur.

108. άλαστον, see on α. 252.
109. όπως δη κ. τ. λ., this should be referred to κήδε έσεσθαι in 108, as well as to έμοι δ΄ άχος κ. τ. λ. οπως like quonium or quod = "since or seeing that", takes indic.; see Heyne Exc. III. ad Il. A. 251, 677.

113. Aristotle (Rhet. J. 11. 12) quotes

this verse to prove that xal ev rois nevθεσι και θρήνοις έγγίνεται τις ήδονή x. t. 1.

114-8. χαμάδις with πέσε, βάλε, yes etc. is constantly found in this same metrical position (mar.). $\mu\epsilon\rho\mu\dot{\eta}\rho\iota\dot{\xi}\epsilon$, a favourite phrase, when followed by $\eta 1 \dots \eta$, to express wavering between alternatives; see App. E. 8 (17) for Menelaus' slowness of resolve; cf. also the repetition of the formula nearly verbatim 120 inf. The poet by repeating it means to give prominence to this characteristic. vonoe knew (mar.), not as usually "perceived".

122. χουσηλακ. The word ήλακάτη

in 131 means the "distaff" which held the wool for spinning (v. 135 inf.): in χουσηλακ. it means "arrow", each being a shaft of reed terminating in a point. So an arrow is called contemptuously ατρακτος "spindle" in Thucyd. IV. 40. ηλάκατα pl. neut. is the wool as held for spinning; see η. 105. σ. 315, It was carded or combed (πείκω, ξαίνω, χ. 423) by the handmaids, who also spun and wove with their mistress. Helen is industrious even amid her Trojan luxury, designing in her web the combats of the war waged on her

account (Γ. 125, Ni.).
123. The reading αμα δοήστη may be barely noticed. We have donστής masc. and δρήστειρα fem.; see App. A. 7 (4); but δρήστη is highly doubtful. zliginy evrverov, "wellfashioned seat", in same sense as xliσμός, see on α. 132, which name is used for it in 136 inf. Penelopê's κλιoly in r. 55 is wreathed, i. e. carved.

a K. 156, S. 298, η. 337. b t. 247, Z. 568. c I. 381-2. d δ. 48 mar e I. 122, 264. f e. 201. g 9. 439, o. 106. h α. 357. δ. 135. i d. 616, o. 116. k ψ. 189. 1 c. 426. m Ω. 597. n Σ. 390, α. 131, x. 315, 367. o S. 632. p K. 534. q ∑. 385.

'Αλκίππη δε τάπητα ε φέρεν μαλακού έρίοιο, Φυλώ δ' ἀργύρεον τάλαρον θ φέρε, τόν οί έδωκεν 125 'Αλπάνδοη, Πολύβοιο δάμαο, δε έναι' ένὶ Θήβης ο Αίγυπτίης, όθι πλεϊστα δόμοις έν ατήματα κείται. ος Μενελάφ δώκε δύ άργυρέας άσαμίνθους. α δοιούς δε τρίποδας, δέκα δε χρυσοΐο τάλαντα. ο χωρίς δ΄ αὖθ' Έλένη άλοχος πόρε κάλλιμας δώρα. χουσέην τ' ήλακάτην τάλαρόν θ' ύπ ύκυκλον ὅπασσεν άργύρεου, χρυσώ δ' έπλ χείλεα κεκράκωντο. τόν δά οί ἀμφίπολος Φυλώ παρέθηκε φέρουσα νήματος άσκητοῖο k βεβυσμένον αὐτὰο έπ' αὐτῶ ήλακάτη τετάνυστο ἰοδνεφες είρος έγουσα. 135 έζετο m δ' έν κλισμώ, ύπὸ δὲ δοῆνυς ποσίν ἦεν.n αὐτίκα δ' η γ' ἐπέεσσι πόσιν ἐρέεινεν ἕκαστα. " ίδμενο δή, Μενέλαε διοτρεφές, οί τινες οίδε ανδρών εύχετόωνται P ίκανέμεν q ήμέτερον δώ;

125. 133. Foi. 135. Γιοδνεφές. 137. Γέπεσσι Γέκαστα. 138. Γίδμεν.

128. ἀργυρέους Bek. annot. 131. χουσέην Barnes. χουσῆν Venet. Ern. Cl. ed. Ox. 134. αὐτοῦ et αὐτοῦ Bek. annot. 139. εὐχετόωντο Schol. Vulg.

with ivory and silver. Pindar and Eurip. also use πλισία for a couch or bed (Pyth. IV. 236, Alcest. 994). Perhaps the chair, like Penelopê's, had a stool προσφνέ έξ αὐτῆς "fashioned of a piece with it", as one is mentioned 136 inf. In II. πλισίη εὕτ. or εὔπηπτος means "tent or hut".

123—5. Circê has four ἀμφίπολοι, Penel, commonly two— the usual number, probably. Helen being Διὸς ἐνγεγανῖα, the poet amplifies her state. See App. E. 9 (8) for her tasteful industry. τάλαρον, "basket", elsewhere as containing cheese or fruits (mar.).

126. For the wealth of Thebes, and its hundred gates see mar. The name is plur. Herod, II. 15 says the name "Egypt" anciently belonged to Thebes, meaning evidently the Thebaid or "upper" Egypt. In ô. 477 the Nile is called Alyuntos.

r28—9. "Bath-vessels" do not elsewhere occur as presents. There is a subtle propriety in ascribing such gifts to Egypt, the land of punctilious ablutions. τρίποσας see on α. 137. The nom. is τρίπους, and Χ. 164 τρίπος.

131. ὑπόκυκ., following the analogy of ὑπόροηνος, based like this on a noun, it should mean, "having κύκλοι

under it", i. e.. "on wheels". Some explain it "somewhat round", but we do not find vno— in adjectival compounds so used by H., who for "round" has unilorson's and nectrooxos.

132. ἐπὶ ... κεκράανται, see App. A. 8 (1) and note. Buttm., Gr. Verbs p. 154 note, suggests that κραίνω is contracted from κρεαίνω, but its probable connexion with κάρα κρά-τος points to κρα— as the form, in sense of "put a head to" and so finish off; further shown in θ. 390—1 κατὰ δῆμον βασιλῆες ἀρχοὶ κραίνουσι, "are the head or chief"; cf. ὁ κραίνων τῆςδε τῆς χώρας, Sophoc. Oeed. Col. 296.

τῆςδε τῆς χώρας, Sophoc. Oeed. Col. 296.
134. βεβυσμ. "crammed", βύω does
not occur elsewhere in H., but Herod.
VI. 125, uses it to describe Aristagoras' mouth stuffed up (ἐβέβυστο) with
gold in Darius' treasury. The νῆμα
was what she had spun: hence the
basket's repletion denotes her industry.
The ἰοδνεφὲς εἰρος, "dark-hued
wool", was her raw material.
138—9. ἴδμεν (epic and Ion. for

138—9. "Ouev (epic and Ion. for "ouev, Donalds. Gr. Gr. p. 289 note 1), "do we know?" i. e. have they yet declared themselves? — alluding to the rule of not asking them at first, see on 59—61 sup. Evxerówrzu, see on a. 172.

140 ψεύσομαι ἢ ἔτυμον ἐρέω; κέλεται ἡ δέ με θυμός.
οὐ ράρ πώ τινά φημι ἐοικότα ὧδε ἰδέσθαι
οὔτ ἄνδρ οὔτε γυναϊκα (σέβας μ' ἔχει εἰςορόωσαν)
ως ὅδ ᾿Οδυσσῆος μεγαλήτορος υἶι ἔοικεν,
Τηλεμάχω, τὸν ἔλειπε νέον γεγαῶτ ἐνὶ οἴκω
145 κεῖνος ἀνήρ, ὅτ ἐμεῖο κυνωπιδος εἴνεκ ᾿Αχαιοὶ
ἤλθεθ ἡ ὑπὸ Τροίην, πόλεμον θρασὺν ὁρμαίνοντες."
τὴν δ' ἀπαμειβόμενος προςέφη ξανθὸς Μενέλαος
"οῦτω νῦν καὶ ἐγὰ νοέω, γύναι, ὡς σὰ ἐἰσκεις ἱ
κείνου γὰρ τοιοίδε πόδες τοιαίδε τε χεῖρες
150 ὀφθαλμῶν τε βολαὶ κεφαλή τ' ἐφύπερθέ τε χαῖται....
καὶ νῦν ἢ τοι ἐγὰ μεμνημενος ἀμφ ᾿Οδυσῆι
μυθεόμην, ὅσα κεῖνος ὀιζύσας ἐμόγησεν ἡ
ἀμφ ἐμοὶ, αὐτὰρ ὅ πικρὸν ὑπ' ὀφρύσι δάκρυον ο εἶβεν,

a K. 534. b Q.554-5, T.187. c τ. 380; ef. γ. 124-5. d đ. 75. е б. 112. f q. 243, q. 201. g Γ. 180, Σ. 396, 9. 319. h K. 28. i v. 313, π. 187, v. 362. k 4. 627. 1 φ. 283, ω. 161. m ξ . 230 - 1, ψ . 157-8. n δ. 106 mar., ψ. o 9. 531, 2. 391, π . 219, 332, ω . 233, 280

140. Γερέω.

141. ΓεΓοιπότα Γιδέσθαι. 143. ΓέΓοιπεν. 148. ΓεΓίσπεις.

144. Fοίκφ.

141. pro ίδέσθαι Schol. Ε. γενέσθαι. 143. Harl, supra μεγαλήτοςος scriptum habet ταλασίφουνος; mox pro νίι (quod primo fuerat) νίει. 146. ήλθον Schol. Μ.

140. ψεύσομαι η ε. ε., cf. β. 132 ζώει ο γ' η τέθνηκε, which might be read as a question, like this.

143—4. Helen with feminine quickness (whilst Menel. was spelling out the several features, 148—50), discerning the likeness, contracts the argument, "this is very like Odys. and therefore probably his son", into "this is very like the son of Odys.".

145. ευνώπιδος, a term of vehement reproach. The same is applied by Hephæstus to his faithless wife in Φ. 319, which strengthens the argument in App. E. 9 (5). Achilles reproaches Agam. in A. 225 as πυνός δμματ' έχων. See also Θ. 423, Φ. 481.

148. εἶσεω (ΓεΓίσκω), or ἴσκω (Γίσκω), means "to think like", as here, or "make like", as in 279. They are kindred forms of εἶκω wh. only occurs in imperf.; see Buttm. Gr. Verbs s. v. εἶκω. So Σ. 520 σφίσιν εἶκε, i. e. ἐδόκει, "it seemed to them likely".

149. τοιοίσε πόσες κ. τ. λ. That the physical family type should be marked in the descendants was perhaps prized as conveying a promise of moral likeness also. Thus Nestor found the μῦθοι of Telem, like his father's γ. 124. In α. 208 the Pseudo-

Mentes finds the head and eyes of Telem. like his father's, who is generally described in Γ . 193 – 8. Menel, here notices the feet, hands, and not only the head but its hair (which in Odys. is described [ξ . 231, π . 176] as crisp and black, and "like the hyacinth", probably in its curling line), also the βόλαι, "glances or looks", of his eyes; comp. Virg. Æn. III. 490, Sic oculos, sic ille manus, sic ora ferebat. So Penel. (7. 359) notices the travelworn hands and feet of the guest as perhaps like her husband's, supposing him aged by toil; and Euryclea observes, not quite consistently (7. 381), the whole figure ($\delta \hat{\epsilon} \mu \alpha \varsigma$), the voice, and the feet, as like her lord's, i. e. as she remembered him. From the notice of nodes we may infer that the feet were so far at any rate bare as to show their distinctive form. The family likeness is represented in Z. 474, as noticed by an enemy in battle.

153. εἶβεν is found, in all its forms that occur, always closing a line and with δάκουον preceding. With λείβω εἶβω, cf. λαιψηφὸς αἶψηφὸς, λάχνη άχνη; so dental and guttural mutes are lost when initial, as in διώκω ἰώκω, γαῖα αῖα, Donalds. Gr. Gr. § 118. We have in N. 88 δάκονα λείβον.

a δ. 115 mar. ъ δ. 291, 316, о. 64, 87, 167, P. 12. c 4. 462. d α. 119, II. 544; cf. P. 254, Z. 351, N. 122, B. 64-5.e δ. 13, ξ. 467; cf. Z. 489, M. 420. f B. 275. g X. 394. h y. 68, K. 203. · Ω. 182, 437, δ. k A. 395, β. 272, 304, y. 99. 1 A. 788. m α. 281, β. 215, 264, o. 270. n . \psi 119, O. 735, 254. o z. 288, X. 196. p X. 297, 373.

γλαϊναν απορφυρέην άντ' όφθαλμοϊιν άνασχών." τὸν δ' αὖ Νεστορίδης Πεισίστρατος ἀντίον ηὔδα "Ατρείδη δ Μενέλαε διοτρεφές όρχαμε λαών, κείνου μέντοι όδ' υίὸς έτητυμου, ώς άγορεύεις. άλλα σαόφρων ε έστὶ, νεμεσσαται d δ' ένὶ θυμφ ώδ' έλθων το πρώτον ε έπες βολίας ε αναφαίνειν άντα σέθεν, τοῦ νῶι θεοῦς ώς τερπόμεθ' αὐδῆ. 160 αὐτὰο ἐμὲ ποοέηκε Γερήνιος h ίππότα Νέστωο τῷ ἄμα πομπὸνὶ ἔπεσθαι ἐέλδετο γάρ σε ἰδέσθαι, ὄφοα οί ή τι έπος k ύποθήσεαι! ή ε τι έργον. πολλά γὰο ἄλγε' ἔχει πατοὸς παῖς οἰχομένοιο m έν μεγάροις, ώ μη άλλοι ἀσσσητηρες n έωσιν, 165 ώς νῦν Τηλεμάχω δ μεν οἴχεται, οὐδέ οἱ ἄλλοι είσ' οί κεν κατά δημον άλάλκοιεν ο κακότητα." τὸν δ' ἀπαμειβόμενος προςέφη ξανθὸς Μενέλαος " ω πόποι, ή μάλα δη φίλου ἀνέρος υίὸς έμὸν δω

150. τὰ πρώτα Γεπεσβολίας. 162, ἐΓέλδετο Γιδέσθαι. 163. Γοι Γέπος Γέργον. 165. ά Γοσσητήρες.

158-60. ab Rhiano omissos notat Schol. H., [] Löw. 159. έπιστομίας Ζε-162. pro ἐέλδετο Zenod. ἀΐετο, Schol. H. nod., Schol. H. 163† nonnulli, scholl. H. M. Q. R., utrumque v. 162 et 163 improbari vult Dind. 168. τον δε μέγ οχθήσας Schol, H., quod ex v. 30 peti notat Bek.

158. vemeoo., a Schol. says that 158-60 had been viewed as suspicious, yet they account for Pisistr., who is only the nounos, speaking first; and are characteristic, as he, unlike Telem., is evidently forward, ready of speech and busy. Thus he prefaces his welcome to the guests with some suitable remarks, and manages, rather than Nestor, their reception in γ . 36—50; and thus he recalls his host from the burst of unmeasured sorrow in 190 inf. So, here, it is quite natural that he should thus slightly patronize Telem. and compliment Menel. by the way. The use of νεμεσσ. for αίδεῖται is objected to; but the feelings are closely akin, see on α. 117-23.

159. το πρώτον should go with έλ- $\vartheta \dot{\omega} \nu$, = $\dot{\epsilon} \pi \dot{\epsilon} i \ \dot{\tau} \dot{o} \ \pi \varrho$. $\dot{\eta} \lambda \vartheta \dot{\epsilon}$, "as soon as he has come". ἐπεσβολ., "overtures"; the noun occurs nowhere else in H. Its elements are ἔπος βάλλω; cf. έπέσβολος, adj., mar.

160. või, i. e. Telem. and I: it does not appear that Pisist., who had not been at Troy, was previously known

to Menel., and Helen's enquiry (138-9) shows that to her both were strangers.

163. Exos and Egyov, although put disjunctively, have a blended meaning,

as in hendiadys; see on γ. 99. 165. μὴ ἄλλοι, obs. synizesis of ἡ ἄ. 167. ἀλάλχ., this verb is used with τί τινος and τί τινι, as here, meaning "to keep off"; and so "defend" or generally "help" (mar.). It is found with dat. of both person and instrument.

169-82. It is remarkable how Menel. in this speech entirely ignores the busy and forward Pisistr., the previous spoaker, and concentrates his attention on the silent and backward Telem. for his absent father's sake; nothing could more enhance the interest in that father, or more happily exhibit the frank and ardent temperament of Menel., than this simple poetic contrivance; - the rather, that the very emphatic exclamation about φίλου ἀνέgos viòs is exactly as applicable to Pisistr. as to Telem., but is clearly meant for the latter only.

170 ΐκεθ', ος είνεκ' έμετο πολέας ἐμόγησενα ἀέθλους·
καί μιν ἔφην ἐλθόντα φιλησέμεν εξοχον αλλων
'Αργείων, εί νῶιν ὑπεὶρ ᾶλα νόστον ἔδωκεν
νηυσὶ θοῆσι γενέσθαι 'Ολύμπιος εὐρύοπα Ζεύς.
καί κέ οί "Αργεϊ νάσσα πόλιν καὶ δώματ' ἔτευξα,

175 έξ Ἰθάκης ἀγαγων σὺν κτήμασι καὶ τέκει ῷ ο καὶ πᾶσιν λαοισι, μίαν πόλιν ἐξαλαπάξας αι περιναιετάουσιν, ε ἀνάσσονται δ' ἐμοὶ αὐτῷ.
καί κε θάμ' ἐνθάδ' ἐόντες ἐμισγόμεθ' οὐδέ κεν ἡμέας ἄλλο διέκρινεν φιλέοντέ τε τερπομένω τε,

180 ποίν γ' ὅτε¹ δὴ θανάτοιο™ μέλαν νέφος ἀμφεκάλυψεν.
ἀλλὰ τὰ μέν που μέλλεν™ ἀγάσσεσθαι ὁ θεὸς αὐτὸς,
ος κεῖνον δύστηνον ἀν όστι μον ροἶον ἔθηκεν '' ٩
ως φάτο, τοῖσι δὲ πᾶσιν ὑφ' ἵμἔρον ὧρσε γόοιο.
κλαῖε μὲν ᾿Αργείη Ἑλένη Διὸς ἐκγεγαυῖα,

185 κλαῖε δὲ Τηλέμαχός τε καὶ ᾿Ατρείδης Μενέλαος ·
οὐδ᾽ ἄρα Νέστορος υίὸς ἀδακρύτω εἔχεν ὄσσε ·
μνήσατο ' γὰρ κατὰ θυμὸν ἀμύμονος ᾿Αντιλόχοιο , ^u
τόν ρ᾽ Ἡοῦς ἔκτεινε φαεινῆς ἀγλαὸς υίός · ^v

a δ. 106 mar.

b E. 61, a. 70.

c s. 118, I. 641, P. 358.

d App. A. 19 mar. ef. o. 254, B. 629.

e Ω. 36-7.

f A. 129, \(\mu\). 251, \(\textit{9}\). 495.

g p. 66, g. 551.

h γ. 245.

i α. 209.

k 9. 316. 1 β. 374.

1 β. 5/4.

m II. 350.

n δ. 377, χ. 322, cf. α. 232.

o e. 129, o. 70, β. 67, d. 658, 9. 565, v. 173.

p ct. J. 806, v. 333.

q w. 528.

r ψ. 218, Γ. 418.

s w. 61, A. 415

t a. 29-31; cf. T. 338-9.

u λ. 468, ω. 16, γ. 112, δ. 202, ω. 78.

v 2. 522.

174. 5οι. 175. 5φ. 177. Γανάσσονται.

170. πολέας Schol. H., ita Wolf. et edd. recentt. πολείς Barnes. 171. ἔξοχον ἄλλων Schol. M., ita plerique edd. ἔξοχα πάντων Venet. Harl. fortasse ex Ω. 134. 176—7. [] Löw. probante Ni. 178—9 apud Plutarch. (de adult. et am. discr. XV.) ἄλλο ἄμμε, Ni. 181. μέλλει Bek. annot.

174. vacca, see App. A. 19, "would have settled for him", i. e. assigned for his dwelling, a city. Ni. says Menelaus' intended offer "could only have been a flight of friendly fancy". The offer indeed was one which Odys, could not have accepted, even if it lay in the other's power to make; but, he adds, "it contradicts our notions of the relation of king to people, as we find it among the Achæans". This is true; but Menel., as a wanderer not long come home from Asia, Egypt, etc., may not limit his feelings at the moment by strictly constitutional notions, but talk with the uncalculating ardour which characterizes him: see App. E. 8 (19) end. What would have become of the townsmen whom he proposed to turn out (lealanugue)? Probably H. means that Menel. did not ask bimself the question. If any answer be given, it should seem that they

were to take the place of the immigrants; and this treatment of friends and subjects was nearly parallelled by Xerxes or Nebuchadnezzar in their conquests; comp. the "dragging" of Samos for Syloson by the Persians, Herod. VI. 31.

181. ἀγασσ., this verb means (1) to think a thing ἀγὰν or too great, (2) to envy or grudge, as here, (3) to admire or wonder, (4) to wonder with indignation, (5) to grudge with indignation; see mar. for examples.

182. ἀνόστιμον occurs nowhere else in H., but we find the similar ἄνοστος, and νόστιμος (mar.) meaning similarly "fated to return".

186-9. Pisistr., weeping for his own loss, although it is suggested by that of Telem., is a touch of nature; so in T. 302 the women weep Πάτροκλον πρόφασιν σφῶν δ΄ αὐτῶν κήδε΄ ἐκάστη.
-- 'Ηοῦς κ. τ. λ., ef. Pind. Nem. III.

195

200

a α. 66 mar.

b λ. 229, ζ. 285.

c ζ. 179; cf. Γ. 180.
d τ. 513; cf. δ.

100-2.

e cf. v. 46, t. 234, 249.

f τ. 264, σ. 227.

g ω. 190, 296, Π. 457, 675, Ψ. 9.

h N. 569.

i 4. 46; cf. 141.

k *II*. 570; cf. q. 415, Q. 11,

1 4. 374-5.

τοῦ ὅ γ' ἐπιμνησθεὶς ἔπεα πτερόεντ' ἀγόρευεν·
"Ατρείδη, περὶ ε μέν σε βροτῶν πεπνυμένον εἶναι
Νέστωρ φάσχ' ὁ γέρων, ὅτ' ἐπιμνησαίμεθα σεῖο
[οἶσιν ἐνὶ μεγάροισι, καὶ ἀλλήλους ἐρέοιμεν.] μαὶ νῦν, εἴ τί που ἔστι, πίθοιό μοι οὐ γὰρ ἐγώ γε τέρπομ' ἀ ὀδυρόμενος μεταδόρπιος ε ἀλλὰ καὶ ἡῶς ἔσσεται ἡριγένεια. νεμεσσῶμαί γε μὲν οὐδὲν κλαίειν ὅς κε θάνησι βροτῶν καὶ πότμον ἐπίσπη.
τοῦτό νυ καὶ γέρας ε οἶον ὀιζυροῖσι βροτοῖσιν, μείρασθαί τε κόμην βαλέειν τ' ἀπὸ δάκρυ παρειῶν.
καὶ γὰρ ἐμὸς τέθνηκεν ἀδελφεὸς, οἴ τι κάκιστος
'Αργείων μέλλεις δὲ σὸ ἴδμεναι οὐ γὰρ ἐγώ γεὶ

189. Γέπεα.

192. Foioiv.

200. Γίδμεναι.

192 † Arist., Scholl. H. Q. [] Bek. Dind. Fa. Löw. ἀλλήλους fere omnes, et ἀλλήλοις notant Scholl. H. Q. 194. μεταδόσπιος Harl. supra μετα habet ἐπι, μεταδόσπιον Bek. annot. 197. οἶον (admirantis) Eustath. 198. κείρἆσθαι Harl.

62-3; see App. D. 1. Strabo XV. p. 728 says, φησί δὲ καὶ Αἰσχύλος τῆν μητέρα Μέμνονος Κισσίαν.

191. See App. A. 9 (20) for the imperf. in -onov followed by optat.

192. The rejection of this line proceeds on the sense of "were saying or speaking to each other" being ascribed to άλλήλους ἐφέοιμεν, which Homeric usage will not allow. But as ἐφέοιμε ορτατ. bears in λ. 229, βούλευον ὅπως ἐφέοιμε ἐπάστην, the sense of "ask" with accus. of person, we may retain it, rendering "were asking one another".

193. εἴ τί που ἔστι, i. e. πίθεσθαι, "if to comply be possible or reasonable"; a modest way of introducing his advice: cf. Hæmon's words to his father in Soph. Antig. 719, γνώμη γὰρ εἴ τις κὰπ' ἐμοῦ κ. τ. λ.

194. μεταδόρπ., "during supper", which had been interrupted by their burst of sorrow; see 216—8 where it is resumed. δόρπον was the latest of the meals; cf. ἄριστα, δεῖπνα, δόρπα θ' αίρεῖσθαι τρίτα, Æschyl. Fragm. ap. Athen. I. 11 e. Yet this same is called δεῖπνον 61 sup., ἄριστον occurs π. 2, Ω. 124. For the form cf. μεταδήμιον (mar.) "in or among the people". In τέρπομ' όδυρόμενος the γόφ φρένα τέρπομαι of Menel. 100—2 is reflected. "I at any rate", says Pisistr., "find no solace in lamentations over our meal",

cf. also Menelaus' words 105 sup. and Penelopê's words describing her forlorn state (mar.) ηματα . . . τέρπομ' όδυ-ρομένη γοόωσα.

195-7. ηριγένεια, see on β. 1. - νεμεσσ. γε n. τ.λ., see on 158 sup. The force of γε may be given by "not that I am ashamed of weeping for one etc."

οϊζυφοῖσι βφοτοῖσιν, contains a blended notion of the lost and the survivors, the γέρας being paid by the latter to the former. ὀϊζυρὸς pourtrays the estate of man, exemplified, in the poet's notion, most strikingly in the greatest heroes: cf. Thetis to Achilles, A. 417, ἀπύμορος παὶ ὀϊζυρὸς περὶ πάντων ἔπὶεο, and Telem. of Odys., γ. 95, περὶ γάρ μιν ὀϊζυρὸν τέπε μήτηρ, also the contrast of this with the state of the gods ὁεῖα ζώοντες, and ῶς γὰρ ἐπεκλώσαντο θεοὶ δειλοῖσι βροτοῖσιν ζώειν ἀχνυμένοις, αὐτοὶ δέ τ' ἀκηδέες εἰσίν Ω. 525—6; see Nägelsbach I. § 9. 10.

198. κείρασθαι, so Achilles and his Myrmidones cover the corpse of Patroclus with their shorn hair, and in the opening scene of The Choëphoræ Orestes deposits his shorn lock on his father's tomb. This verb there becomes trans. in v. 272 (Dind.) οὐχ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν, so Herod. II. 61, τὸν δὲ τύπτονται κ. τ. λ., and so here we might render "to shear one's hair for them (βροτοί)".

ήντης' οὐδὲ ἴδον· πεοὶ δ' ἄλλων φασὶ γενέσθαι 'Αντίλοχον, ε πέρι μεν θείεων ταχύν ήδε μαχητήν." τον δ' απαμειβόμενος προςέφη ξανθός Μενέλαος " ο φίλ', έπει τόσα είπες δο' αν πεπνυμένος ανήρ 205 είποι καὶ φέξειε, καὶ ος προγενέστερος εἰη. τοίου ο γάρ και πατρός, δ και πεπνυμένα ο βάζεις. φεία δ' ἀρίγνωτος d γόνος ἀνέφος ώ τε Κρονίων όλβον έπικλώση ε γαμέοντί τε γεινομένω τε, ώς νῦν Νέστορι δώκε διαμπερές ήματα πάντα, 210 αὐτὸν μὲν λιπαρῶς τηρασκέμεν ἐν μεγάροισιν, υίέας αὖ πινυτούς τε καὶ ἔγγεσιν εἶναι ἀρίστους. ήμεις δε κλαυθμον μεν έάσομεν, ος ποίν έτύχθη, δόρπου δ' έξαῦτις μνησώμεθα, ι χερσί κ δ' έφ' ύδωρ γευάντων · μῦθοι δὲ καὶ ἡῶθέν πεο ἔσονται 215 Τηλεμάχο καὶ έμοὶ διαειπέμεν άλληλοισιν." ώς έφατ', 'Ασφαλίων δ' ἄο' ὕδωο m έπὶ χεῖρας ἔχευεν, ότρηρος θεράπων η Μενελάου αυδαλίμοιο.

a d. 187 mar.

b γ. 124 – 5; cf Ω. 377.

c I. 58; cf. o. 392.

d ζ. 108, 300, φ. 265: cf. 375.

e y. 208 mar.

f App. A. 20 mar.

g II. 499.

h λ. 136, τ. 368,

ψ. 283; cf. o. 332.

332.

i T. 148, Ω. 601,

0 477.

k α. 146 mar.

1 µ 16, K. 425,

A. 706.

m đ. 213.

n δ. 23, 38, α. 109, **A**. 321.

201. Γίδον. 204. Γείπες. 205. Γείποι. 215. δια Γειπέμεν.

207. ἀρίγνωτον γένος H. Stephan. 208. ἐπικλώση Ern. Cl. ed. Ox. et recentt., ἐπικλώσει Wolf. Löw. secuti Schol. H. et var. lect. ms. GC. 210. αὐτῷ μὴν Bek. annot. 212. δὴ pro δὲ Eustath. 213. pro δόρπου δείπνου Schol. ad 61 sup.

204—6. The apodosis of ἐπεὶ τόσα εἶτας is suspended by a parenthesis devoted to the praise of Nestor and his sons, as far as v. 211, when it appears in v. 212, ἡμεῖς δὲ κ. τ. λ. In 205 ος προγενέστερος εἴη is an adjectival clause coupled by καὶ to πεπνυμένος in 204. In 206 ο is "wherefore", by ellipsis of διὰ, see Liddell and S. s. v. ος; cf. for the sentiment 611 inf. and note.

208. γαμέοντί τε γειν. τε, "at his marriage and at his birth"; a ποωθύστερον which Ni. illustrates by δ. 723, %. 417, μ. 134, Α. 251, where rearing precedes birth; so γ. 467, δ. 50, ε. 264 etc. Bek. here and in the parallel passages (mar.) edits γιγνομένω in the same sense. The text is supported by the Schol. B. here who, however, mistakenly renders it τεκνοῦντι "begetting", to be in keeping with γόνος ἀνέρος (207) and νίέας (211). Authority, however, is against the pres. γείνομαι in this sense (see Crusius κ. κ., Ni. ad loc., Donalds. Gr. Gr. p. 286 s. ν., Jelf. Gr. Gr. § 261. 5. obs. 3); Buttm. Gr. Verbs s. ν., however allows it, but cites

no passage; see further App. A. 20. We may for the sense compare Hes. Theog. 218-9, Κλωθώ τε Λάχεσίν τε και Ατροπον, αξ τε βροτοΐσι γεινομένοισι διδοῦσιν ἔχειν άγαθόν τε κακόν τε.

210. λιπαρῶς, λιπαρὸς expresses (mar.) "in holiday trim", as the suitors, or "dainty" e. g. a lady's veil, so λιπαροκρήδεμνος of Charis; cf. λιπαρὰς καλέσειεν 'Αθήνας Aristoph. Acharn. 639. In Latin nitidus most nearly expresses it which Virgil applies (Georg. III. 437) to youth, as II. does λιπαρος to such old age as Nestor's; see also γήραι λιπαρῶ (mar.) and cf. Pind. Nem. VII. 99, ἤβα λιπαρῶ τε γήραι διαπλέκοις.

212-5. ἡμεῖς δὲ, see on 204 sup. διαειπέμεν, "to have our talk out", διὰ = "thoroughly", not "to speak in turn, converse"; so ξ. 47 διαπέφραδε. In this form the word occurs in H. only here; but forms, in which, as not uncommonly in ἐπ-είπ- and their derivates, the F is lost, also occur, as διειπεῖν etc. (mar.).

225

a ß. 393, d. 795; cf. B. 93. b cf. ε. 77. с В. ЭЗО, н. 236-7. d cf. η. 220-1, υ. e cf. µ. 240. t T. 208, Ω. 227. g B. 330. h .4 153, P. 566, ¥. 176. i Γ. 306; cf. δ. 269, ζ. 160, u. 258. k α. 10, E. 348. 1 1. 741. m γ. 3, ε. 463, η., 332, ι. 357, λ.

οί δ' ἐπ' ὀνείαθ' ετοίμα προκείμενα χείρας ζαλλον. ενθ' a αὖτ' άλλ' ἐνόησ' Έλένη Διὸς ἐκγεγαυτα· αὐτίκ' ο ἄρ' εἰς οἶνον βάλε φάρμακον, ε ἔνθεν ἔπινον, 220 νηπενθές τ' άχολόν τε, κακῶν ἐπίληθον d ἀπάντων. ος το καταβούξειεν, ε έπην τη κοητηρις μιγείη, ού κεν έφημέριος γε βάλοι κατά δάκου παρειών, οὐδ' εἴ οἱ κατατεθναίη μήτης τε πατής τε, οὐδ' εἴ οἱ προπάροιθεν ἀδελφεὸν ἢ φίλον υίὸν γαληφη δηιόφεν, δ δ' όφθαλμοϊσιν δρώτο. Ι τοΐα Διὸς θυγάτηο k έχε φάρμανα μητιόεντα έσθλα, τά οί Πολύδαμνα πόρεν, Θώνος παράκοιτις Αίγυπτίη, τῆ πλείσται φέρει ζείδωρος το ἄρουρα

224. 225. 228. Foi.

221. ἐπίληθον Arist., Scholl. H. Q., ita Hesych. Eustath. et edd. recentt.; ἐπιληθον Ascalonita., Scholl. H. Q., quod Buttm. placuit, et ἐπίληθον et ἐπιληθον agnoscunt Scholl. T. V., Harl. ipse ἐπίληθέν, Schol. ἐπίληθόν præbente. ἐπίληθες Ε. ita (teste Pors.) Dion Chrysost. XII. p. 209 et Plutarch. vit. Hom., Barnes. 222. παταβρώξειεν var. lect. Scholl. H. Ε. 223. οὔ κεν Harl. a manu pr. Wolf.; οὐν αν Harl. ex emend. Ern. Cl. ed. Ux. 227. μητιόωντα Schol. P. 229. τόθι pro τη Theophr. περί φυτών, l. IX. cap. 15, Barnes.

220-1. olvov meaning the μρητῆρ in which the wine was mixed, see 222 inf. νηπενθές, Sprengel and others think the opium intended by these qualities. Sir H. Halford, Essay X., supposes this possible, but adds that the substance may more probably be "the hyoscyamus, used at Constantinople, and, I believe, throughout the Morea, at this day under the name Nebensch". To the hyosc, belong the deadly nightshade and the potato. Two species are described by Dioscorides as both being μανιωδείς and καρωτικοί "heady", but a third as an useful sedative: cf. πολλά μεν έσθλά μεμιγμένα πολλά δε luyoa, also β. 328—30 and note there. Without further knowledge, however, of the Nebensch, its identity with the vnnev3ès plant, if plant it were, cannot be relied on. Spenser has built on the purely negative Homeric idea, and amplified it into an allegory, as follows:

Nepenthê is a drink of sovereign grace,

Devised by the Gods, for to assuage Heart's grief, and bitter gall away to chase,

Which stirs up anguish and contentious rage:

Instead thereof sweet peace and quiet age It doth establish in the troubled mind.

Few men, but such as sober are and sage,

Are by the Gods to drink thereof assign'd;

But such as drink eternal happiness do find.

Faery Queen, B. 4, Cant. 3, St. 43.

έπίληθον, an adj.; cf. έπακονον Hes. Opp. 29 for the form and ἐπιλήσεται α. 57 for the gen. following. Crusius says Buttmann reads ἐπιλῆθον as if a partic. of ἐπιλήθω. Pind. Pyth. I. 90 has παμάτων δ' ἐπίλασιν παράσχοι; cf. Nem. X. 24. Ni, compares the φύλλον νώδυνον of Soph. Philoct. 44.

222. ἔπην, the optat. prevails throughout the following clauses, the whole train of thought being that of a hypothetical cause contingently producing an effect; see App. A. 9 (20).

228-9. Πολύδ., a Schol. notices that this word may be read as an adj. referred to ta, but on the authority of Euphorion takes it as a prop. name. On Owv see App. C. 7. Obs. the synizesis of in in Alyvarin.

230 φάρμακα, πολλὰ μὲν ἐσθλὰ μεμιγμένα πολλὰ δὲ λυγρά ·

ἐητρὸς ² δὲ ἕκαστος ἐπιστάμενος ὁ περὶ πάντων
ἀνθρώπων · ἦ γὰρ Παιήονός ° εἰσι γενέθλης. d

αὐτὰρ ἐπεί ἐ' ἐνέηκε κέλευσέ τε οἰνοχοῆσαι,
ἐξαῦτις μύθοισιν ἀμειβομένη προςέειπεν

235 "'Ατοείδη Μενέλαε Διοτοεφές, ήδε καὶ οίδε ἀνδοῶν ἐσθλῶν παϊδες (ἀτὰο θεὸς ἄλλοτε ἄλλω Ζεὺς αἰγαθόν τε κακόν τε διδοῖ δύναται γὰο απαντα) ἢ τοι νῦν δαίνυσθε καθήμενοι εἰν μεγάροισιν καὶ μύθοις τέρπεσθε h ἐοικότα γὰο καταλέξω.
240 πάντα μὲν οὐκ ἄν ἐγῶ μυθήσομαι οὐδ' ὀνομήνω, ὅσσοι 'Οδυσσῆος ταλασίφρονός εἰσιν ἄεθλοι · 1

d ν. 130, E. 270, T. 111; cf. B. 857. e ξ. 188—9. f δ. 612, 827, e. 25 g φ. 89. h δ. 597, ψ. 301, π. 398, Δ. 643. cf. τ. 590. i γ 125, δ. 141. k λ. 328, 517, B. 488.

1 d. 270-1; cf. d.

a A. 514.

b ε. 19, ν. 313, ξ. 359, ψ. 185.

c E. 401, 899, 900; cf. A 473, X. 391.

231. Γέκαστος,

233. Γοινοχοήσαι.

234. προσέβειπεν.

239. Εε Εοικότα.

107 mar.

230. τετυγμένα ibid. Barnes. 231-2. ἐπεί σφισι δῶκεν Ἀπόλλων ἰᾶσθαι· και γὰο Arist., Scholl. B. H. Q., ἀνθρώπων et φαρμακέων Scholl. M. V. 236. ἄλλοτ΄ ἐπ΄ ἄλλφ Barnes Ern. Cl. ed. Ox., ἄλλοτε Wolf.

230-1. φάρμακα, cf. Æschyl. Fragm. 428 Dind. Τυβόηνον γενεάν φαρμακοποιον έθνος. — ἴητρος, cf. Herod. II. 84, III. 129, and the statement of the Egyptians' monthly course of physic ibid. II. 77.

232. Παιήονος, Pæon, absorbed by later mythology into Apollo (Æsch. Agam. 146, Soph. Œd. Tyr. 154), is in a fragm. of Hesiod (Schol.) distinguished from him. It is εἰ μη Απόλλων Φοίβος ὑπὲκ Βανάτοιο σαώσει, η αὐτὸς Παιών κ. τ. λ. Æschyl. (Fragm. 229 Dind. supposed from the Philoctetes), invokes death as ω Θάνατε Παιών. Pæon appears in II. as the healer of Olympus (mar.), just as Podalirius and Machaon in the Grecian camp. Fa. notes that those skilled in healing are his γενέθλη, just as a war-like hero is ὅζος Ἰρηος. We also find παιήων for a hymn of thanksgiving or of triumph: twice in the II. the Greeks sing it, once to Apollo when appeased after the plague, and again on the death of Hector (mar.).

235—7. oíde, here of the 2nd pers. as rov in a. 359 of the 1nd. — áraq Deòg.... didol, the relation of this common-place formula on human affairs to the subject finds its link — a somewhat loose one — in árdo. êad. raideg: "Sons of good sires, — though all (good and bad alike) must take

their lot of fortune, good or bad, as Zeus awards." Homer's view of human affairs includes their chequered aspect and promiscuous distribution. Hence the good and brave, if disaster comes, must τετλάμεν ξμπης (ζ. 190, cf. 3. 570, χ . 287, σ . 134-5). No less clearly is it crossed by a notion of fatality - aloa spinning at his birth the thread of man's weal or woe. Yet on the whole, the particular events in their relation to each are represented as dealt out by Zeus; see the allegory of his two midou of good and evil in Q. 527 foll. But there is not traceable any notion of a scheme of Providence shaping the individual's lot, much less comprehending that of all men, save in aloa aforesaid, nor of any general control covering the whole flight of human action, neither is there any recognition of a general end of good seen amid partial evil. Divine knowledge, will, and choice, are merely incidental where they occur. See Nagelsbach I. § 28, p. 52-3, III. § 6, p. 132, VII. §. 3, p. 361-2. Still chance is excluded from this aspect: all that happens has a cause, under whatever name of δαίμων, αίσα, Ζεύς, or μοίρα, and that of τυχη does not even occur. For the relation of Zevs to μοίρα see on ε. 436.

239-43. έοικότα, "snited to the purpose", i. e. μύθοις τέρπεσθαι.

a E. 601.

b y. 100.

c B. 264.

d ζ. 269, 179; cf.

B. 102.

e ζ. 129, o. 505,

1.462, cf. o. 518,

B. 239, A. 194.

f e. 54, II. 11.

g 2. 144.

h & 31, X. 247.

άλλ' οἶον² τόδ' ἔφεξε καὶ ἔτλη καφτεφὸς ἀνὴφ δήμω ἔνι Τοώων, ὅθι πάσχετε πήματ' ᾿Αχαιοί. Ἦ αὐτόν μιν πληγῆσιν ἀεικελίησι δαμάσσας, σπεῖφα κάκ' ἀμφ' ἄμοισι βαλών, οἰκῆι ἐοικώς, ἀνδρῶν δυςμενέων κατέδυ πόλιν [εὐουάγυιαν ἄλλω δ' αὐτὸν φωτὶ κατακρύπτων ἤισκεν, δέκτη, ὅς οὐδὲν τοῖος ἔην ἐπὶ νηυσὶν ᾿Αχαιῶν. τῷ ἴκελος κατέδυ Τοώων πόλιν] οῦ δ' ἀβάκησαν πάντες ἐγω δέ μιν οἴη ἀνέγνων τοῖον ἐόντα, καί μιν ἀνηρωτων ὁ δὲ κερδοσύνη κάλέεινεν.

250

245

244. α ξειπελίησι.

245. Foinηι FεFoinώς. 249. Fínelos. 247. ÉFÉFIGUEV.

242. οἶον Parmeniscus, Scholl. H. P. Q. 244. αὐτὸν codd. omn. (Barnes, qui putat αὐτὸν scribi debere). 246-9. Bek. respuit inde ab εὐονάγνιαν usque ad Τρώων πόλιν.

οίον, used admiringly, as often τοίον,

see on α . 209, 410. 244-58. This expedition may be viewed as shortly preceding the Wooden Horse, and as undertaken to procure the necessary information (φοόνιν). In Eurip. Hec. 239 foll. Hecuba asserts that Helen disclosed to her Odysseus' arrival, and that she effected his escape, a variation which impoverishes both these female characters. The Scholl. notice a pertinence in this mention of the beggar's disguise borne by Odys, in Troy to his similar personation in the later books π χ , thus preparing Telem. for the unfolding of the plot, but if 246-9 be rejected (see note inf.) of course this has no place. With the whole story, especially the πληγησι άεικ. cf. the artifice of Zopyrus, Herod. III. 153 foll. Eurip. loc. cit. enhances it by ομμάτων απο φόνου σταλαγμοί σην κατέσταζον γένυν.

244—5. $\alpha \dot{\nu} \dot{\tau} \dot{\rho} \nu \mu \nu = \dot{\epsilon} \alpha \nu \dot{\tau} \dot{\rho} \nu$, a pron. which as one word never occurs in H. Donalds. $Gr. Gr. \S 235. - \sigma \pi \epsilon \tilde{\iota} \rho \alpha$ is used of coarse wrappers, sails, shrouds, etc. (mar.).

246-9. Bek. sets in the mar from $\varepsilon \dot{v} o v \dot{\alpha} \gamma$. to $\pi \dot{o} \lambda \iota v$ 249; reading continuously $\dot{\alpha} v \delta o \tilde{o} v$ $\delta v \sigma \mu \varepsilon v \dot{\varepsilon} \omega v$ natify $\dot{\alpha} \dot{v} \delta \dot{v} \dot{\sigma} \dot{v} \dot{v} \dot{v} \dot{\sigma} \dot{v}$

the assertion, that he $n\alpha r i \delta v n i \lambda i v$ first as one and then as the other, has all the air of an insertion; and $ov \delta k v vo i o s i \eta v$, if applied to Odys., is languid, if used as $= oi o s ov \delta k l s i \eta v$, involves some violence to the sense and the relations of words. The imitator however probably meant it in this sense — to show the cleverness of Odys. Had he appeared in a disguise which might have been picked up $i n l v \eta$. Ay., he might have been suspected, so he shifted it to one peculiar to the city. As an alternative, we might reject from i s s v i s v i v i s s v i s v

247. φωτί, Ni. distinguishes between φως and ἀνής, as though ἀνής here would have meant some definite individual; but in fact φως occurs (mar.) in this definite sense, and ἀνής with άλλος, τις, etc. in the indef; see K. 330, 341.

248—9. σέκτη and ἀβακησαν are απαξ λεγ., the latter from saying nothing (ἀ-βάζω) evolves the meaning of "took no notice", i. e. were duped by his trick. In Sapph. 29, ed. Giles άβακην occurs expressive of simple placidity, as epith. of φρένα.

250-1. Tolov &., i.e. "though in such guise". — xsodoo., he evaded her enquiries by ready guile, until, on his stripping for the bath, his identity became too clear for the illusion to be kept up.

άλλ' ότε δή μιν έγο λόεον και χρίον έλαίω, a άμφὶ δὲ είματα εσσα, καὶ ώμοσα καρτερον όρκον, c μή μεν ποίνα 'Οδυσηα μετά Τοώεσσ' αναφηναι, 255 πρίν γε τὸν ἐς νηάς τε θοὰς κλισίας τ' ἀφικέσθαι. καὶ τότε δή μοι πάντα νόον κατέλεξεν 'Αγαιών. πολλούς δὲ Τοώων ατείνας ταναήπει χαλαώ ήλθε μετ' 'Αργείους, κατά δε φρόνιν η ήγαγε πολλήν. ενθ' άλλαι Τοωαί λίγ' h έπώπυον αυτάο έμον κῆο 260 γαζο', έπει ήδη μοι κοαδίη τέτραπτο νέεσθαι1 άψ οἶκόνδ', ἄτην δὲ μετέστενον, ην 'Αφροδίτη κ δωχ', ότε μ' ήγαγε κείσε φίλης από πατρίδος αίης, παιδά τ' έμην νοσφισσαμένην θάλαμόν τε πόσιν τε ου τευ δευόμενου, ουτ' αο φοένας ουτε τι είδος." το 265 την δ' ἀπαμειβόμενος προςέφη ξανθός Μενέλαος " ναὶ δή ταῦτά γε πάντα, γύναι, κατά μοῖραν ἔειπες. ήδη μεν πολέων έδάην βουλήνη τε νόον τε ανδρών ήρώων, πολλήνο δ' επελήλυθα γαΐαν. άλλ' ου πω τοιούτον έγων ίδου οφθαλμοίσιν,

a z. 364, 450, E. 905, II. 669-70. υ ζ. 228, η. 265, £. 396. c z. 381, µ. 298, σ. 55, T. 108, 127. d A. 97, E. 288, O. 72-4; cf. \(\beta\). 128. e A. 487, Z. 392. f a. 3 mar. g y. 214. h T. 284. i cf. I. 139 - 40, 173, 400, Z. 350. k Γ. 380-5, 413 Aseqq., Ω. 27-30. 1 τ. 339, 579, φ. 77, 104; cf. 2. 425 m 2. 337, o. 249; cf. e. 212-3. n A. 281 mar. ο β. 364, τ. 284.

253. Εείματα Γέσσα.

261. Fοινόνδ'. 264. Γείδος. 269. Fίδον.

266. ἔΓειπες.

p d. 226 mar.

252. ἐγὼ λόεον Harl. text. et plerique Wolf., ἐγὼν ἐλόευν Harl. marg. Ambros. E. V. et (teste Buttm.) P. Schol. H. Barnes. Ern. Cl. ed. Ox. 254. μη μὲν codd. (Harl. μή με etiam praæbet), μη μην Bek. 260. ἤδη Arist. η δη Crates., Scholl. H. Q. 263. νοσφισσαμένην Wolf., νοσφισσαμένη Barnes. Ern. Cl. ed. Ox.

252. Losov, the var. lect. here should be noticed. Bathing the guest (see on y. 464) was sometimes the office of a daughter of the house, here Helen is represented as doing it. Her curiosity may have been roused, we will suppose, by the suspected presence of Odys., and such attendance gave her the opportunity of private conference. He refused, however, to gratify her curiosity, until he had bound her by an oath; see App. E. 1 (1) note, and (4). The poet doubtless intends here and in 143—4 sup. to ascribe to Helen the quality of quick discernment.

254. μη μέν, Bek. here again adopts μην, as if by a canon of his own; others μέν. It may be urged that μὲν adds little or nothing to the sense, and indeed ὅμοσαι μὴ without μὲν or μην occurs in π. 343-4, σ. 55-6; but our present text undeniably uses μὲν for

a mere complementary syllable; see σ . 252 and cf. τ . 124, where in the same phrase $\mu \grave{\epsilon} \nu$ is inserted and omitted, apparently without any modification of the sense.

257-8. The details are not given, but this line and half suggests the similar excursion of book K. and makes it probable that night gave the opportunity. $\varphi \varphi \circ \nu \iota \nu$ intelligence; cf. γ . 244.

260—4. Helen omits all mention of Paris as offensive to her husband. According to a later legend, countenanced however by 3. 274 and 3. 317—20, after Paris' death she lived in Troy as Deiphobus' wife; Eurip. Troiad. 962. Virg. En. VI. 511 foll. rooq 166., this verb in the middle voice once means "to take away" (mar.), but mostly, as here, "to go away from"

2%

28

a d. 242. b D. 393. c .9. 493-520, \lambda. 523-32. d I. 3. e B. 352, I. 6. f ι. 381, ξ. 488, π. 194, τ. 10, 138. g A. 79. h M. 94, 9. 517. i cf. v. 73. k cf. I. 11. 1 d. 148 mar. m A. 767-83 n H. 394, 417, T. 77. o x. 83. p π. 430. q B. 82, 84. r 4. 489. s ψ. 76; cf. τ. 479 -80, I. 324. t App. A. 21 not. u A. 509. v δ. 156 mar.

οξον 'Οδυσσήος ταλασίφοονος έσκε φίλον κήο. οίον ε και τόδ' ἔρεξε και ἔτλη καρτερός δ ἀνήρ ίππω ε ενι ξεστώ, ίν' ενήμεθα πάντες d ἄριστοι 'Αογείων, Τοώεσσι ε φόνον καὶ Κῆρα φέροντες. ήλθες έπειτα σύ κείσε κελευσέμεναι δέ σ' έμελλεν δαίμων, ή ης Τοώεσσινε έβούλετο κύδος δρέξαι. καί τοι Δηίφοβος h θεοείκελος έσπετ' ἰούση. τοίς δὲ περίστειξας ι κοῖλον λόχον ἀμφαφόωσα, έκ δ' ὀνομακλήδην Ααναών ὀνόμαζες ἀρίστους, πάντων 'Αογείων φωνήν ζοκουσ' Ι άλόχοισιν. αὐτὰο έγω m καὶ Τυδείδης καὶ δῖος 'Οδυσσεύς, ήμενοι ένη μέσσοισιν ακούσαμεν ώς έβόησας. νῶι μὲν ἀμφοτέρω μενεήναμεν δομηθέντε η έξελθέμεναι η ένδοθεν αίψ' ύπακοῦσαι. ο άλλ' Ρ 'Οδυσεύς κατέρυκε καὶ ἔσχεθεν ίεμένω περ. Γένθ' q άλλοι μεν πάντες ακήν έσαν υίες 'Αχαιών, 28 "Αντικλος δε σε γ' οἶος ἀμείψασθαι επέεσσιν ήθελεν· άλλ' 'Οδυσεύς έπὶ μάστακα ε χερσί πίεζεν νωλεμέως τη αντερησι, σάωσε δε πάντας 'Αχαιούς, τόφοα " δ' ἔχ' ὄφοα σε νόσφιν ἀπήγαγε Παλλας 'Αθήνη.]" τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα 290 "Ατοείδη Μενέλαε Διοτοεφές όρχαμε λαών,

286. Εεπέεσσιν. 276. DEOFEINELOS. 279. Fignovo'. 284. Γιεμένω.

273. ἀργείοι Harl. 276 † apud nonnullos Scholl. H. Q. 277. περίστιξας Arist., Scholl. H. Q., ita Ambros. et B. 279. εἴσκονσ Harl. Flor. (?) 282. όρμηθέντες juxta Harl. Bek. όρμηθέντε reliqui. 285—9 † Arist., Scholl. H. Q. et plerisque abesse monet Schol. H.; [] Bek. Dind. Löw.

270—1. **Οδυσσ. . . . κῆ**ρ, like is Τηλεμάχοιο, β. 409, where see note, for the person's self. Not resuming and repeating the olov of 270, but used as in 242, see note there.

274. **κελευσ.** κ. τ. λ., "I think some god must have bidden you", see on α. 232. This is the usual formula of excuse or extenuation to an indulged culprit; so Priam tells her ον τί μοι αίτίη έσσι, θεοί νύ μοι αίτιοί είσι Γ. 164 - the object being to spare the hearer's feelings; see App. E. 9 (6), and, for the account of this action, (9).

279-84. $\ddot{i}\sigma x o v \sigma'$ see on 148. $- \dot{\alpha} \lambda \dot{o}$ χοισιν, a contracted constrn. for φωναίς άλόχων, see on β. 121. - Τυδεί- $\delta\eta\varsigma$, it is remarkable that Virgil. Æn. II. 261, in the list of heroes who

descend from the Horse omits Tydides, whose place next before Sthenelus, his constant θεράπων (cf. έγω Σθένελός τε 1.48), is occupied by the unknown Thessandrus or Tisandrus. δομηθέντε, Bek. as usual gives - έντες, but see on 33 sup. — ὑπακοῦσαι, "to answer" (mar.).

285-9. These have been rejected by Aristarchus, and Anticlus is unknown in the II.; but the conclusion, as Ni. remarks, is inadequate without them, whereas σάωσε δε πάντας A. of 288 justifies all' olov tod' fosts of 271 sup. This, however, may account for their insertion — a view wh. seems to have escaped Ni.

287-8. άλλ' 'Oδυσ., for this action and the whole passage see App. E. I (4). For νωλεμέως see App. A. 21.

ἄλγιον 2 οὐ γάρ οῖ τι τά γ' ἤρκεσε λυγρὸν ὅλεθρον, 6 1 3 2 2 2 2 3 2 2 2 2 3 2 2 2 3 2 2 2 3 3 2 2 2 2 3 205 ΰπνφ ΰπο γλυκερῷ ταρπώμεθα κοιμηθέντες." πορφύρε' έμβαλέειν, στορέσαι τ' έφύπερθε τάπητας, γλαίνας τ' ενθέμεναι ούλας καθύπερθεν εσασθαι. 300 αι δ' ίσαν έχ μεγάροιο δάος μετά χερσίν έχουσαι, δέμνια δε στόρεσαν· εκ δε ξείνους k άγε κῆρυξ.1 οι μεν ἄρ' εν προδόμω δόμου αὐτόθι ποιμήσαντο, Τηλέμαχός ο δ' ήρως καὶ Νέστορος άγλαὸς υίός. 'Ατρείδης Ρ δε καθεύδε μυχώ θ δόμου τ ύψηλοῖο, 305 παο δ' Ελένη τανύπεπλος ελέξατο, δια γυναικών." ήμος δ' ήριγένεια φάνη φοδοδάκτυλος Ήώς, ἄρνντ' καρ' έξ εὐνῆφι™ βοήν ἀγαθός Μενέλαος, είματα έσσάμενος περί δε ξίφος δέν θέτ' ώμω, ποσσί δ' ύπο λιπαροϊσιν έδησατο καλά πέδιλα,

310 βη δ' ζμεν έκ θαλάμοιο θεώ έναλίγκιος άντην,

η. 336 - 39, Ω. 643 - 49; cf. τ.599. 599. h App. F. 2. (7)—(9) mar. i γ. 349 mar., 351. k o. 542, g. 72. l 9. 477, Ω. 674. m Ω. 673. n o. 5, ν. 1, 143; cf. ξ. 5. o δ. 21, o. 4. p γ. 402, η. 346. q App. F. 2 (34) mar. mar. r α. 106. s ο. 171. s o. 171. t α. 332, o. 106, π. 414, Γ. 171. u Γ. 228. v β. 2-5. γ. 405, v. 124-6; cf. B. 42-5. w O. 580. x ξ. 528. γ γ. 374. y γ. 374. z cf. γ. 406. aa β. 302 mar. Τηλεμάχων δε παρτζεν, ε έπος α τ' έφατ' έκ τ' ονόμαζεν.

299. Γούλας Γέσασθαι. 292. 293. Foi. 308. Γείματα Γεσσάμενος. 311. Fénos.

294. τοέπεθ' Barnes. Ern. Cl. ed. Ox., τοάπεθ' Wolf. 295. ταοπώμεθα var. l. GC. Wolf., τεοπώμεθα Barnes. Ern. Cl. ed. Ox., παυσώμεθα Scholl. H. P. 295. ταρπώμεθα κοιμηθέντε Harl.

292-5. "Lytor, "all the more sad!" i. e. to think of his brave deeds, which could not save him, although they preserved others (v. 288). The single word has great force. ovo Ei x. τ. λ., "not even if his heart had been of iron, wd. this have availed ἄρκεσαι luyo. őleð.". - ὑπο expresses the notion of being covered, overwhelmed with sleep. Fa. compares e. 493, wila βλέφας άμφικάλυψας (ῦπνος), Hes. Theog. 798, κακὸν δ' επί κῶμα καloures.

297-9. This bed is meant to be of the most luxurious kind which H. knew: the δέμνια θέμεναι, οτ στόρεσαι, is comprehensive of the whole, of which δήγεα ... ταπήτας ... γλαίνας are the parts. In v. 2-4 Odys. sleeps (as here in the πρόδομ. = αίθουσα; see on 302 inf.) on a bull's hide and many flooces, raw, it seems, from the animals lately

slaughtered, and covered by a simple ylaiva. There the hide - the bed being χάμαδις (τ. 599; cf. v. 95-7) supplies the place of τρητα λέχεα, on which all the bedding was usually laid (γ. 399). In γ. 349-51 Nestor speaks of δήγ. and χλαίν. only; here ταπητες are the added element of greater luxury; see mar. for the passage as recurring. In v. 58 λέκτροισι μαλακοίσι seems generally to express the whole of that, on or in which one slept.

301 - 2. znovš, he was specially charged with care of guests (mar.). avroge, referring us to aldovon of 297, seems to identify it with the πρόδομ., see App. F. 2 (9).

306-9, See on β. 1-5. Milton, Parad. Reg. IV. 426 foll., imitates bodod. ήως, by "morning fair . . . with radiant tinger".

311-2. naglzer, perhaps on such

a q. 120-1. b β. 28 mar., λ. c y. 142 mar. d γ. 82, β. 32. e y. 101 mar. f S. 156 mar. g o. 117, v. 120. h y. 83. i α. 160, 377, β. 48-9, 237. k B. 64. 1 B. 252. m β . 55-6. n α. 92 mar. o α. 92 mar. p α. 368; cf. γ. 206-7. q γ. 92-101 mar. r δ. 30, o. 325. s Q. 124-141. t II. 745, X. 297, 373. u γ. 121 mar., ν. 262, τ. 281. v cf. A. 113-5. w τ. 445, A. 415, Ф. 573. х Ф. 29, X. 189 --90.

"τίπτε δέ σε χοειώ δο δεῦο' ήγαγε, Τηλέμαχ' ήρως, ές Λακεδαίμονα διαν, έπ' ε εύρεα νώτα θαλάσσης: δήμιον η ίδιον; τόδε μοι νημερτές ένίσπες." τον δ' αὖ Τηλέμαγος πεπνυμένος ἀντίον ηὔδα 311 "Ατοείδη · Μενέλαε Διοτοεφές ορχαμε λαών, ήλυθον, εἴ τινά μοι κληηδόνας πατρὸς h ἐνίσποις. έσθίεται μοι οίκος, όλωλε δε πίονα έργα, 1 δυςμενέων η δ' άνδοῶν πλείος δόμος, οί τε μοι αίεί μηλ' η άδινα σφάζουσι και είλίποδας έλικας βούς, ο 320 μητοός p έμης μνηστήρες ύπέρβιον ύβριν έχοντες. τούνεκα ^q νῦν τὰ σὰ γούναθ' ίκανομαι, αἴ κ' ἐθέλησθα κείνου λυγοὸν ὅλεθρον ἐνισπεῖν, εἴ που ὅπωπας όφθαλμοῖσι τεοΐσιν, ἢ ἄλλον μῦθον ἄκουσας πλαζομένου · πέρι γάρ μιν διζυρον τέκε μήτης. 325 μηδέ τί μ' αίδόμενος μειλίσσεο μηδ' έλεαίρων, άλλ' εὖ μοι κατάλεξον ὅπως ἤντησας ὀπωπῆς. λίσσομαι, εί ποτέ τοί τι πατήρ έμος έσθλος 'Οδυσσεύς, η έπος η ε τι έργον υποστάς έξετελεσσεν δήμω ένι Τοώων, όθι πάσχετε πήματ' 'Αχαιοί. 330 των νύν μοι μνήσαι, καί μοι νημερτές ένίσπες." τὸν δὲ μέγ' ὀχθήσας προςέφη ξανθὸς Μενέλαος "ω πόποι, ή μάλα δη κρατερόφρονος ανδρός έν εὐνη ήθελον u εὐνηθηναι ἀνάλκιδες αὐτοὶ ἐόντες. ώς · δ' δπότ' έν ξυλόχω · έλαφος κρατεροίο λέοντος 335 νεβοούς × ποιμήσασα νεηγενέας γαλαθηνούς

318. Γοίκος Γέργα. 320. Félinas. 329. Γέπος Γέργον.

314. ένίσπες Harl. a manu pr., Schol. Q. Bek. Dind. Fa., ένίσπε Harl. ex emend. Ambros. Cl. ed. Ox. Löw. 317. nai nληδόνα Ε. Schol. ad A. 105. 325. [] Bek. 336. Aristoph. Byzant. legisse videtur (e Scholl. E. H. Q. T. ad 339) νέβοον ... νεηγενέα γαλαθηνον, νεογενέας Arist.

ξεστοὶ λίθοι as formed a seat for Nestor, outside the palace (mar.). ἔπος κ. τ. λ. see on γ. 374. τίπτε κ. τ. λ. see on α. 225.

314. δήμιον ἢ ἴδιον, "is the matter private eto.?", see on β. 28.

317—21. These words of Telem. are plainly and broadly to the point, with

plainly and broadly to the point, without the tone of apology and hesitation of his similar speech to Nestor in γ . 79-101; but there, it is his first speech, and at first introduction; here he has spent a night in the house and society of the host, whose character, too, is, to a youth, more winning and less aweinspiring than Nestor's. $\varkappa\lambda\eta\eta\delta\acute{o}\nu\alpha$, $=\varkappa l\acute{e}os$, but elsewhere (mar.) $\varkappa l\epsilon\eta\delta$.

318—20. $\ell\acute{e}oy\alpha$, see on β . 22.— $\ell\acute{o}\iota\nu\grave{\alpha}$, see App. A. 6 (2).

322-31. See on γ. 92-101, but obs. that τοῦνεμα in γ. 92 refers to the uncertainty in which his father's fate lay, here to his difficulties at home.

334. ήθελον, "were venturing", see on γ. 121; ανάλκιδες following gives force to it. Here Menel, dwells on the scene wh. Telem. had left behind him. Hence the imperf.

κνημούς ε έξερέησι καὶ ἄγκεα ποιήεντα
βοσκομένη, δ δ' ἔπειτα έὴν εἰςήλυθεν εὐνὴν,
ἀμφοτέροισι δὲ τοῖσιν ἀεικέα πότμον ἐφῆκεν,
340 ως 'Οδυσεύς κείνοισιν ἀεικέα πότμον ἐφήσει.
αῖ γὰρ, Ζεῦ τε πάτερ καὶ 'Αθηναίη καὶ "Απολλον,
τοῖος ἐων οἰός ποτ' ἐϋκτιμένη ἐνὶ Λέσβω
ἐξ ἔριδος κ Φιλομηλείδη ἐπάλαισεν ἀναστὰς,

a B. 821, Φ . 449, 559, Ψ . 117. b μ . 259. c Σ . 321, Y. 490. d Δ . 145. e Δ . 396. f τ . 550. s η . 311, σ . 235, ω . 376, B. 371, Δ . 288, H. 132, H. 97. h α . 257 mar. i I. 129, 271. k H. 111. l cf. Ψ . 733.

338. Γεήν. 339. 340. ἀΓεικέα.

337. ποημνούς B., sed ejusd. Schol. πνημούς. 342. ἐν ᾿Αρίσβη P.

337. zvnuovs, this word in Il. is used always of Mount Ida, mostly with a mention of its wooded character. έξερέησι "explores", cf. the similar use of έξερεείνων (mar.). For the subjunct. in comparisons see Jelf, Gr. Gr. § 419, 2. In A. 113-5 we find what seems like a first cast of this simile: here the "seeking out the slopes and glens and grazing" seems added to mark the security of the suitors' depredations on Odysseus' house and substance in his absence (318); and with like intent κοιμήσασα is added as marking the presumptuous confidence of the intruder. In A. 115 we have Eldar els evryv said of the lion, to describe his breaking up the fawns at his leisure, not that there he finds them, as here, in his lair. ἄγκεα "hollows" is found only in simile: it is akin to αγκη, αγκυλος, αγκύλη.

338. εἰσήλυθεν, this aor., with ἐφῆτεν 339, following ἐξερέησι subjunct., as it might a fut., is to be taken as denoting the certainty of the consequence; see Jelf, Gr. Gr. § 403, 2. It is thus not a case of the "aor. (or other narrative tense) of simile" (Jelf, Gr. Gr. § 402, 3), which (since a simile is under no limitation as to time) merely reflects the time of the action compared—a practice which is most plain in the shorter similes, e. g. N. 389, ηριπε δ΄ ως ότε τις δρύς ηριπεν, Τ. 403—4, καὶ ηρυγεν ως ότε ταῦρος ηρυγεν, and so in Θ. 455—60, N. 62—5, O. 271—80, and Π. 633, where δρώρει is pluperf. with force of imperf., but the same is traceable also in longer similes, e. g. A. 324—6, 557—8.

339. apportunio, i. e. both the

hind and her fawns; Ni. would limit it to the fawns viewed as twins; but aupor. is properly referred to two things which have been distinctly enumerated .Fa. compares Virg. En I. 458. Atridas Priamumque et sævum ambobus Achillem.

341. αι γάς, Ζεῦ κ. τ. λ., for this famous trine invocation see App. C. 6. Ni. says it is used of a wish the fulfilment of which is not expected by the speaker. It is true wishes so expressed are commonly extravagant or hyperbolical in their terms; yet they generally point to some substantial object on which the speaker's heart is set at the moment. In α . 255 (where see note) a wish of precisely similar import is introduced by εί γάο without any appeal to deities, and concludes with the same apodosis as in 346 here; and in H. 157, Λ. 670 εἰθ is used just as αὶ γαρ, Ζεῦ κ. τ. λ. here. In all these optative forms the speaker seems in the fervour of his carnestness lifted out of the sphere of the present and catches at the remembrance of some past state, which he would fain recall, without at the moment considering whether such a recall be possible. In all, being originally protatic in character, an apodosis, expressed or implied, seems due.

342-3. ἐνὶ Λέσβω, the reading ἐν ᾿Αρίσβη (mar.) points to a site on the Hellespont, which therefore is less suited to an exploit performed, we must suppose, on the way to Troy, than that of Lesbos, to which the epithet ἐϋπτιμένη also belongs (mar.). — ἐξ ἔρισος, so ἐξ ἔρισος μάχεσθαι, Η. 111 (Ni.), "by way of rivalry", or as we say

355

482, 539, .x. 172. b a. 265—6. c cf. o. 402. d £ 168; cf. e. 439. e cf. 44. 424. f d. 384, 401, 542, d. 365, v. 96, 345, A. 538, g E. 816, δ. 744, ε. 143, ξ. 467, ρ. 154, τ. 269, Ψ. 164, τ. 209, Ψ. 265. h γ. 300. i δ. 736, ψ. 228. k I. 535—6, δ. 582, γ. 350, ρ. 50, 59, A. 315, B. 306. I E. 818, cf. Ω. 570. m ι 116; cf. ο. 403, B. 821—3. n ζ. 204, τ. 277. ο ι. 366.

κάδ' a δ' έβαλε κρατερώς, κεχάροντο δε πάντες 'Αχαιοί, τοΐος δ έων μνηστήρσιν δμιλήσειεν 'Οδυσσεύς. 345 πάντες κ' ωκύμοροί τε γενοίατο πικοόγαμοί τε. ταῦτα ο δ' α μ' είρωτας καὶ λίσσεαι, ούκ αν έγω γε άλλα παρέξα είποιμι παρακλιδον, ο οὐδ' ἀπατήσω, άλλα τα μέν μοι έειπε γέρων άλιος νημερτής, τῶν οὐδέν τοι έγω κούψω ἔπος, ε οὐδ' ἐπικεύσω. 350 Αλγύπτω μ' έτι δεύοο θεοί μεμαώτα νέεσθαι ἔσχον, ἐπεὶ οὔ σφιν ἔρεξα κ τεληέσσας έκατόμβας.

οί δ' αίεὶ βούλοντο θεοί μεμνῆσθαι έφετμέων. νησος m ἔπειτά τις ἔστι πολικλύστω m ένὶ πόντω Αίγύπτου προπάροιθε, Φάρου δέ έ πικλήσκουσιν,

348. Εείποιμι. 349. έβειπε. 350. *Fέπος*. 355. F€.

353. † Zenod., Scholl. E. H. P. Q., [] Wolf. Bek. Dind. Fa. Löw. βούλοιντο var. lect. H. Steph.

"in a match against"; cf. the Latin certatim. — Φιλομη., the mother of Patroclus was named Philomela; as, however, metronymics are not Homer's usage, and as the overthrow of Patroclus could not have caused joy to the Achæans, a son of some Philomeles or -leus, is meant. Eustathius says that he was king of Lesbos, and challenged all who sailed by to wrestle with him; Odys., accepting the challenge, overthrew him. Lesbos was a dependency of Priam, see Ω . 544, where Macar is named as its king, whether then or formerly is not clear. 345-8. $\tau \tilde{o} \tilde{i} \sigma \tilde{g}$, see on α . 265-6. — $\alpha \lambda \lambda \alpha$ is contrasted with $\tau \alpha$ $\mu \approx \nu$ 349.

παρέξ has the same force as if compounded with είποιμι, and developes the force of παραπλιδόν (only read here and 0.139) more distinctly: "other things, digressing from and declining what you ask".

350. Here begins the narrative of Menel., which may be viewed as complementary to that of Nestor concerning him, and fitting in between y. 302 and 311. He tells how in pinch of famine through baffling winds he was taught by Eidotheê to entrap Proteus of the Nile, who then told him all he wished to know — and more. This brings us to definite tidings of Odys. (555-60), as detained in Calypsô's island with no present prospect of escape, and

justifies so far the whole episode, as also the errand of Telem. at Sparta. The whole passage stands unmatched, even in H., for vigour of delineation, novelty of adventure, and the happy play of light and shade; the archness of Eidotheê and the grotesque humour of the capture of Proteus relieving the forlorn aspect of Menel., and the dismal tragedy of his brother's death.

351. Αἰγύπτω seems here to mean the river. — ἔτι enforces δεῦςο, as seen in 736 inf. ἔτι δ. πιούση, otherwise it might seem rather to go with

έσχον.

353, this v. has been suspected as spurious, but see App. E. 8 (3) note **, cf. Æschyl. Suppl. 205-6 Dind. µεμνησθαι σέθεν πεδνάς έφετμάς; wh. suggests that this line was in the Homeric text as known to Æschyl.; also Pind. Pyth. II. 21 θεων δ' έφε- $\tau \mu \alpha \tilde{\iota} \varsigma$. — $\dot{\epsilon} \pi \varepsilon i$ où should be read in

synizesis. 355. Pagov, of the fact of its having once been an island there seems no doubt; the question is whether the interval of a day's sail be not too large. Herod. (II. 179) says that of old the lower portion of Egypt was all sea, and was added to the land by the deposit of the Nile. This leaves open the question of distance, which need not be taken as that of the shortest line from Pharos to the coast.

τόσσον ἄνευθ' ὅσσον τε πανημερίη γλαφυρή νηῦς ἤνυσεν, ἢ λιγὺς ονος ἐπιπνείησιν ο ὅπισθεν εὐ δὲ λιμὴν εὕορμος, ὅθεν τ' ἀπὸ νῆας ἐἴσας ἐς πόντον βάλλουσιν, ἀφυσσάμενοι μέλαν τοδωρ. 60 ἔνθα μ' ἐείκοσιν ἤματ' ἔχον θεοὶ, οὐδέ ποτ' οὖροι πνείοντες φαίνονθ' άλια έες, ἱ οῦ δά τε νηῶν πομπῆες κ γίγνονται ἐπ' εὐρέα ινῶτα θαλάσσης. καί πνύ κεν ἤια πάντα κατέφθιτο καὶ μένε' ο ἀνδρῶν, εἰρ μή τίς με θεῶν ὀλοφύρατο καί μ' ἐσάωσεν, 65 Πρωτέος ἰφθίμου θυγάτηρ, άλίοιο γέροντος, Εἰδοθέη τῆ γάρ δα μάλιστά γε θυμὸν δοινα. ἤ μ' οἰφ ἔρροντι συνήντετο νόσφιν έταίρων. αἰεὶ γὰρ περὶ νῆσον ἀλώμενοι ἰχθυάασκον ι

a λ. 11.
b γ. 287, δ. 513.
c ω. 71.
d γ. 176.
e t. 139, E. 698.
f ι. 136.
g ζ. 91, ν. 409, ef.
υ. 158, Π. 3-4.
h cf. δ. 585-6.
i ef. ι. 285, Φ. 335.
k γ. 325, 376, ν. 71,
υ. 364.
l γ. 142.
m μ. 329, ef. ι. 163.
n β. 289 mar.
ο Δ. 447, Θ. 61.
p κ. 157, ef. ε. 336,
ι. 142.
q δ. 349 mar.
r Θ. 178, ξ. 361,
υ 9.
s μ. 333.
l μ. 330-2, ef. μ.
95, 251-4, Ω.
80-2.

358. Eflous.

360. EFEINOGIV.

366. Γειδοθέη.

367. Εέρροντι.

356. ἄνευθεν ὄσον Schol. H. sed ἄνευθ' in text. 359. et ἀφυσσόμενοι Scholl. E. P. 363. pro μένε μένος Bek. annot. 364. ἐλέησεν var. lect. H. Steph. 366. Εὐφυνόμη Zenod., Scholl. E. H. Q. 367. συνήντεε Bek. annot.

It would suffice to consider it measured from the nearest port or frequented point, e. g. to Naucratis on the eastern side of the western and most ancient mouth of the Nile; and, according to Aristotle, "then the emporium (Schol.) of Egypt". Or the terminus a quo for the day's sail might reckon from the station for ships, which, from aw d'els Αἰγύπτοιο κ. τ. λ. 581 inf. (cf. ξ. 258), seems to have been within and perhaps some way up the river. Löwe cites Lucan, Phars. X. 509 foll. claustrum pelagi cepit Pharon, insula quondam in medio stetit illa mari, sub tempore vatis Proteos: at nunc est Pellacis proxima muris. The Schol. has preserved a story that Pharos was named from the pilet who brought Helen thither and then perished by a serpent's bite. Herod. (II. 111), who makes Proteus a king of Egypt, gives Deçois as his immediate predecessor. This is very suggestive of "Pharaoh" as in connexion with Dagog. The clause Dagov . . . xinly oxovoir bespeaks the foreign origin of the tale, being such a phrase as a Phœnician voyager might use in recounting it to a Greek. zexlyox, is used of an appellation given by foreigners, by men in contrast with gods, or with some such

special significance; but also of sum-

moning, invoking, etc.

357—9. ηνυσεν, this aor., for which the future might be substituted, denotes an "habitual act regarded as single, separate, and of repeated but distinct occurrence". Donalds. Gr. Gr. § 427 (bb). — αφυσσ. μ. ύσως, this verb is constantly used of drawing or pouring off wine from the χοητής into the drinking cups, here of ships watering from a spring or pool.

361—3. $\alpha\lambda\iota\alpha\dot{\epsilon}\epsilon\varsigma$, not denoting direction to or from the sea, i. e. off or on shore, but "blowing along the sea's surface", as explained by the sequel of $\delta\alpha$ $\tau\epsilon$ $\nu\eta\hat{\omega}\nu$. For this expension of a word by the sequel see notes on α . 1, $\pio\lambda\dot{\nu}\tau\varrho\sigma\sigma\sigma\nu$, α . 199, $\pi\alpha\tau\varrho\sigma\varphi\sigma\nu\dot{\eta}\alpha$, also cf. γ . 382—3 and note. — $\nu\dot{\nu}$ has somewhat of "an ironical bitterness" (Jelf $Gr. Gr. \S 732$), cf. α 247 β 320 A 416.

cf. α . 347, β . 320, A. 416.

364-5. El followed by $\mu \dot{\eta}$ is in H. far more frequent with optat. than with indic., and with the subjunct. is not found. — $H\varrho\omega\tau$., see App. C. 7. In Σ . 43 $\Pi\varrho\omega\tau\omega$ is the name of one of Thetis' nymphs; cf. Hes. Theog. 243, 248. For Eidothee see App. C. 7.

368. ly Dvaas., this resource marks the approach of famine. Agricultural

a cf. E. 796.
b ξ. 56, κ. 406.
c t. 273, ν. 237.
d o. 405.
e τ.530; cf. π.310,
ψ. 13.
f Z. 523, K. 121.
g δ. 194 mar.
h cf. α. 50, 55, δ.
466-7.
i H. 30-1, I. 48,
418, N. 20.
k cf. δ. 481, 538,
et sæpius.
l ε. 445, ξ. 149.
m δ. 372-3.
n ε. 108, Ω. 570.
o α. 67 mar.
p δ. 468-70, ν.
74-6, ξ.119, B.
485; cf. ε. 286,
μ. 374, N. 521.

γναμπτοῖς ἀγκίστοοισιν, ἔτειρε* δὲ γαστέρα λιμός.

η δ δέ μευ ἄγχι στᾶσα ἔπος φάτο φώνησέν τε 370

'νήπιός εἰς, ὧ ξεῖνε, λίην τόσον ἠδὲ χαλίφρων,
ηὲ ἑκὼν μεθίεις καὶ τέρπεαι ἄλγεα πάσχων,
ως δ δη δηθ' ἐνὶ νήσω ἐρύκεαι, οὐδέ τι τέκμωρ
εὑρέμεναι δύνασαι, μινύθει δέ τοι ἦτορ εταίρων.
ως ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προςέειπον 375

'ἐκ μέν τοι ἐρέω, ῆ τις σύ πέρ ἐσσι θεάων,
ως ἐγὼ οὔ τι ἑκὼν κατερύκομαι, ἀλλά νυ μέλλω ἀθανάτους άλιτέσθαι, οῦ ρ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ σύ πέρ μοι εἰπέ (θεοὶ δέ τε πάντα ἴσασιν)

370. Fέπος.

372. Fencov.

375. ποοσέ Εειπον. 379. Εειπέ Είσασιν. 376. Γερέω.

377. Γεκών.

369. γαμπτοῖς ibid. 370. η δέ μοι ἀντομένη Zenod., Scholl. E. H. 372. μεψίεις Harl. Ambros. E. Scholl. E. P. Q. Wolf., ita Schol. ad Plat. Alcibiad. I. 74 (teste Pors.), μεθίης Ern. Cl. ed. Οχ. 374. τοι ἔνδοθεν ήτος Schol. E. 379. Zenod. perperam ἐειπὲ, Schol. H.

or pastoral pursuits (the ἔργα of men β. 22 note), furnished man's ordinary food. Fishing, although well known, was an exceptional pursuit. It was practised by the net (E. 487), and by the angle with a hook of copper $(\Pi.407-8)$ or of buffalo horn, weighted with lead $(\mu. 251-4, \Omega. 80-2)$. It furnishes a simile $(\chi. 384-8)$, and among the sources of wealth in a rich country it is mentioned θάλασσα δὲ παρέχει ίχθῦς (τ. 113). In Hes. Scut. 214-5 the fisherman and his action are described with some minuteness. άλι-Evs in the Ody. means a fisherman, but also a seafaring man generally $(\pi. 349)$ w. 419). Commercial or marauding enterprise offered richer prizes to those who could command a vessel, and fishing was doubtless left to the poor and the unenterprising, i. e. was despised. Virg. (Geor. I. 141-2) speaks of fishing as an art wh. came in as the golden age went out.

369. Exerce, "was beginning to afflict". By thus pressing the imperf. sense we may reconcile this line with 363 sup.

372. μεθίεις, "in the 2nd and 3rd sing. (pres.) collateral forms according to the conjugation in ω are in τίθημι not unusual even in the Attic dialect"

Donalds. Gr. Gr. § 319 I. (3); such occur in H. in the verb $\ell\eta\mu\iota$, as in $\pi\varrho\sigma\ell$ si B. 752, $d\nu\ell$ sis (Bek. $-\eta\varsigma$) E. 880 and the imper. ℓ si Φ . 338, see also mar. Here the ms. authority seems in favour of $\mu s \vartheta\ell$ sis not $-\eta\varsigma$, and this is confirmed by the Schol.

373. τέκμως, the notion of finality pervades this word. In A. 526 Zeus promises to nod, that being his μέγιστον τέκμως, "supreme or decisive token". There it procures the deliverance from doubt, here from difficulty: so in Π. 472 it signifies remedy or riddance. The verb τεκμαίζομαι similarly involves the notion of final appointment, but not necessarily by divine authority (η. 317, κ. 563); see Buttm. Lexil. 98.

379. **Fool** Oé TE N. T. L., H. asserts a theoretic omnipotence (S. 237, N. 306, £. 444), as here an omniscience, for his deities, but of course both break down in practice through the anthropomorphic limitations inseparable from such conceptions. Thus Zeus himself is beguiled by Herê (Z. 352 foll., cf. Z. 168, 184, T. 112); see Nägelsbach I. § 5-7. Hence Proteus knows nothing of the assault meditated upon him, and suspects not the device of the seal-skins (451-3 inf.). Homeric

380 ος τίς μ' άθανάτων πεδάα καὶ έδησε * κελεύθου, νόστον δ', ώς έπὶ πόντον έλεύσομαι Ιχθυόεντα.' ο ως d έφάμην, ή δ' αὐτίκ' ἀμείβετο δῖα θεάων, 'τοιγάρ ε έγω τοι ξεῖνε μάλ' ἀτρεκέως ἀγορεύσω. πωλεϊταί τις δεύου γέρων αλιος νημερτής, 385 άθάνατος Πρωτεύς Αίγύπτιος, ός τε η θαλάσσης πάσης βένθεα οίδε, Ποσειδάωνος ὑποδμώς. τόνδε τ' έμόν φασιν πατέρ' έμμεναι ήδε τεκέσθαι. τόν γ' εἴ πως σὺ δύναιο λοχησάμενος λελαβέσθαι, ος καίν τοι είπησιν όδον και μέτρα κελεύθου 390 νόστον! θ', ώς έπλ πόντον έλεύσεαι λαθυόεντα. καὶ δέ κέ τοι είπησι, Διοτοεφές, αι κ' έθελησθα, όττι τοι έν μεγάροισι κακόν τ' άγαθόν τε τέτυκται οίχομένοιο σέθεν δολιχήν όδον αργαλέην τε.

a e. 353.

b d. 390, 421, z. 540; cf. α. 77.

c d. 516, e. 420, w.

d z. 487, 503, µ.

e α. 179, 214, ξ 192, o. 266, 352, n. 113.

f cf. 3. 55 mar.

g d. 349 mar.

h α . 52-3.

i cf. a. 215-6.

k x. 539 - 40, cf.

a. 286, 4 198. l d. 381 mar.

m cf. v. 306.

n J. 483, Q. 426.

386. Foide. 389. Γείπησιν. 391. Εείπησι.

annot. 383 et 399. ἀγορεύσω Harl. 387. πατέρα φασ' Schol. P. (Buttm.). 380. nelevidous Harl. nélevidou Bek. annot. Wolf. xatalégo Ern. Cl. ed. Ox. 388. leladéodar Bek. annot.

deities enjoy a range of knowledge, as of power, irregularly transcending human, and the poet extends, abridges, and economizes either at will, to suit the interest of the poem. Thus Menel. after outwitting Proteus, still addresses him as widely knowing, or even as all-knowing (465-8). Poseidon knows. not what takes place even on his own element, until he comes within sight of it (s. 286). Apollo only knows because he "keeps a good look-out" (ovo" αλαοσκοπίην είχεν K. 515), but even then he knows less soon than concerns the interest of those whom he befriends. Cf. also Ξ. 286 foll. Thus the πάντα δύvarrat or loagt sinks into a hyperbole, drawn forth perhaps by the lowering sense of human weakness. The Muses are said to "be present and know all things", but this is their function, as instructing the bard, and this very condition carries its own limitation with it; and, manifestly, foreknowledge formed no part of the gift. This indeed, seldom enters into the poet's conception, save as through the medium of vaticination (A. 69-72): when it does, it is chiefly in express reference to αίσα οτ μοίοα (ν. 306, Τ. 407-10, ε. 206-7), as indeed is Proteus' statement, so far as regards the future (inf. 475, cf. 561). The Sirens also profess to know all things that come to pass on earth $(\mu. 189-91)$, but the poet may have meant their words to be untrue.

384. δεύφο, with πωλείται, a verb of motion to and fro involves the notion of frequenting the spot, not merely

coming to it.

388-9. $\varepsilon i \pi \omega \varsigma \times \tau$. λ ., the apodosis is og nev τοι n. τ. λ. where og $\rightleftharpoons \alpha v \tau o g$. For the subjunct. in apodos. with optat. in protas. cf. Λ. 386-7, εί μεν δη πειρηθείης, ούκ ἄν τοι χραίσμησι βίος, and see some remarks in App. A.g. (19). With μέτρα πελευθου cf. Hes. Opp. 648, δείξω δή τοι μέτρα πολυφλοίσβοιο δαλάσσης, and Herod. I. 47, οίδα δ' έγω μέτρα θαλάσσης. Here the words οδον και μέτρα κελ. seem to promise a detail regarding Menelaus' homeward voyage, which the sequel does not verify.

392. The line was often cited by Socrates but with a new application, as meaning the knowledge best worth knowing, good and evil morally, in relation to one's self. (Aul, Gell. XIV. vi.)

393. odov with olyouevoio is an accus. of the equivalent notion, similar a X. 274-5. b cf. v. 312. c δ. 382 mar. d δ. 383 mar. e @. 68, II. 777-80. f μ. 312, 439—41, ν. 95, H. 433—4, Ψ. 226—8. g η . 318. h d. 450. i δ. 349 mar. k *H*. 64—5, Ф. 126, *Ψ*. 692. 1 α. 15 mar. m J. 448, 450, o 480. n Y. 207.

ως έφατ', αὐτὰρ έγω μιν ἀμειβόμενος προςέειπον: αὐτή νῦν φράζευ σὰ λόχον θείοιο γέροντος, μή πώς με προϊδών α ήδ προδαείς αλέηται. άργαλέος τη γάρ τ' έστι θεός βροτώ άνδρι δαμηναι. ως εφάμην, η δ' αὐτίκ' ἀμείβετο δῖα θεάων. 'τοιγάρ d έγω τοι, ξεΐνε, μάλ' ἀτρεκέως ἀγορεύσω. e ήμος f δ' ή έλιος μέσον οὐρανὸν άμφιβεβήκη, τημος τάρ' έξ άλὸς το είσι γέρων άλιος νημερτής πνοιή ύπο Ζεφύροιο, μελαίνη φρικί κ καλυφθείς, έκ δ' έλθων κοιμαται ύπο σπέσσι νλαφυροΐσιν: άμφὶ δέ μιν φῶκαι^m νέποδες καλῆς άλοσύδνηςⁿ

394. ποοσέ Εειπον.

396. προδιδών.

399. έγων έρέω συ δ' ένὶ φρεσὶ βάλλεο σῆσιν Venet. P. et ex Romanâ Eust. ed. Stephan., nostram tuentur Flor. Lov. (Barnes.). 400. ἀμφιβεβήνη Bek. Dind. Fa., ἀμφιβεβήνει Eustath. Ern. Cl. ed. Ox. Wolf. Löw., etiam ἀμφιβεβήμειν prodit Schol. H.

to that of the object cognate with the verb; see Donalds. Gr. Gr. 466. So Vir-

gil has currimus æquor, Æn. III. 191, cf. V. 235.
400. ημος δ', the absence of any logical ground for the presence of δε here led Ni. to suppose that o' was $\delta \dot{\eta}$. He probably means that it forms a crasis δήέλιος, or rather a synizesis δή ήέλιος. This would gain some support from μ. 399, o. 477, δη ξβδομον and other instances collected by Bek. (Homer. Blätt. p. 173) who also reads μη δη οῦτως in A. 131, E. 218. But this presumption is of no value against the undeviating custom that huos is followed by $\delta \hat{\epsilon}$, not, as some have supposed, coalescing in sense with it, as in τοιόςδε τοσόσδε, but as a conjunction having a definite grammatical function, as in ι . 558-61, A. 475-8, H. 433, Θ . 68, Ψ . 226. It is probably the same here as $\delta \dot{\epsilon}$ resumptive of T. 200, 229, where Helen's reply to Priam's successive questions, "who is this and that warrior", commences with ούτος δ'; see Jelf, Gr. Gr. § 768, Yet it should be remarked that Homer's style rather overflows with conjunctions, and that he feels himself at liberty to connect a clause by S's, whether there is or is not anything in the subject matter or form of the sentence to require it; cf. E. 890 έχθιστος δέ μοί έσσι, 635, ψευδόμενοι δέ σέ φασι, phrases preceded by an

imperative mood or a question. Probably this abundance of conjunctions is a trace of the recitative style, they forming links to the recitation whether there were anything in the matter recited to require a conjunction or not. The Schol. indicates a var. lect. άμφιβεβήμειν (see Dindorf's note thereon), but prefers αμφιβεβήπει. Granting even that, as αμφιβέβηπας is said to be used with a present force in A. 37, so here the pluperf. could in sense be imperf. or simply past, still to say "when the sun was going" or "went round", would not suit the sequel \$\vec{\ell}{\ell}\vec{\ell}{\ell}', which requires "shall have gone round". We may comp. Π. 54, ὅπποτε δη τὸν ὁμοῖον ἀνηὸ ἐθέλησιν ἀμέρσαι... ὅ τε πράτει προβεβήκη, where also προβεβήμει is wrongly read (Bek. Homer. Blätt. p. 67). Virg. Georg. IV. 401 imitating this, has medios quum sol accenderit æstus, and 426, cælo et medium sol igneus orbem Hauserat.

402-4. See App. C. 7 for πνοιῆ, φρικὶ, and φῶκαι. The "Zephyr" might seem, on comparing 360-1, to be the foul wind which had detained Menel. so long, but it is rather mentioned as a fact attending the time of Proteus' emerging, i. e. noon. — νέ-ποδες. Curtius (I. 232) takes this as from $v \in \pi$ - related to $\alpha v \notin \psi \circ \varphi$ nepo(t)s, neptis, nephew, and meaning "brood"; so Eustath. gives ἀπόγονοι as one interpretation. Curt. cites Theocr.

395

400

ος ἀθοόαι εῦδουσιν, πολιῆς άλὸς εξαναδῦσαι,
πικρὸν ἀποπνείουσαι άλὸς πολυβενθέος δομήν.
ενθα σ' έγων ἀγαγοῦσα ἄμ' ἠοῖ φαινομένηφιν
εννάσω εξείης σὺ δ' ἐῦ κρίνασθαι εταίρους
τρεῖς, οῖ τοι παρὰ νηυσὶν ἐὐσσέλμοισιν ἄριστοι.

10 πάντα δέ τοι ἐρέω ὀλοφωία τοῖο κρέροντος.
φώκας μέν τοι πρῶτον ἀριθμήσει καὶ ἔπεισιν.
αὐτὰρ ἐπὴν πάσας πεμπάσσεται ἠδὲ ἴδηται,
λέξεται ἐν μέσσησι, νομεὺς ως πώεσι μήλων.
τὸν μὲν ἐπὴν δὴ πρῶτα κατευνηθέντα ἔδησθε,
αὐθι δ' ἔκειν μεμαῶτα καὶ ἐσσύμεμόν περ ἀλύξαι
πάντα δὲ γίγνόμενος πειρήσεται, ὅσσ' ἐπὶ γαῖαν

a β. 261 mar.
b ε 438, A. 359,
496
c Z. 182.
d A. 432.
e Ξ. 415, δ. 442,
446.
f ξ. 31, η. 222, μ.
24, ξ. 266.
g δ. 440.
h δ. 530, 666, Φ.
36, ω. 108.
i δ. 460, κ. 289, ρ.
248.
k Ω. 577.
l δ. 404 mar.
m ψ. 359.
a ν. 215.
o ε. 487.
p Ο. 632.
q γ. 183, cf. δ.
159 mar.
r Γ. 448.
s ζ. 197.
t κ. 484, ξ. 33; cf.
α. 309, 315.

410. Γερέω. 412. Γίδηται. 414. Γίδησθε.

413. μέσσοισι Ern. Cl. μέσσησι Wolf. ed. Ox. 415. ἔπειτ' ὅμμιν Ambros. Ern. Cl. ἔπειθ' ὑμῖν Harl. Wolf. ed. Ox., mox ἔργον τε ἔπος τε Heidelb. Vind. pro κάρτος τε βίη τε, quod mavult utriusque Schol.

XVII. 25, ἀθάνατοι δὲ καλεῦνται ε΄οὶ νέποδες. He also (II. 220) views συδνη in αλοσύδνης as = Indo-germanie su-n-jû, and connects it with the fem. of a masc. which in Sanscrit corresponds with the German Sohn (son). Thus "daughter of the sea" (applied thus also to Thetis, cf. θυγάτης άλιοιο γέφοντος) is the sense. Probably σύδνη might also be akin to ῦδωρ (sudor), as in sylva ῦλη, etc. Cf. Virg. Georg. IV. 394 Immania cujus Armenta et turpes pascit sub gurgite phocas.

405. πολ. αλὸς, see on β. 261. 406-8. Obs. the rare usage of πιπρον as an adj. of 2 terminations, in contrast with αλμην πικοήν ε. 322-3. See inf. on 442, ολοώτατος όδμή. εύνασω, see on 440 inf.

εὐνάσω, see on 440 inf. 410. ὁλοφώια, "elvish tricks", cf. ὁλοφώια δήνεα Κίραης, and Melanthius to Eumæus, ὁλοφώια είδώς (mar.); see

App. A. 3.
411. Execute, "will go over" as items in a total, an easy transition from the notion of traversing a surface of. Execute inf. 451 and mar. there.

412-6. πεμπασσεται, this may be ambjunct. shortened epice, but need not, see App. A. 9, 4 (end) and 5: cf. Æsch. Eumen. 748, πεμπαζετ ορθώς έπβολας ψήφων, and Pers. 981, μυφία πεμπασταν, "reckoning by tens of

thousands", i.e. the host of Xerxes (Herod. VII. 60); also the Heb. Dang Exod. XIII. 18 in "ranks of five (or fifty)" where the A. V. has "harnessed"; also the Roman numeral V, which was probably originally the hieroglyphic for the hand with its fingers spread. It suits here the simple humour of the passage to keep the primitive sense of "counting on the fingers". κάρτος τε β. τε may have suggested to Æschylus his names of the ministering fiends who bind Prometheus; Prom. V. 1. — ἐσσύμενον, often used as if = μεμαῶτα, here bears its primitive sense of "set in motion, struggling", shown also in N. 142, the simile of the stone, which, after reaching the flat, οὖ τι κυλίνδεται ἐσσύμενός περ.

417. πειφήσεται, i. e. άλύξαι; this gives greater force to the δε: render "and (to escape) he will endeavour", not by ioining πεισήσ, with γιγνόμενος, "will endeavour to become", which Ni. notes as generally a later participial idiom, not, however, without Homeric example, as with ἄργω and παύσμαι, cf. β. 15, Β. 378, Γ. 447, Ν. 815—6. Χ. 502, and see Jelf fir. fir. § 681, 3, 4. Ni. therefore proposes a colon at άλύξαι. Hor. Sat. II. 3, 73 follows this, varying the images, in Fiet aper,

a cf. o. 131, P. 447. b M. 177, O. 597, Y. 490, Ф. 342, 381, F. 216. c B. 344, I. 219. d a. 190, 164, đ. 287. e cf. 5 376 ſ δ. 381 mar. g d. 570-6, e. 352, 2. 253. h =. 229. 1 γ'. 38, δ. 438, ι. 546, Α. 486, Ι. 385, Ο. 362. k z. 309, Φ. 551. l Ξ.16; cf. β. 428,

έρπετὰ ενίγνονται, καὶ ὕδωρ καὶ θεσπιδαὲς ε πῦρ. ύμεζε δ' ἀστεμφέως ε έχέμεν μαλλόν τε πιέζειν. d άλλ' ότε κεν δή σ' αὐτὸς ἀνείρηται ἐπέεσσιν, 420 τοῖος ἐων οἱόν κε κατευνηθέντα ἰδησθε, καὶ τότε δὴ σγέσθαι τε βίης λῦσαί τε γέροντα, ήρως, εἴρεσθαι δὲ, θεῶν ο ὅς τίς σε χαλέπτει, νόστον θ', ώς έπὶ πόντον έλεύσεαι Ιχθυόεντα. ως ειπούσ' ύπὸ πόντον εδύσετο κυμαίνοντα. h αὐτὰο έγων ἐπὶ νῆας, ὅθ' ἔστασαν ἐν ψαμάθοισιν,ὶ ήια, k πολλά δέ μοι κοαδίη πόρφυρε l κιόντι.

420. *Εεπέεσσιν*.

421. Γίδησθε.

425. Γειποῦσ'.

419. πιεζείν Apion, Schol. Q. 420. αὐτὸς Arist., Schol. H., et ipse Harl. ex emend. rec. in textu, alii avris. 421. pro l'dyσθε Schol. M. a man. rec. ίδηαι mavult. 426. ἔστασαν Ern. Cl. ed. Ox. ἔστασαν Wolf.

modo avis, modo saxum, et cum volet, arbor. Ovid Met. XI. 243 foll. ascribes similar transformations to Thetis, as

a sea-goddess.

The transformations of Proteus have been viewed as allegorizing 1. physically, the various forms assumed by primary (Ilowr-) matter (Harris' Hermes), or by the watery element as constituent of all things (Thales' theory), 2. ethically, the dangers which beset the sea-faring man, wh. he meets and conquers by enterprise and resoluteness, and wh. teach at last by experience, thus imparting knowledge not otherwise attainable. So Longfellow,

"Wouldst thou", so the helmsman answer'd,

"Learn the secret of the sea? Only those who brave its dangers

Comprehend its mystery.". Ni. further notes that Plato applied the fable to express (Euthyd. 426) the wiles of the Sophists; Lucian (de Sall. 19) to the intricate changes of a dance; Himerius (Or. XXI. 9) to the artifices of rhetoric; Horace (Sat. II. 3.71) to a pettifogger -- all involving the notion of versatility or evasiveness. Prof. Conington on Virg. Georg. IV. 388 has other applications collected by Taubmann; who adds, "tot autem fere allegorias huic figmento inducrunt, quot Proteus ipse formas." To the notion that Proteus was an allegory of the versatility of matter was added that of Eidotheê being an allegory of form (ɛidos). Ovid, Met. VIII. 731 foll., to the transformations mentioned here and 456 foll. adds those of a bull and of a stone. See App. C.

7, and parts of 3.

7, and parts of 3.
418-20. ἐρπετὰ, = ζῶα Schol., as ἔρπειν ἐπὶ γαῖαν (mar.) includes all motion on the earth's surface. Θεσπιδαές, this epithet applied to fire in its own nature, without regard to its quantity or size, suggests a god as the first giver, and leads up to the legend of Prometheus' stealing it from heaven. $\alpha\lambda\lambda'$ ore, see on α . 16. αὐτὸς = sponte or ultro, without being first addressed.

419. πιέζειν, so Virg. Georg. IV. 412, Tanto, nate, magis contende tenacia vincla, cf. also Silenus bound by Chromis and Mnasylos Bucol. VI. 19

426. ψαμάθοισιν, plur. used collectively for "the beach". In one or two places, where the sing. once stood in this sense, the best edd. now prefer the plur., as A. 486, W. 853. We find also ψάμαθός τε κόνις τε to express "the sand of the shore", and ψάμαθον acc. for "a heap of sand" (mar.).

427. πόρφυρε, this word, in later authors transitive, is in H. neut. as applied to the sea rolling and heaving: here the metaphor is from the turbid state of the water when so moved. So Sophoc. Antig. 20 καλχαίνουσ έπος, and Virg. Æn. VIII. 19, magno curarum fuctuat æstu. Obs. v, but πορφύρεος,

425

αὐτὰο ε ἐπεί ο΄ ἐπὶ νῆα κατήλυθον ἡδὲ θάλασσαν, δόρπον δ' ὁπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβοσσίη νύξ του δὴ τότε κοιμήθημεν ἐπὶ ὁηγμῖνι α θαλάσσης. ἤμος δ' ἤοιγένεια φάνη ὁοδοδάκτυλος Ἡῶς, καὶ τότε δὴ παρὰ θίνα θαλάσσης εὐρυπόροιο ἤια πολλὰ θεοὺς γουνούμενος αὐτὰο ἐταίρους τρεῖς ἄγον, οἶσι μάλιστα πεποίθεα πᾶσαν ἐπ' ἰθύν. Τόσρα δ' ἄρ' ἤγ' ὑποδῦσα θαλάσσης εὐρέα κόλπον τέσσαρα φωκάων ἐκ πόντου δέρματ' ἔνεικεν (πάντα δ' ἔσαν νεόδαρτα), δόλον δ' ἐπεμήδετο α

εὐνὰς δ' ἐν ψαμάθοισιο διαγλάψασ' άλίησιν ήστο μένουσ' ήμεῖς δὲ μάλα σχεδὸν ήλθομεν αὐτῆς. 40 ἔξείης δ' εὔνησε, βάλεν δ' ἐπὶ δέρμα ἑκάστω. ἔνθα κεν αἰνότατος λόχος ἔπλετο τεῖρε γὰρ αἰνῶς φωκάων άλιοτρεφέων όλοωτατος όδμή.

a 3. 407 mar.

b μ. 292.

c η. 283, Σ. 267-8; cf. λ. 330, Ξ. 78.

d δ.449, 575, ι.150, 169, 547, 559, κ. 186, μ. 6, ο. 499, Α. 437, Θ. 501. e δ. 306.

f μ. 2, O. 381.

g 2. 29, z 521, χ . 312. O. 660, χ . 240.

h ef. π. 98, N. 96, Π. 171.

i Z. 79, 9. 377, π. 304, Φ. 303.

k s. 481—2, Θ. 332, Σ. 145; ef. ζ. 127, υ. 53, κ. 398.

Σ. 140, **Φ**. 125.

m χ. 363; cf. α. 108. n cf. X. 395.

o δ. 426 mar.

o θ. 426 mar. p et. δ. 758, ε. 381.

q II. 510, D. 51, 366; cf. z. 78.

440. Εεκάστω.

429. δόοπον ἄο' Harl. ex emend. rec. 437. νεόδεοτα Harl. 438. διαγλάψασ scriba Harl. scripserat sed in διαγνάμψασ' mutavit, quod Apollonio Sophistæ Bek. tribuit, διαγλύψασ' Scholl. B. E., sed in text. utriusque διαγλάψασ'. 440. δέρματ' Harl. 441. ἔνθα κεν Bek. Dind. Fa. juxta Scholl, H. P. Q. collato Θ. 130, κείθι δή Cl. ed. Οχ. Löw. quod Harl. Heidelb. Ambr. habent.

and ξ. 53 άλιπόρφυσα; so πορφυσα in Attic Greek, as Æschyl. Agam. 957.

433. πολλά θεούς κ. τ. λ., so Ovid represents Peleus (Metam. XI. 247—8) Inde deos pelagi adorat. γουνούμενος, γουνούμαι means "to entreat", often as a phrase of supplication, γουνούμαι σε (mar.), whereas γουνάζομαι is rather the actual taking by the knees, sometimes with γούνων, gen. of part seized, added — an energetic mode of supplication.

434. *lθνν*, in H. only found in acc., has motion for its primary notion. The vulgar English use of "go" as a noun may illustrate the lively image of force associated with motion, "for every go"; cf. P. 725, lθνσαν δλ (rushed on) αννεσσιν έσικότες. Sometimes its sense is more general, as "purpose" (mar.). Like lθμα E. 778, it contains the root of ελμι lbo, as shown in lθι its imperative.

435. vxoovoa, used, as here, with acc. to "plunge into", with gen. to "come forth of", and rarely with dat.

of person, as πασιν ὑπέδν γόος "took

possession of all" (mar.).

440-ι. εὔνησε, ἐυνάσω in 408 sup. is from εὐνάζω. εὐνάω is also used figuratively, with γόον or ἀνέμους (mar.) to mean "lulled". τεῖρε, said also of fiery vapour or of sweat (mar.), oppressing and overpowering; perhaps our verb "tire" is akin to it.

442. ολοώτατος, here fem.; some comp. and superl. adjs. are of 2 terminations in other writers, as Hy. Cer. 157, πρώτιστον όπωπὴν, Thucyd. V. 110 ἀπορώτερος ἡ λῆψις (Jelf. Gr. Gr. § 127, Obs. 3). In H. we have also πικρον.... όδμὴν 406 sup., ἄγριον ἄτην Τ. 88, κλυτὸς with 'Αμφιτρίτη and 'Ιπποδάμεια, ε. 422, Β. 742, and θερμὸς ἀὐτμὴ Hy. Merc. 110. For the sentiment see App. C. 7. p. κιπι, and comp. Trinculo's repugnance to Caliban as yielding "a very ancient and fish-like smell; a kind of, not of the newest, Poor John'; The Tempest., II. 2. Buffon (Transl. 1791) speaks of their offensive odour as characterizing seals.

a ε. 67, o. 479. b o. 78, X. 433, 486. c E. 777, Ξ. 170, H. 670, 680, T. 38-9. d cf. η.119, δ.406. e δ. 459, λ. 181, π. 37, ψ. 100, 168. f ω. 47, 55-6, N. 15. g ε. 65, 119. h B. 773, δ. 430 mar.

i A. 726.

k P. 356. l ι. 335.

m π. 475, I. 453.

n η. 346; cf. χ. 196.

τίς γάο κ' εἰναλίφα παοὰ κήτει κοιμηθείη;
ἀλλ' αὐτὴ ἐσάωσε, καὶ ἐφράσατο μέγ' ὄνειαρο το ἀμβροσίηνο ὑπὸ ρίνα ἐκάστω θῆκε φέρουσα ἡδὺ μάλα πνείουσαν, ἀ ὅλεσσε δὲ κήτεος ὀδμήν.
πᾶσαν δ' ἠοίην μένομεν τετληότιο θυμῶ τοῦκαι δ' ἐξ άλὸς ἦλθον ἀ ἀλλέες αι μὲν ἔπειτα ἐξῆς εὐνάζοντο παρὰ ρηγμινι θαλάσσης ἔνδιος δ' ὁ γέρων ἦλθ' ἐξ άλὸς, εὖρε δὲ φώκας ζατρεφέας, πάσας δ' ἄρ' ἐπώχετο, κ λέκτο δ' ἀριθμόν.
ἐν δ' ἡμέας πρώτους λέγε κήτεσιν, οὐδέ τι θυμῷ ΄ κὐσθη πολλον εἶναι ἔπειτα δὲ λέκτο καὶ αὐτός.
ἡμεῖς δὲ ἰάχοντες ἐπεσσύμεθ', ἀμφὶ δὲ χεῖρας

445. Γεκάστω. 446. Γηδύ. 454. Γιάχοντες.

443. χ' Wolf. αν Barnes. Ern. Cl. ed. Ox. 449. ηννάζοντο Ern. Cl. ed. Ox. εὐνάζοντο Wolf. 450. pro ἔνδιος Βek. annot. εὐδιος ἔνδειος. 454. ημεῖς δ' αἶψ' (addito αἶψ' ex emend.) Harl., ita Ern. Cl. ed. Ox. ημεῖς δὲ Wolf.

444—50. ὅνειαρ, "dainty or solace". Hector is so called by his mother and wife in their fond laments for his death (mar.). ἀμβροσίην, Buttm. Lexil. 15 (2) (4) regards this as a noun meaning "immortality", that quality which imparts and perpetuates vigour, a quality partaken of by everything which belongs to the gods and is around them: hence the adj. ἀμβρόσιος. This thought seems to have possessed Milton also in Parad. Reg. IV. 588 foll.

A table of celestial food, divine,
Ambrosial fruits fetched from the
tree of Life,
And from the fount of Life ambrosial drink.

Such a substance, although not used as food, is here meant; not an unguent, as when used by Herê in order to captivate Zeus, and as when applied by Apollo to the dead body of Sarpedon (χοῖσέν τ' ἀμβοσείη mar.) Virgil's imitation suggests the image of a casket opened, diffusing odour, and its contents then applied by inunction to invigorate; see Georg. IV. 415—3 and Prof. Conington's note. But H. here speaks of a substance placed ὑπὸ ὁῖνα ἐκάστω, and, when applied thus to the part aggrieved, quelling the noisome odour of the seal-skin. And so far only as such fetor tends to kill, as

όλοώτατος perhaps suggests, does the immortal quality of the antidote come into view. This brings out fresh force in ἐσάωσε. In the case of Patroclus' corpse Thetis instils ambrosia and nectar through the nostrils, ἀμβοσσίην καὶ νέπταρ ἔρνθρον στάξε κατὰ ὁι-νῶν ἕνα οἱ χρῶς ἔμπεδος εἰη (mar.). But there the notion is probably that the life giving principle, in order to counteract the effects of death, must be applied in the usual channel of life, the nostrils, through which passes that breath which is the life.

447—50. τετληότι 9., "patiently". For ἀολλέες see on γ. 165; for ἔνδιος see App. A. 17 (2).

451. ἐπώχετο, see on ἔπεισιν 411 sup. — λέκτο, here and in 453 there is a play on this word in the senses of "he reckoned" and "he lay down"; see on γ. 124—5. λέγε in 452 and ἐλέγμην (mar.) are said of reckoning the items; but to express the total also we have here λέκτο. Further in 453 although lying down is the notion which predominates, yet there is a bye-sense of adding himself as the last item to the total, which much assists the humour of the whole.

453-4. $\delta \hat{\epsilon}$, a var. l., to avoid, probably, the hiatus, is δ a $l\psi$: but $l\alpha v v v \epsilon s$ may have the f (cf. however.

44.

45

455 βάλλομεν. οὐδ' ὁ γέρων δολίης ἐπελήθετο τέχνης, ἀλλ' ἢ τοι τρωτιστα λέων γένετ' ἢυγένειος, αὐτὰρ ἔπειτα δράκων καὶ πάρδαλις ἀ ἢδὲ μέγας ε σῦς γίγνετο δ' ὑγρὸν ὕδωρ καὶ δένδρεον ὑψιπέτηλον, ἡμεῖς δ' ἀστεμφέως ἔχομεν τετληότι το θυμφ.

460 ἀλλ' ὅτε δή ρ' ἀνίαζ' ὁ γέρων, ὀλοφώια εἰδως, καὶ τότε δή μ' ἐπέεσσιν ἀνειρόμενος προςέειπεν 'τίς νύ τοι, 'Ατρέος υίε, θεῶν συμφράσσατο βουλὰς, ὄφρα μ' ἔλοις ἀέκοντα λοχησάμενος τέο σε χρή;' ώς ρ' ἔφατ', αὐτὰρ ἐγώ μιν ἀμειβόμενος προςέειπον 465 'οἶσθα, γίρον τί με ταῦτα παρατροπέων ἀγορεύεις;

a d. 529.
b y. 419.
c O. 275. P. 109,
c O. 318.
d N. 103, D. 573.
c t. 439
f l. 588 N. 437,
cf. t. 186.
g d. 419, T. 219,
B 344.
h d. 447 mar.
1 H. 721, d. 598,
x. 87, E. 300,
D. 270.
k d. 410 mar.
l d.631, a.231 mar.
m A. 537, 540, I
374.
n d. 388, v. 268;
cf. x. 53.
o a. 124, x 377
p d. 375.
q A. 365.
r I. 500 H. 398,
423.

460. *Εειδώς*. 461. *Εέπεσσι*

461. Γέπεσσιν ποοσέβειπεν. 463. άβένοντα. Γειπον. 465. Γοῖσθα.

464. προσέ-

457. πάοδαλις Eustath. Harl. marg. Ern. Cl. ed. Ox. Bek. Fa. πόοδαλις Appollon. Harl. a pr. manu Wolf. Dind. 461. άμειβόμενος Harl. ex emend. (sed in marg. rursus correxit) et Heidelb., sed Schol. et text. a pr. manu άνειφομενος. 462 ἐφράσσατο Harl. ascripsit supra συμφράσσατο. 465. ἐρεείνεις Arist., Schol. P., Harl. Barnes. Ern. Cl. ed. Ox. ἀγορεύεις Schol. H. Wolf.

Ψ. 216) and the δè is then long by arsis. ἐπεσσύμεθ' 2nd aor. The change of tense to imperf. in 455 (βάλλομεν ἐπελήθετο) has no force. A very familiar instance of this interchange is in Λ. 3, 4, ψυχὰς Αϊδι προίαψεν ἡρώων, αὐτούς δὲ έλωρια τεῦχε κύνεσσιν, espy. as τεῦξε is read in H., and here the time of both verbs is clearly the same. Still H. often prevents monotony by presenting some incidents as having incidence merely and others duration also, in the same narrative. With οὐδ' ὁ γέρων κ. τ. λ. cf. Virg. Georg. IV. 440 Ille suæ contra non immemor artis.

457. πάφθαλις, Liddell and S. say, "πορδαλις is in H. now everywhere found in the text". Bek., however, prefers πάφθαλις, as in II. does Dind. also. Porson says (Postscr. ad varr. I. e cod. Harl. ad loc.), "Apollonius in Schol. supra ad v. 156, πάφθαλις ή δορά και πόφθαλις τὸ ζώον". The Oxford reprint of Dindorfs ed. of the Scholl. gives παφθαλή...πάφθαλις as the reading of this Schol., παφθαλή being (not. ad loc.) a correction of Cobet for

πάοδαλις. This seems more likely to be the true reading of the Schol. Besides the orthography, the gender is very doubtful. In Φ. 573 foll., Hy. Ven. 71, it is found fem., but is classed with male animals, the λέων and the σῦς κάποος, in that Hy. and in P. 20—1. Prof. Conington from his note on Georg. IV. 408 fulvà cervice leæna, seems to take it as fem. But as H. does not seem to have felt any difficulty about sex in his metaphors or similes, neither need he in transformations; cf. Herê to Artemis Φ. 483 σε λέοντα γυναιξί Ζεύς θῆκεν, and the comparison of Penelopê to a lion in 791 inf., where see note. Nor is there perhaps any propriety in retaining a tie of sex for Proteus whom form does not bind, and whose metamorphoses transcend all human and even animal limits.

460. ἀνίαζ', for the use of this verb, neut., as here, and trans. see mar.

465. παρατροπέων, not found elsewhere in H., has με for object.; cf. the use of παράπροπος actively by Eurip.

a δ. 373-4 mar.
b δ. 379-81 mar.
c δ. 379-81 mar.
c δ. 382, 464.
d Ψ. 546, Z. 350,
Ω. 764.
e Θ. 526, I. 357.
f η. 191, λ. 130, ι.
553, ψ. 277, Λ.
727, Ψ. 195, 209.
g α. 210, δ. 579,
ι. 177.
h η. 151, Φ. 410,
χ. 416.
i α. 183 mar., Π.
88. 41-2, 114-5,
ζ. 314-5, η. 76
-7, Φ. 410, ι.
532-3.
l Σ. 190, Ω. 781;
cf. χ. 334-5, γ.
192-3
m β. 374, δ. 180,
f 488.
a δ. 581, η. 284,
Π. 174, P. 263,
Φ. 288, 326.

ως δη δηθ' ἐνὶ νησω ἐρύκομαι, οὐδέ τι τέκμωρ εὐρέμεναι δύναμαι, μινύθει δέ μοι ἔνδοθεν ἦτορ. ἀλλὰ δο τό πέρ μοι εἰπὲ (θεοὶ δέ τε πάντα ἴσασιν) ὅς τίς μ' ἀθανάτων πεδάα καὶ ἔδησε κελεύθου, νόστον θ', ως ἐπὶ πόντον ἐλεύσομαι ἰχθυόεντα.' 470 ως ἐφάμην, δο δέ μ' αὐτίκ' ἀμειβόμενος προςέειπεν 'ἀλλὰ μάλ' ἄφελλες Διί τ' ἄλλοισίν τε θεοῖσιν 'ρέξας ἱ ἱερὰ κάλ' ἀναβαινέμεν, ὅφρα τάχιστα σὴν ἐς πατρίδ' ἱ ἵκοιο πλέων ἐπὶ οἴνοπα ἱ πόντον. οὐ γάρ τοι πρὶν ἱ μοῖρα φίλους τ' ἰδέειν καὶ ἰκέσθαι 475 οἶκον ἐς ὑψόροφον καὶ σὴν ἐς πατρίδα γαῖαν, πρίν γ' ὅτ' ἀν Αἰγύπτοιο διιπετέος ποταμοῖο

468. Γειπέ Γίσασιν.

471. ποοσέξειπεν. 474. Γοίνοπα. 475. Γιδέειν omisso τ'. 476. Γοΐκον.

468. ἔειπε Schol. H. cf. ad 379. 469. πελεύθου Harl. sed eraso ς ad fin. tanquam πελεύθους fuisset. 471. αὐτις Ern. Cl. ed. Οχ. αὐτίκ Wolf. 477. διειπετέος Zenod., Scholl. E. H. Q.

Androm. 528, and passively by Pind. P. II. 65. We find παρατρέψας of turning a chariot έπτὸς ὁδοῦ, also in later writers of perverting, falsifying, and παρατρωπάω of turning away anger (mar.). Ni., thinking that παρατρ. is more correctly intrans., as, he says, περιτροπέω is always, defends Aristarchus' reading έρεε(νεις for ἀγορεύεις, making με its obj. But in Hy. Merc. 542, περιτροπέων ... φῦλ' ἀνθρώπων, where Schneider would read παρατρ., it seems trans., so certainly is τροπέω in Σ. 224, and παρατρωπάω in I. 500.

466-9. ως, connects the clause with οίσθα (Löw.). -, τέκμωρ, see on 374. - ἔθησε = απέρυπε, as we say "weather-bound".

472-3. ἀλλὰ is adversative of some statement omitted in the vehemence of the reply, such as, "yes, the gods detain you, for you have neglected them; but you surely ought etc." ἄφελλες, see on γ. 367. — ἀναβαινέμεν, see on α. 210.

475-7. For $\pi \varrho i \nu \dots \pi \varrho i \nu$ with optat. following see mar. at 475: for $\pi \varrho i \nu$ y ore with $\alpha \nu$ and subjunct., also with indic. and optat., see mar. at 477.

Bek. (Homer. Blätt. p. 89, 8) notes that nowhere in H. is $\pi g i \nu$ followed simply by indic. $\delta \iota \iota \pi \epsilon \tau \dot{\epsilon} o \varsigma$ is epith. also of the Spercheüs, of the Scamander, and of "a river" indefinitely in a simile (mar.): so Hes. Fragm. ccx11. In Φ . 195—7 all rivers, as well as the $\vartheta \alpha \lambda \alpha \sigma \sigma \alpha$, the fountains and the wells, spring (νάονσιν) from Oceanus. In T. 7, 8 all rivers, except Oceanus, attend as deities the great Assembly of Olympus, and the nymphs come next. The statement in Φ. is that of a supposed physical fact - one great cosmical water-system. Still, the dependence of rivers on precipitation, and their sympathy with drought or heavy rain must have been instantly observed. Hence their epithet dunstys, and their mythological relation to Zeus and Olympus, sometimes more closely expressed, as in the case of the Xanthus (Z. 434) by affiliation: in which, however, Zeus' own seat Ida, being the local source, helps out the relationship. The Ocean river was conceived as external to both yaïa and ovoavos, and hence is independent (Σ . 607-8, cf. 483) and keeps aloof from Zeus. In Hy. Ven. 4 διιπετέας epith. of olwovs αὖτις ὖδωρ ἔλθης, ῥέξης το δ' ιερὰς έκατόμβας
ἀθανάτοισι το θεοῖσι το οὐρανὸν εὐρὺν ἔχουσιν

480 καὶ τότε τοι δώσουσιν ὁδὸν θεοὶ ἡν το τὸ μενοινᾶς.'

ως ἔφατ', αὐτὰρ ἐμοί γε κατεκλάσθη φίλον ἡτορ, α
οῦνεκά μ' αὖτις ἄνωγεν ἐπ' ἠεροειδέα πόντον το.

ἀλλὰ καὶ ως μιν ἔπεσσιν ἀμειβόμενος προςέειπον

485 'ταῦτα μὲν οῦτω δὴ τελέω, γέρον, ως τὸ τὰ κελεύεις ἀλλ' κάγε μοι τόδε εἰπὲ καὶ ἀτρεκέως κατάλεξον εἰ πάντες σὺν νηυσὶν ἀπήμονες ἦλθον 'Αχαιοὶ,
οῦς κ Νέστωρ καὶ ἐγὼ λίπομεν Τροίηθεν κοὶ ἰόντες,

a γ. 144. b α. 67 mar. c β. 285. d δ. 538, ι. 256, κ. 198. 196, 566, μ. 277. e β. 263 mar. f λ.80, Ψ. 20, 180. g 9. 347, 402; cf. κ. 443, λ. 507. h α. 169 mar. : N. 744 k cf. γ. 165—9. l cf. χ. 119. m γ. 276.

482. ήερο Ειδέα.

484. Εέπεσσιν ώς Εε.

προσέ, Εειπον.

486. Εειπέ.

484. ως μύθοισιν Harl. Schol. Μ. 486. ἀγόρευσον Harl. ascripsit supra κατάλεξον.

involves the notion of πέτομαι, as "flying". The word occurs as epith. of the image of "Αρτεμις, which was perhaps an aërolith, in Acts XIX. 35.

479. 9 εοίσι, these are not the Egyptian local deities, but those of Homer's own mythology, who recognizes none but his own theistic system.

483—4. όδον, see on 393. — μιν ἔπεσσιν, here μύθοισιν is a var. lect. On reviewing the passages in the Ody. where ἀμειβ. stands with ἔπεσσι and μύθοισι respectively, the former far preponderate; and even if we add to the latter those in which ἀνειρόμενος, or some such participle, has μύθοισι subjoined, and those in which the phrase ἀμείβετο μύθω occurs, the majority remains as before. Obs. μύθοι plur. specially means "narrative" or "tales", as inf. 597, μύθοισιν ἔπεσσί τε, "tales and talk" (cf. λ. 379), but also a speech or conversation generally; see η. 47, 72, 157, 233, λ. 511, ν. 298, φ. 488. The verb μυθίσμαι means in Ody. either "to tell a tale", or "to declare as with authority, oracularly", etc. At α. 124 mar.; δ. 829 mar. the chief passages are collected. In φ. 193 occurs ἔπος τί κεμυθησαίμην, "I could a tale unfold".

487. el, Bek. reads $\tilde{\eta}$, thinking (Homer. Blatt. pp. 59-61) (1) that el and $\tilde{\eta}$ are only dialectic varieties of

the same original word, and assuming (2) that n was the original, and therefore the Homeric form, and further (3) that words so differing should not be found in the same poem - all three questionable doctrines. For "dialectic varieties" "phonic modifications" seems preferable, i. e. slight changes in the sound to express a recognition of the difference between two forms of thought so closely cognate, as the simple hypothetical and the disjunctive. (2) and (3) seem unfounded assumptions; and (3), if I understand it aright, would tend to exclude sl altogether. He follows up (2) by supposing that the copyists favoured el, and, agreeably to the norma loquendi of a later period, let it slip into the place of η . εl seems, however, to represent utrum and an in Latin dependent questions, "if" and "whether" in English ones. Thus it cannot be shown by the analogy of language that the conjunction which introduces such bifurcate questions must be the same as that which subjoins the alternative or 2nd branch of them: see further on y. 90-1.

487. ἀπήμονες, this adj. and ἄκλαντος 494 inf. are found, like ἀπενθής and ἄπνστος, alike in active and passive sense (mar.); see on γ. 88: also ἀπήμων seems by an accretion of positive meaning to stand sometimes for

"beneficent".

488. Néorwo sul éyè corresponds

490

495

500

a γ. 87; cf. o. 268. b α. 238 mar. c d. 471 mar. d cf. \psi. 264-6. e \$. 369, µ. 154. f α. 3. g 2. 54, X. 386. h M. 14. i a.286, in Il. plus vicies. k 2.383, cf. y. 185. $1 \, \alpha, \, 197.$ m τ. 239, ψ. 176; cf. 9. 191, 369, v. 166. n δ. 507.

ο γ. 291 mar.

q δ. 512, II. 687.

p. A. 12.

ἤέ τις ὅλετ' ὀλέθοω ἀδευκέι ἦς ἐπὶ νηὸς,
ἢὲ ἡ φίλων ἐν χεροὶν, ἐπεὶ πόλεμον τολύπευσεν.'
ຜς ἀράμην, ὁ δέ μ' αὐτίκ' ἀμειβόμενος προςέειπεν
''Ατρείδη, τί με ταῦτα διείρεαι; οὐδέ τί σε χρὴ ο
ἴδμεναι, οὐδὲ δαῆναι ἐμὸν νόον το οὐδέ σέ φημι
δὴν ἄκλαυτον ε ἔσεσθαι, ἐπὴν εὖ πάντα πύθηαι.
πολλοὶ μὲν γὰρ τῶν γε δάμεν, πολλοὶ δὲ λίποντο ἀρχοὶ δ' αὖ δύο μοῦνοι 'Αχαιῶν χαλκοχιτώνων
ἐν νόστω ἀπόλοντο κ μάχη δέ τε καὶ σὰ παρῆσθα.
εἶς δ' ἔτι που ζωὸς κατερύκεται εὐρέι πόντω.
Αἴας μὲν μετὰ νηυσὶ δάμη δολιχηρέτμοισιν. Το Ενρῆσίν μιν πρῶτα Ποσειδάων ἐπέλασσεν ο
πέτρησιν μεγάλησι, καὶ ἐξεσάωσε βθαλάσσης καί νύ κεν ἔκφυγε κῆρα, καὶ ἐχθόμενός περ 'Αθήνη,

489. Εῆς. 491. προσέ Γειπεν. 493. Γίδμεναι.

491. αὖτις Ern. Cl. ed. Ox. αὐτι΄ Wolf. 492. μὴ ταῦτα διείρεο var. l. Steph. 493. σ΄ ὁἰω pro σέ φημι Bek. annot. 494. ἄπλαυστον Harl., mox ἐπεί κ΄ supra ἐπὴν ascripsit. 495. pro δάμεν Arist. θάνον vulg., Schol. H. 497 † Zenod. quem refellit Schol. H. ex v. 551. παρηὰς Schol. H. (fide Pors.) sive παρῆας (Dind. ed. Scholl. Bek, annot.). 498. εὐρέι κόσμω Tzetzes (Barnes.). 499. δολιχηρέτμησιν Bek. annot. 500. ἐδαμασσε Scholl. H. P.

with 'Ατρείδης καὶ έγω of Nestor's speech in γ. 277.

499. Aἴας, i. e. Oiliades. Virgil's account varies (Æn. I. 44-5). There Pallas, after he had been transfixed by a thunderbolt, turbine corripuit scomploque infixit acuto. H. gives a cue to this in saying that Pallas owed him a grudge; cf. γ. 145: but Poseidon would, on his own element, have guaranteed his safety, but for his presumption. Löwe here notices that Lycophron (Cassand. 392) follows H., and that the story had been painted by Apollodorus at Pergamus, and by Polygnotus at Delphi (Pliny XXXV. 9, Pausan. X. 26. 1). — δολιχηφ., epithet of ships or (cf. φιλήφετμος λ. 349) of seamen, viz. the Phæacians, as using long oars, when it has the complementary phrase νανσίπλντοι ἄνδφες (mar).

500. Γυρήσιν, a mere cluster of rocky islets. Myconus, one of the Cyclades, is the region assigned to them by the Scholl. Spruner, Atlas XV.,

makes a Gyros Pmt. the S. E. cape of Tenos. Virg. En. XI. 260 seems to take the S. E. point of Eubea as the scene of Ajax's wreck, Euboicæ cautes ultorque Caphereus: and so Quintus Cal. XIV. 547 (Löwe). Distinct from both is the Gyarus to which state prisoners were exiled in the Roman Imperial period Juv. Sat. I. 73. X. 170. As γυρος = πυπλικός the name might be = Cyclades, importing the disposition of the group not the shape of any individual islands: But this hardly suits Γυραίην πέτρην 507 inf. The name probably imports the shape, "rounded"; cf. γυρὸς ἐν ὄμοισιν τ. 246, and Lat. gyrus "a round". ἐπέλασσεν, the var. lect. ἐδάμασσεν does not so well suit ἐξεσάωσε θαλάσσης 501.

502. A 9 ήνη, H. perhaps tacitly alludes to his outrage on Cassandra in the temple of Pallas, cf. note on γ. 310, where a similar reticence is seemingly used; at any rate Virg. Æn. II. 403 foll. has embodied a tradition transmitted probably by the Cyclic poets.

εί μη ύπερφίαλον έπος έκβαλε, καὶ μέγ' ἀάσθη. φη δ' ἀέκητι δε δυ φυγέειν ε μέγα λαΐτμα δαλάσσης. 505 τοῦ δὲ Ποσειδάων μεγάλ' e ἔκλυεν f αὐδήσαντος. αὐτίκ' ἔπειτα τρίαιναν ελών χερσί ή στιβαρήσιν

а П. 685, Т. 113, a H. 685, T. 113, 136-7.
b α. 79 mar.
c cf. γ. 124-5, β. 280, γ. 320, β. 373.
d App. B. (3) mar.
e γ. 227, π. 243, χ. 288, A. 450.
f K. 47, H. 76;
cf. t. 497.
g ε. 292.
h M. 397, Ψ. 711, 686.

503. Γέπος.

504. α. ξέκητι.

503. εκβαλε, cf. Milton Comus. 760, "I hate when Vice can bolt her arguments", and Æschyl. Prom. 932, τοιάδ' έκοίπτων ἔπη; where the notion is that of audacious temerity; comp. the expression "to hurl defiance" άάσθη, "was led to presume", the pass. form points to the current notion of an external agency, leading man to be foolish or wicked, while the 1. aor. mid. ἀασάμην expresses his yielding to that influence; cf. I. 115-6, T. 95 (where Aristarchus' reading Ζευς ἄσατο seems better that Zην' ἄσατο as Nägelsbach I. § 46 would take it), 137. Sometimes, as in the self-defence of Agam. T. 91, 129, ATH is personified as the Power η πάντας ἄαται; she being, by the usual theogonic device, a daughter of Zevs, who, however, hurled her from Olympus in anger when he had himself suffered by her. This her fall supports the view of Gladst. II. 158 foll., as embodying the tradition of the Evil One as tempting by guile. She also includes the notion of the evil so wrought recoiling on him who yields to it, even although he repent (I. 504-12). Yet, as Nägelsbach (I. § 46-7) remarks, her personality is indistinct. Sometimes a power to tempt exerted by some deity, by Erinnys, or the indefinite δαίμων, is all that is meant $(\delta. 261-2, \lambda. 61, 0.$ 233-4, T. 88, 270); sometimes the notion of injury is most prominent, but probably nowhere without that of wrong as its basis. Thus comrades, sleep, wine, injure a man (x. 68, \pp. 296-7, where the drunkard aasev poévas olvo, but just before olvos auser with pers. for obj.). Thus the power of external objects or agents to stimulate inward desire, or that of such desire to mislead, might equally be personified by Arn, and not improperly, since

such "temptations from within and from without coincide and imply each other" (Bp. Butler Anal, Pt I. Ch. iv). So as regards the consequences: a man regretful after folly, or repentant after sin, experienced a change in his affections towards certain objects; that change implied a power, which he would at once in Homer's language personify as Atn: and if retribution, or a calamity viewed as such, overtook him, this would probably be a function of the same person. wrong done, woe ensuing, temptation exerted, and yielded to, all meet in this complex ethical notion.

504. aéx. 9 ewv, cf. Æschyl. Sept. c. Th. 427-8, θεοῦ τε γὰρ θέλοντος έππέρσειν πόλιν, και μη θέλοντός φησιν u. τ . λ . — $\varphi v \gamma \dot{\epsilon} \epsilon \iota v$, for this aor. see on β . 280, and cf. mar. Löwe cites Senec. Agam. 534 foll.

Tandem occupatâ rupe furibundum intonat

Superasse nunc se pelagus atque ignes; juvat

Vicisse cælum, Palladem, fulmen,

and a paraphrastic expansion of the present passage from Quint. Cal. 564 foll. For λαῖτμα θαλ. see App. B. (2) (3).

505. μεγάλ' belongs to αὐδήσαντο here not to Enlvev; Homeric usage constantly joins μεγάλα with words of uttering, shouting and the like (mar.).

506. τρίαιναν, so in Æschyl. Suppl. 214 and in Pind. Ol. IX. 30 (τριόδοντος) this appears as Poseidou's weapon. It was originally the fish spear (Plat. Soph. 220 c) used for large fish, e.g. the tunny, the hook and line being lydioi τοίς όλίγοισι, μ. 252. The commotions and convulsions in which sea and land often sympathize were ascribed to the trident-wielding Poseidon; cf. T. 57-8 αυτάρ ένερθε Ποσειδάων ετίναξεν

510

515

a d. 159 mar. b δ. 503 mar. c ξ. 137; cf. α. 166, τ. 85. d δ. 502. e λ. 406; cf. M. 327. f y. 287. g cf. µ. 72. h 1.275, 1.181-2. i γ. 287, ι. 80, τ. 187. j ε. 419-20, κ. 48, ψ. 316-7, υ. 63; cf. Z. 346, T. 378. k ξ. 354. Ι ω. 150. m e. 238, 489, σ. 358, β. 391, γ. 294. n B. 106-7. o App. E. 5 mar.

ἤλασε Γυραίην πέτρην, ἀπὸ δ' ἔσχισεν αὐτήν·
καὶ τὸ μὲν αὐτόθι μεῖνε, τὸ δὲ τρύφος ἔμπεσε πόντω,
τῷ δ' Αἴας τὸ πρῶτον² ἐφεζόμενος μέγ' ὁ ἀάσθη,
τὸν δ' ἐφόρει κατὰ πόντον ἀπείρονα κυμαίνοντα.
ώς ο ὁ μὲν ἔνθ' ἀπόλωλεν, ἐπεὶ πίεν ἀλμυρὸν ὕδωρ.
σὸς δέ που ἔκφυγε ἀ κῆρας ἀδελφεὸς ἠδ' ὑπάλυξεν ο ἐν νηυσὶ γλαφυρῆσι σάωσε δὲ πότνια "Ηρη. ε
ἀλλ' ἡ ὅτε δὴ τάχ' ἔμελλε Μαλειάων ὁρος αἰπὸ
ἵξεσθαι, τότε δή μιν ἀναρπάξασα θύελλα ἱ
πόντον ἐπ' ἰχθυόεντα φέρεν μεγάλα ἐκ στενάχοντα,
ἀγροῦ ἐπ' ἐσχατιὴν, ἡ ὅθι δώματα ναῖε Θυέστης ἡ
τὸ πρὶν, ἀτὰρ τότ' ἔναιε Θυεστιάδης Αἴγισθος. ο

507. ἤλασσεν Γυρέην Bek. annot. 508. pro μεῖνε Schol. Η. μίμνε. 511 [] Bek. Dind. Löw.; nullâ ἐκδόσει contineri non tamen ab Arist. damnatum Scholl. Η. Ρ. testantur. 516. μεγάλα fere omnes βαρέα Ε., cf. ε. 420. 517—20. Bek. horum. vv. ordinem mutavit, ut qui 319 et 320 in nostro textu sunt, sint 317 et 318. 517. ἐσχατιῆς Harl. a m. primâ et Schol.

γαϊαν ἀπειφεσίην ὀφέων τ' αἰπεινὰ κάρηνα.

507. $\eta \lambda \omega \sigma \varepsilon$ n. τ . λ . "drove at the rock" i. e. struck it; so in φ . 219 $\sigma v \lambda \eta v \tau \eta v$. $\mu \varepsilon \sigma v \varepsilon \eta \lambda \omega \sigma \varepsilon$, "wound which the boar inflicted on me", where $\tau \eta v$ is the accus. of the equivalent object. In η . 219 $\varepsilon \lambda \delta \omega \sigma \iota \gamma \omega \lambda \eta \nu \eta v$, "drive along the calm" the neut. verb of motion becomes by usage transitive; cf.

to "run the blockade".

509. το πρώτ. seems merely to heighten the contrast between his momentary security and his subsequent fall.

510. κατὰ, "down into"; but ε. 377 "along". ἀπείφ. κυμαίν., these epithets are not elsewhere found conjoined. Their union is most expressive of the momentary aspect of the sea—"boundless, surging"— to one falling suddenly into it. Out of several other classes of epith. including ἡεφοειδέα, ἰοειδέα, οἴνοπα, ἀτφύγετον, ἰχθνόεντα, μεγαπήτεα, [see App. B (4)] none, nor any two combined would have been so forcible here.

511. This v. was current in none of the editions (ἐκδόσεις), says Eustath., as being very poor (εὐτελές). This reason being assigned seems to imply that the external evidence in its favour was adequate. As regards internal grounds of rejection, the earlier clause is formulaic (mar.), for the latter cf. \$\varepsilon\$. 321 —3: it suits Proteus, as a grim irony against him who defied the sea and its powers: — "So there was an end of him (with all his boasting) after a mouthful of salt water!"

514. Μαλειάων, see on γ. 287.
517. ὅΦι is said by Faesi to refer not to ἐσχατ. but to ἀγοοῦ; but cf. ε.
238 νήσον ἐπ' ἐσχατιῆς ὅΦι δένδοςα μακοὰ πεφύκειν, δ. 563—4 πείρατα γαίης . . . ὅΦι ξάνθος Ῥαδάμανθνς, ε. 489 ἀγο. ἐπ' ἐσχ. ὧ μὴ πάρα γείτονες ἄλλοι; from all of which it is unlikely that the rel. clause following the phrase relates to the position of the ἀγοὸς generally rather than to that of ἐσχ. Besides, to say that Ægisthus lived in the ἀγοὸς of Thyestes is poor; for where else should he have lived who had usurped the royalty wh. was once Thyestes'? To say that he lived in its ἐσχατ. has some descriptive force. The extremity of Agamemnon's territory trenched on that of Pylus, and in I. 150 Cardamylê, and other cities perhaps on the W. side of Tænarus, are apparently claimed by him, but

άλλ' ότε δή και κείθεν έφαίνετο νόστος απήμων, b 520 αψ δε θεοί οὖρον στρέψαν, καὶ οἴκαδ' ἵκοντο, ή τοι δ μεν χαίρων έπεβήσετο πατρίδος αίης, καί ανύνει απτόμενος ήν πατρίδα πολλά δ' άπ' αὐτοῦ δάκουα · θεομά χέοντ', έπεὶ ἀσπασίως · ίδε γαΐαν. τὸν δ' ἄρ' ἀπὸ σκοπιῆς εἰδε σκοπὸς, ὅν δα καθεῖσεν

525 Αίγισθος h δολόμητις άγων, ύπὸ δ' ἔσχετο μισθον χουσοῦ δοιὰ τάλαντα ι φύλασσε δ' ὅ γ' εἰς ἐνιαυτὸν, μή έ λάθοι παριών, μνήσαιτο δε θούριδος άλκης. κ βη δ' ζμεν άγγελέων πρός δώματα ποιμένι λαών. αὐτίκα δ' Αἰγισθος δολίην Εφράσσατο τέχνην

-30 n κοινάμενος ο κατά δημον έείκοσι φωτας άρίστους είσε λόχον, ετέρωθι δ' ανώγει δαίτα πένεσθαι. αὐτὰο ν ο βῆ καλέων 'Αγαμέμνονα σποιμένα λαών ϊπποισιν καὶ όχεσφιν, ἀεικέα μερμηρίζων. τον δ' ούκ είδότ' όλεθοον άνήγαγε, και κατέπεφνεν

a \varkappa . 79. b η . 266, μ . 167. c δ . 585 – 6, ε 167, o. 34, ϱ 148. d ε . 463, \varkappa . 354. e ω . 46, \varkappa . 362, H. 426, H. 3, P. 437 – 8, Σ . 17, 1 d. 24, 679.
n d. 455.
n f. 217 - 8, Z.
188 - 90, ef i.
195, A 391 - 6,
N. 276 - 7.
o d. 408 mar., I.
521, T. 193.
p Y. 407.
q Z. 22.
r g. 37

520. Fοίκαδ'.

522. Fñv. HOGI.

523. Fide. 533. ά. Εικέα.

534. *Γειδότ*, 527. *Γε*. 524. Feide.

530. EFEL-

521. έπεβήσατο Harl.

524. μαθημε Bek. annot. 527. παρεών Scholl. H. P.

all this side, including of course Malea itself, is out of the apparent course

from Troy to Mycenæ.

519. zeider, if the whole passage be retained as it stands, this should mean the last named locality, the ἀγροῦ έσχ.; but this does not suit the notion of the ovoos bringing them home 520, which should mean from the novros not from the ἀγο. ἐσχ. Further their being brought ἀγοοῦ ἐπ ἐσχ. serves no poetic purpose whatever. Then, too, έπl twice repeated with same case but in different sense, êπὶ πόντον "over the sea", ἐπ' ἐσχατ. "to the extremity", is harsh. Again πόντον ἐπ' ἰχθ. is used elsewhere (mar.) of a storm driving voyagers out to the open sea away from any shore, which makes it less suitable to make αγρού έπ' έσχ. a mere extension of the same drift. Therefore the lines 517-8 either are spurious or bave been displaced from their context. They might, if retained, follow 528, or as Bek. sets them, 520; see App. E. 5.

521. exegnoero is used most commonly of mounting a chariot (mar.).

522-3. πατρίδα depends on πύνει. χέοντ', obs. plur. verb with neut. plur. noun; see on ξμελλον β. 156.

524-37. On the details of the story here compared with other forms of the tradition see App. E. 5.

527-8. Seber's Index gives 90000δος άλκης about 20 times in Il., in which unioasds dovo. alnis is a formula of warlike exhortation, in Ody. only here. The accus. is Dovoiv, O. 308, Σ. 157. — ποιμένι λαών i. e. Ægisthus.

531. ἐτέρωθι, the murder took place, in Homer's version of it, in the μέγαρον or great hall of the palace, used commonly for the banquet. Eréowl has, in respect of this, a peculiar meaning, 'at the further end or wall'; ef. έτέρωθεν App. F. 2 (26). Thus the lóxos was secreted somewhere in the uéy.; but details are wanting.

534. Eldor', see on a. 37. - arnillustrated by the simile, as the animal marked for slaughter was first fetched

a λ. 411. b Π. 487. b H. 487. c ef. Δ. 397. d τ. 219, γ. 165. e Δ. 691. f 2. 388-9. g κ. 496-500. h δ. 481 mar. i ε. 82, k δ. 426 mar. l δ. 833, ξ. 44, υ. 207, Σ. 442, Ω. m cf. Σ.23-7, Ω. 165. n cf. δ. 103, λ. 212, Ω. 227. o d. 349 mar. p α. 68 mar. q B. 347, cf. Ω. 524. r π. 44. s w. 284. t ef. H. 144. u ν. 229; ef. σ. 271. v σ. 61, K. 220. w δ. 840, o. 165, Ψ. 598, 600, Ω. 321.

δειπνίσσας, ε ώς τίς τε κατέκτανε βοῦν ἐπὶ φάτνη. 535 οὐδέ τις 'Ατρείδεω ετάρων λίπεθ' οί α οί εποντο, οὐδέ τις Αἰγίσθου, ἀλλ' ἔχταθεν εν μεγάροισιν.' Γ ώς ε έφατ', αὐτὰο έμοί γε κατεκλάσθη h φίλον ἦτοο, κλαΐον δ' έν k ψαμάθοισι καθήμενος, οὐδέ νύ μοι κῆο ήθελ' έτι ζώειν καὶ δρᾶν φάος ήελίοιο. 540 αὐτὰο^m ἐπεὶ κλαίων τε κυλινδόμενός τ' ἐκορέσθην, n δή τότε με προςέειπε γέρων ο άλιος νημερτής · μηκέτι, 'Ατρέος υίὲ, πολύν χρόνον ἀσκελὲς ρούτως κλαΐ', έπεὶ οὐκ ἄνυσίν^α τινα δήομεν · Γ άλλὰ τάγιστα πείρα όπως κεν δή σήν πατρίδα γαΐαν ΐκηαι. 545 η γάο μιν ζωόν ε κιχήσεαι, ή κεν 'Ορέστης κτείνεν υποφθάμενος, t σύ δέ κεν τάφου άντιβολήσαις.' u ώς έφατ', αὐτὰρ έμοὶ κραδίη καὶ θυμὸς ἀγήνωρ αύτις ένλ στήθεσσι, καλ άχνυμένω περ, λάνθη, " καί μιν φωνήσας έπεα πτερόεντα προςηύδων. 550

536. Foi. 542. προσέ ξειπε. 550. Γέπεα.

539. ουδέ νύ μοι μήο Schol, H., δειπνήσας Harl. text. et marg. ονδέ μοι ήτος sed supra scripta νύ μοι κῆς Harl. 5 bros. hujus Schol. ούτω. 546. καὶ Ός έστης Βεκ. 543. ágnelès alei E. Am-550. ποοσηύδα Harl. (cum emend. $-\delta\omega\nu$) Cl. ed. Ox., $\pi\rho\rho\sigma\eta\dot{\nu}\delta\omega\nu$ fere cæteri.

from the pasture; see y. 421, also τρείς

σιάλους κατάγων, υ. 163.

535—6. The sense of the var. lect. δειπνήσας, as measured by the simile, is weaker than that of δειπνίσσας, wh, indicates the image of the beast fattened for the knife, and knocked on the head while at his manger. The same idea prevails in 2. 412-5 where the comrades of Agam. utsivovto, oves ως άργιόδοντες, οί δά τ' έν άφνειοῦ ανδρός μέγα δυναμένοιο κ. τ. λ. κατέκτ., aor. of simile, see on 338 sup. $\beta o \tilde{v} v \epsilon \pi i \phi$, this simile, designating the helplessness of superior strength (cf. y. 250) through supine security, seems, as it were, a melancholy reflex of that found B. 480-1, where Agam. armed and leading his host to war is compared to "the bull mightiest of the

539-41. The violence of the emotion of sorrow is even more intensely manifested by Achilles for Patroclus, and by Priam for Hector; but neither does self-reproach or the sense of total ruin and loss to self and people embitter Menelaus' loss here, nor is his loss enacted before his eyes, but only narrated by Proteus.

544. avvoir, with the sentiment cf. (mar.) ού γάο τις ποῆξις πέλεται πουεροίο γόοιο. — σήομεν, Buttm. Irr. Verbs s. v. ΔA -, (4) gives this as an epic fut. from that stem formed from fut. δαέω by contraction, δαέ-ομεν δή-ομεν. So the fut. κεέ-ω becomes usiw by contraction, and this is shortened to uso, and of these forms we have infin. usigusv and participles nείων nέων, θ. 315, Ξ. 340, η. 342. The use of the 1st. pers. plur. seems a touch of sympathy between the seagod and the hero whom his news has so afflicted—shown further (as Eustath. remarks) by his waiting to be further questioned when the fit of grief was over.

546-7. For the moods of verbs here, see App. A. 9 (1). With indic., as utsivev, usv is rare, the optat. avriβολήσαις expresses the uncertainty of a further consequence depending on the first uncertainty expressed by η $\gamma \alpha \varrho \ldots \eta$ nev.

'τούτους μεν δη οἶδα· σὺ δε τρίτον ἄνδρ' ὀνόμαζε, σς τις ετι ζωὸς κατερύκεται εὐρες πόντω [ηε θανών εθέλω δε, καὶ ἀχνύμενός περ, ἀκοῦσαι.]' ως εφάμην, δ δε μ' αὐτίκ' ἀμειβόμενος προςέειπεν

555 ' νίος α Λαέφτεω 'Ιθάκη ἔνι οἰκία ε ναίων ·
τὸν ε δ' ἔδον ἐνε νήσω θαλεφὸν κατὰ δάκου χέοντα,
νύμφης ἐν μεγάφοισι Καλυψοῦς, ἢ μιν ἀνάγκη ε
ἔσχει ο δ' οὐ δύναται ἢν πατρίδα γαῖαν ἰκέσθαι ·
οὐ κ γάφ οἱ πάφα νῆες επήφετμοι καὶ ἐταῖφοι,
560 οῖ κέν μιν πέμποιεν ἐπ' εὐφέα νῶτα θαλάσσης.
σοὶ δ' οὐ θέσκατόν εστι διοτοκκές εξ Μενέλας

σοὶ δ' οὐ θέσφατόνο ἐστι, διοτρεφὲςν ὧ Μενέλαε, "Αργεια ἐν ἱπποβότω θανέειν καὶ πόπμον ἐπισπεῖν, ἀλλά σ' ἐς Ἡλύσιον πεδίον καὶ πείρατα γαίης a δ. 498.1 b δ. 373, 377, 466. c δ. 471. d ι. 505, 531, ω. 104. e δ. 798, H. 221. f π. 13 - 17, ρ. 142-6. g B. 721. h π. 201, 409, 570, λ. 5, 466, Z. 496. i cf. o. 311. k ε. 141-2. l ξ. 224, cf. β. 212, 291-2, δ. 669. m β. 403 mar. n γ. 142 mar. o π. 473; cf. Θ. 477. p δ. 26. q γ. 263, δ. 99. r ε. 308, μ. 342, ξ. 274, H. 52. s Ξ. 200-3, 301.

558. Fnv.

551. Γοϊδα. 554. προσέΓειπεν. 555. Γοικία. 556. τον Γίδον. 559. Γοι.

551. ὀνόμασσον Bek. annot. 552. εὐοέῖ πόσμω Tzetzes (Barnes.). 553 † Scholl. H. P. Q., [] Bek. Dind. Fa. Löw. 554. αντις Ern. Cl. ed. Ox. αντίκ' Wolf.

553 is said by the Scholl. to be rejected by all the ancient copies as being opposed to the previous statement of the speaker in 496-7 sup. Ni. urges against this that phrases like ζωός η δο θανών had lost their distinctive meaning by usage, and become mere formulæ meaning vaguely "under any circumstances", and cites Lobeck Phryn. p. 764, who is of the same opinion, and who has adduced Soph. Antig. 108-9, ἔτ' ἔτ' ὁπάονες, οῖ τ' ὀντες οῖ τ' ἀπόντες, adding "quis non videt, hoc tantum dici quotquot sunt". But the question whether Odys. be alive or dead, is that on which this whole portion of the poem turns. Hence we cannot suppose that words which state that question could here be used without their full significance. It is true that Menel, has a natural tendency to despondency, and of this he has already given a token in 110 foll., 181-2, passages, which, as Löwe thinks, may have given a hint to the copyist who probably inserted this v., wh. is not, perhaps, unsuited to the character of Menel. [see App. E. 8 (2) (5) (16)]; still it seems too strong a contradiction of Proteus' words ub. sup. to occur in the same conversation.

That Menel. on Telemachus' visit, seeing that Odys. was still missing, should indulge in gloomy forebodings, is not similarly inconsistent.

559. ἐπήφετμοι, see on β. 403. Crusius s. v. refers this to ἐταῖφοι, but see ξ. 224 where it qualifies νηες; and so presumably here. Cf. δολιχηφέτμοισι 499 sup. and note.

563-9. Hes. Opp. 170-3 makes those heroes who escaped death dwell

ανηδέα θυμον έχοντες έν μανάρων νήσοισι παρ' Ωκεανόν βαθυδίνην, adding paul. sup. that it was is neiρατα γαίης apart from men and far from immortals, and that Cronus reigned among them; who, however, (Theog. 851) is placed "under Tartarus" with the Titans; cf. Z. 274-9, O. 225 and Θ. 478-81, where the πείρατα γαίης (mar.) are distinguished in their penal aspect by the epithet velara, and xal πόντοιο is added; "there sit Japetus and Cronus, solaced by neither sunbeam (cf. 1. 15-19) nor breeze (contrasted with 567 here), but with deep Tartarus around". H. only knows Cronus as in a state of punishment and exclusion, but the "ends of earth", from their remoteness, are the seat of a δ. 586 b η. 323, Ξ. 321-2. c ef. ξ. 43-5, η. 117-8. d K. 7; ef. O. 170, M. 278-80. e ξ. 522. f cf. H 150-1. g γ. 289, β. 421, H. 208. h ι. 139, O. 626. i μ. 105. k E. 795; ef. A. 621-2. l ι. 111, 358, 48, 70, δ. 771.

ἀθάνατοι^α πέμψουσιν, ὅθι ξανθὸς Ῥαδάμανθυς,⁶
τῆ πεο ὁηΐστη βιοτὴ πέλει ἀνθοώποισιν· 565
οὐ^α νιφετὸς,^d οὕτ' ἀο χειμών^e πολὺς οὕτε ποτ' ὅμβοος,
ἀλλ' αἰεὶ Ζεφύροιο^ς λιγὺ^ς πνείοντας ἀήτας^h
Ὠνεανὸς ἀνίησινⁱ ἀναψύχειν^k ἀνθοώπους·
οὕνεκ' ἔχεις Ἑλένην καί σφιν¹ γαμβοὸς Διός ἐσσι.'

567. πνείοντος Harl. marg. Scholl. H. P. πνείοντας Harl. text. 568. παραψυχὴν ἀνθρώποις Pindar. Schol. (Barnes.) 569. abesse a quibusdam exx., in nonnullis legi φίλος ἐσολ monent Scholl. H. P. Q.

these sequestered heroes, as the "ends of Ocean" (λ . 13) are of the dead, the former glad and ever-fresh, the latter gloomy and cheerless. H. says nothing of islands, but the Ocean sending $Z \varepsilon \varphi$. $\mathring{\alpha} \eta \tau \mathring{\alpha} s$ favours the notion of the $H\lambda \mathring{\nu} \sigma \iota \sigma \nu$ $\pi \varepsilon \mathring{\sigma}$. being in the far west. On the passage see App. E. 8 (2) and 9 (8) note.

Padauav., son of Zeus and 564. a daughter of Phœnix, and brother of Minos; he is not here introduced as judge, which office has regard to the penal view of the departed (Virg. Æn. VI. 566 foll.), but as sharing the abode of the heroes by privilege of birth, as Menel. (569) by marriage. Yet a glimpse of some such office appears in his being brought to Eubœa "to visit Tityus" by the Phæacians; Tityus being among the doomed $(\lambda.576-9)$, and his offence having been committed at Pythô not far from Eubœa (mar.). Yet Pind., Ol. II. 129-40, who also makes the retreat of the blessed an isle of ocean (ένθα μαπάρων νᾶσος ώπεάνιδες αὖοαι περιπνέοισιν), introduces the "just decrees of Rhad." into the picture, and, more notably, makes Cronus and Rhea - so far from penal humiliation - the centre of the beatified scene.

565. ὀηΐστη, the notion is the same as in θεοὶ ὁεῖα ζώοντες (mar.) "living at ease". βιοτή, only here in H., elsewhere βίστος; in Hy. VIII. 10 we find βιότητα from nom. βιότης. 566. οὐ νιψετὸς ν. τ. λ., the de-

scription, chiefly negative, and which may be compared with that of the abode of the gods (mar.), suits the climate of Madeira and the Canaries with their equable temperature; the prevalent wind over the western ocean may be a reflex of the trade-wind. These mere general facts were known to H.; a little later, as the peak of Teneriffe is visible at 100 miles, some of that group may have given Hesiod the outline of his μαπάρων νήσοι (above). The Zephyr. "ever" blows, as an element of the delightful temperature, and the negatives of 566 imply uninterrupted sunshine. Comp. the absence of the sunbeam and the breeze in the abode of the Titans, Ø. 480-1. Hence Milton has perhaps derived some images in his epilogue to "Comus", although blending others with them.

Spirit. To the ocean now I fly,
And those happy climes that
lie
Where day never shuts his eye,

There eternal summer dwells, And west-winds etc.

Wolf (Prolegg. XLIX, 253, note 39) mentions (teste Sallust.) another passage descriptive of Elysium once found in H., but wh. has disappeared from our texts. νιφετὸς, snow-storm or drift; cf. νετὸς of rain. νιφὰς is a flake; cf. Μ. 278 νιφάδες χιόνος: νίφω is found ib. 280.

569 is rejected in some edd. (Scholl.). σφὶν, dat. of special reference, as it were "precious in their sight" (mar.). Was Menel. not to die? The text only says he was not "to die in Argos", referring to the death of his brother there, but to be sent by the gods to the Elys. plain. Yet on the whole this implies not only an extension of life and a

570 ως είπων ύπο πόντον έδύσετο κυμαίνοντα. αὐτὰρ ἐγών ἐπὶ νῆας ἄμ' ἀντιθέοις ετάροισιν ήια, πολλά δέ μοι κραδίη πόρφυρε κιόντι. αὐτὰο ἐπεί ο ἐπὶ νῆα κατήλθομεν ήδὲ θάλασσαν, δόρπον θ' δπλισάμεσθ', ἐπί τ' ἤλυθεν ἀμβροσίη νύξ.

575 δη τότε χοιμήθημεν έπὶ δηγμίνι θαλάσσης. ήμος δ' ήριγένεια φάνη φοδοδάκτυλος Ήώς, νηας b μεν πάμπρωτον έρύσσαμεν c είς αλα διαν, έν ο δ' ίστους τιθέμεσθα καὶ ίστία νηυσίν έΐσης, αν δε και αύτοι βάντες έπι κληῖσι κάθιζον,

580 έξης δ' έζόμενοι πολιήν άλα τύπτον έρετμοῖς. h αψ δ' είς Αίγύπτοιο διιπετέος ποταμοίο . στήσα νέας, καὶ ἔρεξα κ τεληέσσας έκατόμβας. αυτάρ έπει κατέπαυσα θεών χόλον αιενι έόντων, χευ' m 'Αγαμέμνονι τύμβον, ϊν' ά τβεστον n αλέος είη. 585 ταύτα τελευτήσας νεόμην, δίδοσαν δέ μοι ούρον!

a d. 425 - 31 mar. b 9. 34, 2. 2, z. 403, 423, A. 141, Ξ. 76, π. 348. c cf. s. 261 d A. 480, B. 424 -6; cf. o. 496. e App. F. 1 (13) mar. f d. 473 mar. g µ. 180. h cf. 2. 77-8, µ. 15, v. 22, o. 497, A. 435. i J. 477-8, £. 259. k d. 352 mar. 1 y. 147. m λ. 75, μ. 141, ω. 80-1, H. 336, cf. a. 291 mar. n η. 333; cf. I. 413. o e 148-9.

p d. 520 mar.

570. Γειπών.

577. πάμπρωτα Γερύσσαμεν.

578. Efions.

570. ἐδύσσετο Harl. 573. κατήλυθον Bek. annot. 578. ίστούς τ' ἐθέμεσθα Harl. mox νηνοί ἐῆσιν Scholl. Η. Ρ., νηὶ μελαίνη Heidelb., νηὸς ἐἴσης Schol. Ρ. 579. έν Ern. Cl. ed. Ox. αν Wolf., cf. 785. 505. ἔδοσαν Ern. Cl. ed. Ox. δίδοσαν Harl. Wolf.

solace after its woes, but an ultimate exemption from death: although, as the Tyndaridæ were only allowed by Zeus an alternate life between them, and that νέοθεν γης, after submitting to death (1. 300-4, \(\Gamma\). 243-4), it is not consistent that Menelaus should attain immortality by marrying their sister. The Tyndaridse probably embody in myth the natural alternation of seasons, and so far support the view that the tale of Troy is developed from nature-myth also. Eurip. Androm. 1253 foll. ha adopted from this passage the immortality of Peleus for Thetis' sake, see Thetis' words, εδ δ', ως αν είδης τῆς έμης εύνης χάριν, κ. τ. λ.

The tale of Proteus being told, Menel. narrates his return from Pharos (sup. 3551 to the Nile, how he performed all dues to the deities and to his brother's memory, and sailed home. He then invites Telem. to stay, and offers

him an unsuitable present.

570. Cf. Virg. Georg. IV. 528, Hac Proteus: et se jactu dedit æquor in altum, and Ov. Met. XI. 250, Dixerat hæc Proteus et condidit æquore vultum.

571-6. See notes on δ. 425-31, and for αντιθέοις on α. 21. On 573 νηα π. τ. λ., see App. F. 1 (21). αμβ. νυζ is here a faint personification, brought fully out in Hes. Theog. - 756 foll., where Nvξ goes forth having Tπνος in her arms. On onyuive, as being of the water rather than of the land, see Liddell and S. s. v. On 576 see notes on β . 1. 577—80. See App. F. 1 (6) (7) (10) (14).

581. See on 6. 351, 355, 477. 583-4. Menelaus' piety and brotherly affection are alike marked here; see App. E. 8 (3) (8). He might suppose that Ægisthus' ascendancy would prevent any such tribute from being paid in Argos. See also note on y. 109. The Scholl, will have it, the monument was inscribed; but some symbol only like the oar of Elpenor (1. 77, μ . 15, cf. Virg. En. VI. 233), would probably be erected. Of course there would be a srilly (µ. 14).

585-6. Menel, evidently reognizes

590

a d. 564.

b α. 309 mar.

e β . 374 mar.; cf. Z. 174-5, Ω .

d η. 132 et sæpius.

e cf. H. 156.

f φ. 602, τ. 101, Π. 402.

g App. A. 8 (3) mar.

h δ. 543.

i α. 315, δ, 599.

k χ. 500, Γ. 446, Λ. 89, Ξ. 328.

1 ξ. 144, **P**. 439; cf. 3. 414.

ἀθάνατοι, τοί μ' ὧκα φίλην ές πατρίδ' ἔπεμψαν. ἀλλ' ἄγε νῦν ἐπίμεινον ενὶ μεγάροισιν ἐμοῖσιν, ὅφρα κεν ἐνδεκάτη ε τε δυωδεκάτη τε γένηται καὶ τότε σ' εὖ πέμψω, δώσω δέ τοι ἀγλαὰ δῶρα τρεῖς ἵππους καὶ δίφρον ἐὐξοον αὐτὰρ ἔπειτα δώσω καλὸν ἄλεισον, ἵνα σπένδησθα θεοῖσιν ἀθανάτοις, ἐμέθεν μεμνημένος ἤματα πάντα."

τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηὔδα "'Ατρείδη, μὴ δή με πολὺν το χρόνον ἐνθάδ' ἔρυκε. το καὶ γάρ κ' εἰς ἐνιαυτὸν ἐγῶ παρὰ σοί γ' ἀνεχοίμην ἤμενος, οὐδέ κέ μ' οἴκου ἕλοι κπόθος, τοὐδὲ τοκήων:

· 596. οὐδέ με Γοίπου.

589. πέμπω Ernest.

the fair breeze as a direct answer to his adoration of 582, and the pious phrase with him is no mere form; see App. E. 8 (3).

588. The term of invitation is beyond the usual length in H.; see on β.

373-4.

590. τρεῖς ἵππους, the Scholl, say "a pair with a rein-horse (παρήορος)": the latter ran outside the flank, attached only by reins (παοηορίαι), and completed the "turn-out" for war. It was a resource in case of either yokehorse failing. Thus the gods drive no παρήσορος (O. 119). Achilles drives one, a mortal steed, rather it seems as a trophy, beside his immortal pair (Π . 148 foll., cf. 467 foll.). Also in the race no παρήσρος, as being there a mere incumbrance, is used (4. 295). In O. 184-5 Hector drives a team of four, perhaps two $\pi\alpha\rho$, to battle — a trace perhaps of the boastfulness which marks him. In v. 81 a simile of a team of four running ἐν πεδίφ occurs. The offer of the chariot etc. is a sample of the sanguine and unpractical side of Menelaus' character; see App. E. 8 (19) end.

594. $\mu\dot{\eta}$ $\delta\dot{\eta}$ x. τ . λ . Telem. here begs not to be detained and (598 inf.) urges a reason for declining the lengthened stay proposed by Menel., and the next time that the story reverts to him (0. 7, 8) he is still with Menel. at Lacedæmon. Yet in this interval occurs the departure of Odys.

from Ogygiê, his eighteen days' run, shipwreck, concealment, discovery by Nausicaa, entertainment by Alcinous, escort to Ithaca by the Phæacians, and colloquy with Pallas there, who says that Telem. is then "leisurely staying" at Sparta (v. 423-4), and his reception by and stay with Eumæus $(\varepsilon, \ldots, \xi)$. To give space for all this Telem. must have staid nearer a month than 11 days with Menel. (Ni. ad loc.). In order to evade this inconsistency Jo. Car. Schmitt, de IIdo in Odyss. Deor. concil., would make the mission of Hermes to Calypsô in ε. synchronize with that of Pallas to Ithaca in a., so that Odys. would quit her isle on the same day (6th of the poem's action), on which Menel. tells Telem. his tale. Such parallel continuations of distinct branches of the plot are not, however, in Homer's manner. His groups succeed each other in their share in the action, and the same law applies even to individual persons in the same group. As a single marked instance may be taken the attendance of Iris and Apollo, summoned by Herê to Zeus, in O. 143 foll. Zeus gives Iris her errand first, and the poet follows out to the end this branch of the action by narrating that whole errand and its issue. This done, he reverts to Mount Ida with the words και τότ' Απόλλωνα προσέφη Ζεύς (220): which, if pressed, imply that Apollo is kept waiting for his errand

αίνῶς γὰρ μύθοισιν à ἔπεσσί τε σοῖσιν ἀχούων b τέρπομαι. άλλ' ήδη μοι ανιάζουσιν ε έταζοοι έν Πύλω ήγαθέη· σὸ δέ με γρόνον ἐνθάδ' ἐρύκεις.e 600 δώρου δ' όττι κέ μοι δοίης, κειμήλιου εξστω. ΐππους δ' είς Ἰθάκην οὐκ ἄξομαι, ε ἀλλά σοι αὐτῷ ένθάδε λείψω ἄγαλμα · h σὰ γὰο πεδίοιο ἀνάσσεις εύρέος, ῷ ἔνι μὲν λωτὸς ἱ πολὺς, ἐν δὲ κύπειρον πυροί τε ζειαί^κ τ' ήδ' εὐουφυὲς μοτι λευκόν. 605 έν δ' Ίθάκη οὔτ' ἄρ δρόμοι™ εὐρέες οὔτε τι λειμών. αίγίβοτος, π καὶ μαλλον ἐπήρατος ο ίπποβότοιο. ού γάρ τις νήσων ίππήλατος ρούδ' εύλείμων, αί θ' άλι κεκλίαται · 9 'Ιθάκη δέ τε και περί πασέων.''

a d. 239 mar. b 3. 368, 429. c d. 460 mar.; cf. d A. 252. e α. 315, δ. 594. f α. 312 mar. g φ. 214. h τ. 257, γ. 438 mar.
i \$\Phi\$. 351; cf. \(\text{i}\). 93, 94, 97, \$\Bar{B}\$. 776, \$\Bar{\pi}\$. 348. k f. 41 mar. l f. 41 mar. m 9. 121. n t. 124, v. 242-3, 246, v. 242-3, 246, v. 103, 347, Σ. 512; cf. λ. 275. v. 242. ξ. 307, v. 235, ρ. 97, Γ. 135, Δ. 371, O. 740.

602. Εανάσσεις. 597. Εέπεσσι.

599. Arist. κε pro με, Harl. marg., mox ἐρύκοις text. 606. αἰγίβοτον καὶ μᾶλλον ἐπήρατον Arist., Scholl. Η. Ρ. 607. pro οὐ γάρ Schol. Χ. 45. ἀλλ΄ οὔ. 608. δ΄ ἔτι Harl.

all the while Iris is performing hers. But the poet has no sustained consciousness of personages off the scene.

597-9. μύθοισιν έπ., 800 on 484. — ανιαζουσιν, see on 460. — Πύλω,

see App. D. 4.

601-8. Löwe cites Hor. Epist. I. VII. 40 foll., Haud male Telemachus ... Non est aptus equis Ithacæ locus etc. On this speech and the reply of Menel.

see App. E. 3, p. LXXI, and 8 (11) (16).
602-4. πεδίοιο, see App. D. 3. λωτὸς, not the plant of ι. 93 foll., where men eat what is probably a fruit, but the well known "clover", still common in moist grounds in Greece, and now called there τριφύλλι, Kruse's Hellas I. 346. Virg. Georg. III. 394 recommends a lotus for cattle as augmenting their milk. zvaeioov, the cyperus rotundus Linn., very common in the Greek islands still: cf. Theoer. Idyll. I. 106. In Hy. Merc. 107 we have πύπειρος, ό. — ζειαί... zel, see on 41 sup.

606. Exportos. Ni. explains this "exposed, lofty, jutting", but assigns no ctymol. grounds, nor includes the kindred zolvýgarog, used (mar.) of can only be from εράω. In Hy. Apol. Py. 351 (529) which he quotes, the line seems corrupt, and επήφοτος (αρόω) or ευήφοτος should perhaps be read; of. avnooros 1. 109, 123. In Hes.

Theog. 67, Opp. 63, Fragm. XCIII. 4, έπήρατος occurs, always in sense as if from έράω; and so in Pind. Pyth. V. 69 ἐπήρατον κλέος, Isthm. V. 12 δόξαν ἐπηρατον. Line 606 should probably follow 608, and may have been transposed by some early critic offended by the homoioteleuton of leiμών and εὐλείμων closing consecutive lines. Löwe would give xal here the force of quamvis, better perhaps with five Scholl. that of nairoi, "and yet' the lines standing as they are; but if transposed as suggested, the nal µalλον έπης. will correspond to και (both)

περί πασέων αίγίβοτος.

607. τις νήσων ίππ., as a corroboration of this, Odys. and Ajax Telamon, are the only chiefs of foremost note who never in the Il. appear in chariots. They are both islanders. Diom, and Odys, capture together the equipage of Rhesus; but Diom., not Odys., drives it into the camp, and stalls the horses with his own (K. 529-30, 566-9). Idomeneus of Crete is in a chariot in P. 609 foll., and Meriones his comrade engages in the chariot race in Ψ. 351; but Crete is εὐρεῖα (v. 256 et al. cf. v. 243) and έκατόμπολις (B. 649), and, although a γαία $\pi \epsilon \rho (\rho \rho v r o s)$ (τ . 172 – 3), is nowhere called a vhoos, a term limited by H. to islands of small compass.

608-10. The notion of zexliarae

a Ψ. 555. b s. 181, A. 361, E. 372, Z. 485, Ω.127; ef. β. 302. c ρ. 479, τ. 255, Σ. 95. d δ. 827, s. 25; ef. ε. 98. 2. 95.
d d. 827, s. 25; ef. s. 98.
e o. 113—19.
f \(\xi \) 326, o. 101, \(\xi \).
295, \(A. \) 132.
g App. A. 8(1) mar.
h \(\text{h} \) 232, \(\xi \) 236, \(\xi \) 335; ef.
\(\xi \) 332; ef. \(\xi \) 232—4, \(\psi \). 159—61.
k \(\wi \) 75; cf. \(\pi \). 92, \(\wi \). 195, \(\xi \). 331—80, \(473—7.17.
l \(\xi \). 130 mar.
m App. D. 11 mar.
n \(\xi \) 415, \(\xi \). 258, \(\xi \). 405, \(\xi \). 60, 441.
o hic v. sæpissime p \(\xi \), 7, 102, 0. 467.
q \(\xi \). 259; ef. 299
300.
r cf. \(\xi \) 170—1. r cf. o. 170-1, v. 163, 174. οι δ' ήγον μεν μηλα, φέρον δ' εὐήνορα οίνον. s v. 19.

ως φάτο, μείδησεν δε βοήν αγαθός Μενέλαος. χειρί τέ μιν κατέρεξεν έπος τ' έφατ' έκ τ' δνόμαζεν. 610 "αἵματός εἰς ἀγαθοῖο, φίλον τέχος, οἶ' αγοφεύεις. τοιγάο έγω τοι ταύτα μεταστήσω. δύναμαι νάο. δώρων ο δ', όσσ' έν έμω οίκω κειμήλια κετται, δώσω δ κάλλιστον και τιμηέστατόν έστιν. δώσω τοι κοητήρας τετυγμένον η άργύρεος δε 615 έστιν άπας, χουσω ό δ' έπὶ χείλεα κεκράανται· ἔογον k δ' Ήφαίστοιο πόρεν δέ ε Φαίδιμος ήρως, Σιδονίων η βασιλεύς, δθ' έὸς δόμος αμφεπάλυψεν κείσε με νοστήσαντα · τείν δ' εθελω τόδ' οπάσσαι." ως° οι μεν τοιαύτα πρός άλλήλους άγόρευον. 620 [δαιτυμόνες P δ' ές 9 δωματ' ἴσαν δείου βασιλησς.

610. Fέπος.

613. Foino.

617. Fégyov Fe.

618. őt' éfóg.

622. Foivov.

609. μείδησεν Schol. Η. γήθησεν. 611. pro άγαθοῖο Crates όλοοῖο Schol. H. Bek. 617. dubium an proprium nomen Φαίδιμος, Scholl. P. Q. 621-4. [] Bek. Dind. 621. pro ές Schol. H. ἀνά. 613. δωρον Bek.

seems to be that of "leaning on" or, as here, "sloping towards" (mar.). On έπος τ' έφατ' κ. τ. λ. see on γ. 374.

611. Menelaus' enthusiastic sympathy with his juniors, and his delight at recognizing their father's traits in them are part of the generous elevation of his character; cf. his words 206-7 sup. to the young Pisistratus: contrast with this the barely passing touch which Nestor gives to the same thought in γ . 124-5. Nor in σ . 126 does Odys., although noticing a similar fact, so expatiate upon it.

615-7. τετυγμένον does not necessarily imply a high degree of finish, being used c. g. of Polyphemus' milk-vessels, but only "wrought" or "fashioned". On the μοητήο here described see App. A. (8) 1.— Σιδονίων, see App. D. 11. - Φαίδιμος, some who take this as an adj. say that Sobalos or Sethlos was his name.

621-4. Wolf. Prolegg. 78-80 (131 -3) rejects these lines as "ipsa orationis insolentia et ambiguitate durissimi, nihilque Homerici coloris habentes". The "obscuritas" he illustrates by saying that Eustath. thought they referred to the suitors at Ithaca, not, as plainly shown by Spohn (de extr. Od. par. pp. 9, 10), to the palace at Sparta. Eustath. also took dairvuó-vec in sense of "cooks"; cf. o. 467. The lines form indeed a very weak bridge over a rather sudden chasm of transition and are probably some diasceuast's work: remove them and we have the passage Q. 126 foll. From the way in which we suppose the Homeric poems first composed and recited, no abruptness of transition need startle us; and, when reduced to a whole, such points of articulation are just where we should look for padding. Whoever composed 621-4 seems to have had an ξοανος in view; as the ordinary form of entertainment by a king, after the extraordinary one of a γάμος had been despatched; see a. 226 and note. The word ἐπεμπον implies that the "wives" were according to custom not present at the banquet of the men. Ni.. how-

σίτον δέ σφ' ἄλοχοι καλλικοή δεμνοι^α ἔπεμπον. ως οι μεν περί δειπνον ένι μεγάροισι πένοντο.] 625 μνηστήφες δ δε πάροιθεν Όδυσσήσς μεγάροιο οδίσκοισιν d τέρποντο καὶ αίγανέησιν e ξέντες, έν τυκτῷ δαπέδω, δου πεο πάρος ΰβοιν έχεσκον. 'Αντίνοος h δε καθήστο καὶ Εὐούμαχος θεοειδής, άρχοι μνηστήρων, άρετη δ' έσαν έξοχ' άριστοι. k 630 τοῖς δ' υίὸς Φρονίοιο Νοήμων εγγύθεν ελθών 'Αντίνοον μύθοισιν άνειρόμενος n προςέειπεν. 66 Αντίνο', $\tilde{\eta}$ φά τι ἴδμεν $^{\circ}$ ένὶ φρεσὶν, $\tilde{\eta}$ ε p καὶ οὐκὶ, όππότε Τηλέμαχος νεῖτ' ἐκ Πύλου ٩ ἡμαθόεντος; νηά μοι οίχετ' τ άγων, έμε δε χοεώ ς γίγνεται αύτης 635"Ηλιδ' τ ες εὐούχορον δαβήμεναι, ἔνθα μοι ἵπποι" δώδεκα ν θήλειαι, ύπο δ' ημίονοι ν ταλαεργοί ×

a cf. Σ. 382. b φ. 167-9. c B.774; cf. α. 107. d 9. 186, F. 431. d. 9. 189, 7.
523.
e i. 156, II. 589.
f Ø. 366; cf. q. 206,
M. 105.
g z. 227, \(\hat{\lambda}\). 420,
577, \(\chi\). 188, \(\Delta\). 2
h i\(\phi\). 391.
k z. 244, \(\rho\). 416; x 244, q 416;
 cf. π 419-20.
 l β. 386, δ. 648.
 m γ. 36 mar.
 n δ. 461 mar. n δ. 461 mar.

ο z. 190, γ. 26, K.

100; cf. A. 719.

p α. 268 mar.

q α. 93 mar.

r γ. 216; cf. A. 168.

s α. 225 mar.

t γ. 275, ρ. 298, φ.

347, ω. 431, B.

615, A. 673, 686.

u A. 681.

γ. α. 23; cf. Ψ. 654 v q. 23; cf. \(\mathbb{H}\). 654 \(\begin{array}{c} -5 & 662 & 666 \). \(\mathbb{C}\). 37 of surprus, \(\eta\). 150 \(\text{ct surprus}. \) \(\text{cf.} \(\Omega\). 277

628. 8 EO FELD ng.

631. προσέ ξειπεν.

632. Fiduer.

636. ταλα Εεργοί.

623. Ενεικαν Schol. H. Ενειμαν Bek. annot. Επεμπον var. l. Steph. 627. Exovτες, distincto post πάρος, Arist., Schol. P. 635. ές ενιππον Bek, annot.

ever, inclines to allow the passage as genuine,

623. zallizo., see notes on a. 334,

and on γ . 394.
625 foll. The scene here changes to Ithaca. Noëmon by his enquiry of Antinous about his ship interrupts the suitors' sports, who, startled at the news of Telemachus' departure, concert measures to waylay him on his return. Medon, overhearing their plot, informs Penelopê. Which of the days since Telemachus' departure is here resumed, is not directly stated. Antinolis' question 642, πότ' ώχετο, is left unanswered; but v. 656 shows that it was not the first day. Doubtless (see on 594 sup.) the same 6th day of the whole action, left unfinished at Sparta, is meant to be continued.

627. durides, the da is myn; see on d. 1: the ground itself with a levelled surface (TUXTO), not strictly, (as the Schol.) a "pavement", is intended.

628-9. On the part taken here by Antin. see App. L. 6 (2). - xu9 joro, they sat perhaps as arbiters or umpires to the rest (mar.).

633-4. vett', "returned". This enquiry elicits that they knew not of his having gone. - Πύλου, see App. D. 4, and A. 12. - χοεώ γίγνεται is an exception to the general usage mentioned in note on a. 225.

635. "Ηλισ'. Elis, distinguished as ποίλη (see on δ. 1), as a level space between mountains, is, to judge from map delineations, the most unbroken plain in Peloponnesus. In A. 678-81 the spoils of this πεδίον are described. Herod. (IV. 30) says, that mules could not be bred there, but implies, that it was a great pasture ground for them. Löwe remarks, that v. 605 shows why Noëmon's mares etc. were not kept in Ithaca. - ευρυχορον, the 2nd element in this is xwoos, not rópos: the epithet is vaguely applied to any region large or small, if not broken up by crags and cavines. Pind. Pyth. VIII. 57 applies it to the ayvias, "streets" of a town.

636. nuiovoi, Nausicaa's car, and that in which Hector's corpse is brought back by Priam (mar.) are drawn by mules, hence called evesoisea γ. 383, ζ. 109, 228.
b M. 106, 125.
c A. 682; cf. γ. 4.
d γ. 101 mar.
e B. 227; cf. β. 307.
f α. 409, K. 204.
g App. A. 7 (3) mar.
h App. A. 7 (1) mar.
i ε. 90.
k α. 174, ν. 232, ξ. 186, ω. 258, 297, 403.
l A. 430, α. 403; cf. H. 197, O. 186.
m β. 77 mar.
n β. 133.
o ν. 56, ψ. 343, Ψ. 62.

άδμῆτες α τῶν κέν τιν' έλασσάμενος δαμασαίμην." ος έφαθ', οι δ' ἀνὰ θυμὸν έθάμβεον οὐ γὰρ ἔφαντο δ ές Πύλον οἴχεσθαι Νηλήιον, αλλά που αὐτοῦ άγοῶν ἢ μήλοισι παρέμμεναι ἠὲ συβώτη. 640 τὸν δ' αὖτ' 'Αντίνους προςέφη, Εὐπείθευς νίός: "νημερτές d μοι ένισπε, πότ' ώχετο και τίνες αὐτῷ κούροι έποντ'; Ίθάκης έξαίρετοι, e ή έολ f αὐτοῦ θητές ε τε δμῶές h τε; δύναιτό κε καὶ τὸ τελέσσαι. i καί μοι τοῦτ' ἀγόρευσον ἐτήτυμον, ὄφρ' εὖ είδῶ, 645 ή σε βίη ἀέκονται ἀπηύρα νῆα μέλαιναν, ηε εκών οι δώκας, επεί προςπτύξατο^m μύθω;" τὸν δ' υίὸς Φρονίοιο Νοήμων ἀντίον ηὔδα: "αὐτὸς η έγω οι δωκα τι κεν δέξειε και άλλος, όππότ' ἀνὴο τοιοῦτος ἔχων μελεδήματα° θυμώ 650

643. Fεοί. 645. Fείδω. 646. ἀΓένοντα. 647. Fενών Foi. 649. Foi.

641. ἀντίνοος ἀπαμείβετο φώνησέν τε Harl. marg. Scholl. H. P. 646. η pro εἰ Βek., mox ἀπηύρατο Ern. Cl. ed. Οχ. ἀπήνρα Harl. Wolf. 649. ἐγὰ Βek., εκὰν cæteri, quod ob F stare nequit.

yol, "harness-working". The mule was fitter for heavy draught and burden (ταλαεργὸς) than the horse, as also for mountain use, being sure-footed, hence suited to Ithaca. From ὄρος mons comes ὀρεὺς, Epice οὐρεὺς. For war he lacked the weight, speed, and strength of the horse. H. uses ἡμίον. and οὐρ. as synonyms; cf. Ω. 697, 716. Arist. de animal. VI. 29 says that the ἡμίον. is bred from male ass and mare, and the ὀρεὺς by reversing the parentage, sometimes called a "mute". In B. 852 we read of wild mules, understood by Köppen ad loc. to be the Jiggetai, known in Persia (equus hemionus Linn.). In Ψ. 655 one of 6 years old is yet unbroken, but this cannot have been usual; indeed, the poet adds ἡ τ ἀλγίστη δαμάσασθαι. Mules afterwards ran in the Olympic games (Pind. Ol. VI.).

639—42. Νηλήιον, see App. A. 12. — αὐτοῦ, dep. on ἀγρῶν. που governs ἀγρῶν "somewhere in his own fields". — συβωτη, Eumæus, who forms a leading personage in ξ. π. and ρ., is here first alluded to. — ἔνισπε, see App. A. 1.

643. 200000 denotes vigour, but also

intimates subordination to the ἀρχὸς as senior, cf. γ. 362—4, and Cic. de Sen. VI. 17. Some punctuate κοῦροι ἔποντ' Ἰθάκης ἔξαίρετοι; but no adequate sense can be given to Ἰθ. ἔξαίρ, wh. wd. not exclude their being his own dependents.

by his own θήτες and δμῶες: for these see App. A. 7 (1) (3). The vulg. is αἐκοντος, which cannot be gen. after βίη, the phrase βία τινος being post-Homeric for "against one's will"; nor can it as in A. 430 depend on ἀπηύ-ρων, because σε precedes: and in a phrase so short a gen. absolute, interposed between the object to which it refers and the verb, is not to be thought of, nor is it justifiable by σφισι... λευσσόντων of ξ. 155—7 (Fa.), where it follows as a separate clause. Hence, the conjecture of Ahrens de hiatu 21, and La Roche 19, that ἀέκοντα is right, but was altered by some early critic to avoid the hiatus of -ἄ α- (cf. Θ. 503 ἐφ|οπλισό|μεσθα ἀ|τὰο), has been received. See mar. for places where ἀέκοντα agreeing with a pron. has βίη connected with the governing verb.

αἰτίζη; χαλεπόν α κεν ἀνήνασθαι δόσιν είη. κούροι δ' οι κατά δημον άριστεύουσι η μεθ' η ήμέας, οί οί εποντ' έν δ' ἀρχὸν α έγω βαίνοντ' ἐνόησα Μέντορα ε ήὲ θεὸν, τῷ δ' αὐτῷ πάντα εἰώκειν. 655 αλλα το θαυμάζω ίδου ευθάδε Μέντορα διου χθιζον ύπηοῖον, ε τότε δ' ἔμβη νηὶ Πύλονδε." ώς άρα φωνήσας ἀπέβη πρὸς δώματα πατρὸς, τοίσιν δ' άμφοτέροισιν άγάσσατο b θυμός άγήνωρ. μνηστήρας δ' άμυδις κάθισαν καλ παῦσαν ἀέθλων. 660 τοῖσιν δ' 'Αντίνοος μετέφη, Εὐπείθεος νίός, [άχνύμενος · m μένεος δε μέγα φοένες n άμφιμέλαιναι

πίμπλαντ', όσσε δέ οί πυρί λαμπετόωντι έΪκτην.] " ο πόποι, ή μέγα εργον υπερφιάλως έτελέσθη Τηλεμάχω όδὸς ήδε φάμεν δέ οί οὐ τελέεσθαι." 565 έμα δὲ τοσῶνδ' ἀέκητι νέος παῖς οἰχεται αὔτως,

a σ. 287, cf. ξ. 239. b φ. 36; cf. δ. 666. c π. 419, B. 143, L. 54. d φ. 162, κ. 204, A. 311. e β. 267 - 8. f ω. 446. g ρ. 25, Θ. 530, Σ. 277. h π. 24, 142, ρ. 42. i δ. 715, ε. 148. k δ. 181 mar. σ.71; cf. ρ. 481, φ. 285. k d. 181 mar. σ.71; cf. ρ. 481, φ. 285. 1 ε. 467, Γ. 114, N. 336. m A. 103-4. n P. 83, 499, 573. ο π. 346-7. p cf. β. 256. q Z. 379, 384, I. 384. r A. 436-7-8-9. 384. r A. 436-7-8-9, β. 330, 340, 351, 380, 416, ε. 295, 254, 260, 265, 267, 487, γ. 95. s B. 342, P. 143, 450, O. 128, υ. 130, 379.

653. Foi. 654. FEFwneir. 655. Fidor. 662. For FEFinthy. 663. Fégyov. 664. For. 665. α ξέκητι.

652. ὑμέας Barnes. 656. ὑπ' ἠοῖον Barnes. Ern. Cl. ed. Ox. ὑπηοῖον Wolf. 659. μνηστὴρες Β. 660. προσέφη Harl. 661—2. translatitii vv. ex A. 103, Scholl. H. Q. [] Bek. Dind. Fa. 664. φάμεν δέ μιν nonnulli perperam, Scholl. H. P. 665. τόσσων δ' plerique τοσσῶνδ' Ascalonita, Scholl. P. Q.

652. ημέας, the var. lect. νμέας perhaps arose from an opinion that μετά with accus. could not mean

'among'', which it can (mar.).
654-6. ηὲ θεὸν, see mar. - τότε refers to the start on the evening of Day II. If the words (see on 625 sup.) are spoken on Day VI., χθιζον would mean Day V. Telem. made his passage in one night, reaching Pylos the next morning or forenoon. With an equally fair wind back he might certainly have returned, but after a stay of 24 hours only, within the time. Thus Noëmon, as such a degree of dispatch was unlikely, is amazed at having seen Mentor on Day V. at dawn.

658-9. ayaooaro here expresses wonder mixed with indignation see on

8. 181. — αμυδις, for the form cf. χαμόδις from χαμαί, and αμοιβηδίς: it is a more intense form of aµa, its connexion with which is shown by ε. 467, μή μ' ἄμυδις στίβη τε κακή καὶ θη-λυς έίρση δαμάση. 661—2. These lines were probably

transferred hither by some copyist from

A. 103-4; see on α. 97-101.

663. μέγα ἔργον, see on γ. 261, with which cf. also Pind. Nem. X. 64, μέγα ἔργον ἐμήσαντ'. — ὑπερφιάλως, Buttm. Lexil. 102, notices that this adv. is "free from any meaning strictly reproachful", such as the adj. ὑπερφίαλος sometimes admits: and cites this passage as more clearly showing than others that the word is based on That which transcends υπερφυής. nature and implies supernatural aid being required by the sense, not that which is overbearing or arrogant. Cf. Shakspeare's "passing strange". Buttm. notes that Exeléct is here = τετέλεσται.

664. reléeodas is here fut. mid. with pass. sense, cf. Θ, 415, ώδε γάρ

ήπείλησε ... ή. 665. The edd, all give έκ τόσσων δ'; but ἀέκητι cannot easily stand absolutely: it governs τόσων, and ἐκ is in tmesis with οίχεται (for ἐξοίχομαι see mar.). Now Homeric usage

a f. 408 mar. b 4F. 490. c p. 597. d β. 165, e. 340, f. 110, 218, o. 178, p. 27, 82, 159,

νῆα ἐουσσάμενος κοίνας τ' ἀνὰ δῆμον ἀοίστους. ἄοξει καὶ ποοτέοω κακὸν ἔμμεναι· ἀλλὰ οί αὐτῷ Ζεὺς c ὀλέσειε βίην ποὶν ἡμῖν πῆμα φυτεῦσαι. d

666. Γερυσσάμενος.

667. Foi.

667. ἀλλά οί Ern. Cl. ed. Ox. ἀλλὰ οἶ Wolf. quod mavult Schol. H. 668. ἤβης μέτρον ἱκέσθαι Arist., vulg. ἡμῖν πῆμα γενέσθαι Harl. mar. Scholl. H. Q. ἡμῖν πῆμα φυτεῦσαι Barnes. Cl. ed. Ox. Dind. Fa. Löw., sed Bek. Arist. sequitur.

is (see mar.), in coupling by d's a sentence beginning with a prep. in tmesis, to join the $\delta \hat{\epsilon}$ to the prep. If the text be the true reading, the second $\delta \epsilon$ might easily become detached, and then from de seeming repeated, the first δè might be let drop. τος ῶνδ is of course from τος όσδε the stronger demonstr., "so many as you see here", wh. well suits the passage. Bek. prints έκ τοσσῶνδ', but the leaving the monosyl. in thus isolated is not in Homeric manner. αντως with έξ οίχεται, "is got off baffling us". "Utrum αντως an αντως viri summi dissentiunt", Löwe. Buttm. (Lexil. 30) writes αΰτως, Herm. αύτως always. It seems based on αυròs, the adverbial sense of wh. it bears, meaning in that way itself, hence "in that very way", as is most clearly seen in the phrase ως δ' αυτως, v. 238; and αντως, if read, seems to imply avros as existing, wh., however, is post-Homeric, as is even έαντοῦ for wh. H. has έο αὐτοῦ, οί αὐτῷ etc. Reyond this presumption no evidence appears: possibly it acquired the aspirate by a grammatical sympathy with οντως. By a slight accretion of force αντως means "in the same way as before, as usually", etc. Thus Penel. αὔτως ἦσται "sits just as she was", v. 336. It points also emphatically to a present or actual state, so A. 520 nal αὔτως, "even as matters stand", or A. 133 "as you see". And by further growing into the sense of "so much and no more", (cf. Latin tantum "only" from tantus "so much") it becomes contemptuous, like French comme ça and our "so so". Thus it is "merely", as in πάις δ' ἔτι νήπιος αὖτως, Ω. 726. But there seems a class of passages (mar.) which demand a more precise meaning, as "in vain, absurdly", and so imply another avτως, in that sense a distinct word: for 1. in order to enhance "just so" and the like into a notion of μαψ "in vain", the mode pointed at by the "so" should palpably involve that meaning, as in o. 82-3 ούδέ τις ήμέας αὖτως ἀππέμψει, where "send us so away as we came" is == "send us away bootless", but this condition often fails; and 2. the strong stress so required upon the word autos calls for an emphatic position, as (here and v. 336) at the end of the line, which, however, it often has not. Further, the curious passage π. 110—1, σἔτον ἔδοντας μάψ, α ὔτως, ἀτέλεστον, ἀνηνύστω ἐπὶ ἔργω, seems to contain a pile of adverbial phrases reinforcing one another in the same sense, and avros should have accordingly as properly definitive a sense as μάψ or άτέλεστον. Thus we have (1) αυτως the adv. as it were of αυτός, with a range of meaning as above, and (2) αυτως irrito, as here. It is impossible to settle the breathing or derivation of this last, but the onus probandi may be left to those who assert the aspirate. Doeder. 256-7 thinks it is really άξάτως from άξάτη (αὐάτα Pind.) = $\ddot{\alpha}\tau\eta$ — a doubtful doctrine.

667. προτέρω, with this, as referring to fut. time, cf. πρόσσω in the phrase πρόσσω καὶ ὀπίσσω, and see note on ὅπιθεν β. 270. The Schol. gives it as = ποξόωτέρω which would similarly mean "further on in time", i. e. "hereafter".

668. For the var. lect. here see inferior mar.: the authority of Arist. claimed by 2 Scholl. for ηβης μέτ. ίκ. is undecisive, since on what ground he preferred it, we know not. It is not strictly consistent with Penelopê's words of her son (σ. 217, τ. 532, cf. λ. 317), μέγας ἐστὶ καὶ ηβης μέ-

άλι' * άγε μοι δότε νῆα θοὴν καὶ εἴκοσ' ἐταίρους,

570 ὄφρα μιν αὐτὸν ἰόντα λοχήσομαι ἢδὲ φυλάξω
ἐνο πορθμῷ Ἰθάκης τε Σάμοιό τε παιπαλοέσσης,

ὡς ἀν ἐπισμυγερῶς ναυτίλλεται εἴνεκα πατρός." ε

ως ἡ ἔφαθ', οι δ' ἄρα πάντες ἐπήνεον ἢδ' ἐκέλευον αὐτίκ' ἔπειτ' ἀνστάντες ἔβαν δόμον εἰς 'Οδυσήος.

575 οὐδ' ἄρα Πηνελόπεια πολὺν χρόνον ἦεν ἄπυστος μύθων, οῦς μνηστῆρες ἐνὶ φρεσὶ βυσσοδόμευον π

κῆρυξ γάρ οἱ ἔειπε Μέδων, ος ἐπεύθετο βουλὰς αὐλῆς ἐκτὸς ἐών οι δ' ἔνδοθι μῆτιν ῦφαινον. ρ

βῆ δ' ἴμεν ἀγγελέων διὰ δώματα Πηνελόπεια "κῆρυξ, τίπτε δέ σε πρόεσαν μνηστῆρες ἀγαυοί; ἡ εἰπέμεναι δμωῆσιν 'Οδυσσῆος θείοιο,

a β. 212; cf. π.
348-9.
b ξ. 181, π. 463.
c δ. 845-7, ο. 29.
d λ. 480.
e γ. 195.
f ξ. 246.
g α. 281, β. 308,
δ. 701.
h η. 226, θ. 308,
ν. 47, σ. 66, Ψ.
539, Δ. 380.
i π. 407.
k π. 358.
i π. 328.
m ε. 127; cf. α. 242.
n ρ. 66, 465, θ. 273,
ν. 316, ν. 184.
ο π. 412, 252, χ.
357, 361.
p δ. 739. ε. 356, ν.
422, Ζ. 187, H.
324, I. 93.
q δ. 528 mar., ζ. 50.
r App. F. 2.
s δ. 707.

669. Γείκος'.

677. For EFEINE.

682. Εειπέμεναι omisso η.

670. αυτις Bek., mox λοχήσω et τυχήσομαι Bek. annot.

682. n delet Bek.

τρον ίκάνει (is come to); but it well suits his disparagement by Antin., as a "mere boy" (665). Still, the tone of unfeigned alarm which the speech shows suits better the other reading. And the contrast which ἡμῖν offers to οί αὐτῷ strengthens the passage. With πῆμα φυτεῦσαι cf. θάνατον οτ κακὰ ὁαπτειν (π. 423, Σ. 367). The reading γενέσθαι is probably taken from Eumæus' words τοὺς (the suitors) Ζεὺς ἐξολέσειε πριν ἡμῖν πῆμα γενέσθαι (mar.). Ni. leaves the question unnoticed.

670. loντα = οἴκαδε νισσόμενον in 701. - λοχήσ. ήδε φυλ., on question of mood here see App. A. 9 (5). 671. πορθμώ, see on 844 foll. 672. έπισμυγερώς, see on γ. 195.

672. ἐπισμυγερώς, see on γ. 195. - ναυτίλλεται includes, as Ni. thinks, a touch of derision; if so, our expression of "a wild-goose chase" would nearly suit. The mood is subj. shortened epice.

675. anvotos, see on a. 242.
677. Midow, the speech of Penel.
681 foll. shows that he is in her eyes a partizan of the suitors. He has favoured their lawlessness hitherto, but seems shocked at their plot against Telem. and betrays it; and not feeling secure through this negative loyalty, when vengeance overtakes the suitors,

he skulks under a seat (χ . 362 foll.). Telem. intercedes, yet he comes forth faintly reassured and pleading still. Odys. in the line $\dot{\omega}_S$ ranosoping sursequence in the line $\dot{\omega}_S$ ranosoping sursequence his claims, based by Telem., however, rather on early services, and to admit him, though sternly, to grace. Spohn. de extr. Od. par. p. 6. finds an inconsistency in this with the statement ϱ . 172-3 that Medon was "most acceptable of all the heralds (to the suitors) and was present at their banquet": but then Medon's conduct is not meant to be consistent. He is a "trimmer". Phemius, too, entertained them by singing; but this was $\dot{\alpha}\nu\dot{\alpha}\gamma\nu\eta$ (α . 154): whereas Penelopê's language here, although intemperate through sorrow, leaves no doubt as to Medon's leanings up [to a certain point. Medon is also the name of a son of Oileus, (N. 694) killed by Æneas (O. 332 foll.).

678-80. αὐλῆς — δώματα — οὐσού, see App. F. 2 (g) (6) (10) (23) (24).
682. Obs. synizesis in η εἰπέμεναι: which, however, is lost when the digamma is restored, η disappearing.

σμοήσιν, since Medon had intruded on the apartment where Penel. was sitting with her attendants, she

a δ . 351 mar. b v. 13, 116—9, X. 203; cf. β . 20. c χ . 36, ψ . 356, ω . 459; cf. α . 378. d δ . 94. e M. 40. f γ . 193, o. 403. g cf. β . 230—4, τ . 315. h ρ . 577, O. 598. i λ . 218, ξ . 59, σ . 275, τ . 43, 168, ω . 255. k δ . 621: l cf. v. 132—3, Γ . 415. m ρ . 70—1. n μ . 156, E. 567, O. 597—9. ἔργων παύσασθαι, σφίσι δ' αὐτοῖς δαῖτα πένεσθαι; μὴ μνηστεύσαντες, μηδ' ἄλλοθ' ὁμιλήσαντες, ὕστατα ν καὶ πύματα νῦν ἐνθάδε δειπνήσειαν οῦ θάμ' ἀγειρόμενοι βίστον κατακείρετε πολλὸν, κτῆσιν Τηλεμάχοιο δαΐφρονος οὐδέ τι πατρῶν τὸ πρόσθεν άκούετε, παϊδες ἐόντες, οἶος Θουσσεὺς ἔσκε μεθ' ὑμετέροισι τοκεῦσιν, οὔτε τινὰ δέξας ἐξαίσιον οὔτε τι εἰπῶν ἐν δήμω ή τ' ἐστὶ δίκη δείων βασιλήων άλλον κε φιλοίη. Το κάλον κε φιλοίη.

683. Γέργων. 690. Γειπών.

685. δειπνήσαιτε Harl. 686. δ' ἄμ' Harl. sed cum var. lect. δάμ', ita Flor. Steph. utrumque Scholl. H. P. 688. τῶν pro τὸ Bek. annot.

asks this question in anger, viewing him as a partizan of the suitors, "are you come to order the women (off their work here) to wait on the suitors?"

684. μη κ. τ. λ., the two participles are negatively conjoined, and with αλλοθ' (αλλοτε of time, not αλλοθι of place) express a condition of the main action $\delta \varepsilon \iota \pi \nu \dot{\eta} \sigma$., — "may they, never again suitoring nor even forming a party (here), sup their very last here now". With an aorist verb the parti-follow, gives another construction, in which $\mu\eta$ and $\mu\eta\delta$ are taken as one strengthened neg. applied to ouilno. only, and $\mu\nu\eta\sigma\tau\epsilon\nu\sigma$. stands as \Longrightarrow the subj. of the sentence, — "may they who have come hither as suitors never form a party again, but sup etc." But the rhyming clauses imply a closer parallelism in the relation of the words so linked than wd. allow of one being the subject (quasi μνηστη̃ρες, rather more energetically put) and the other a part of the predication. In λ. 613, μη τεχνησάμενος μηδ' άλλο τι τεχνήσαιτο, which Herm. cites, τεχνησ. is further defined by the rel. elause, os n. t. l., in 614; but in the

similar rel. clause here (686) the tense changes to pres. The participial clause of condition, which is there included in one word ($\tau \epsilon \chi \nu \eta \sigma$.), is here expanded into two (1) $\mu \dot{\eta} \mu \nu \eta \sigma \tau$. (2) $\mu \eta \dot{\delta} \dots \dot{\delta} \mu \iota \lambda$, the one enhancing the other by $\mu \eta \dot{\delta}$, rather stronger than $\mu \dot{\eta} \tau$.

686. κατακείφετε, this change of person from δειπνήσειαν 685 is an angry apostrophe including in the reproach Medon, as abetting the suitors. This ethical point is enfeebled by reading δειπνήσαιτε in 685.

687. σαΐφονος, see on α. 48.
688. ακούετε takes for obj. the sentence οἶος Όδ. ἔσκε κ. τ. λ. For its tense see Donalds. Gr. Gr. 423 (3), "the present is used for the perf. in verbs which express the permanence of a state, or an impression, and its results. Such are ἀκούω, κλύω, etc., expressing the continuance of a perception".

689. Penel. implies that Medon was one of the younger generation, sympathizing chiefly with the suitors.

690. τινά and τι belong with έξαί-

σιον equally to both clauses.

691-2. η τ' έστὶ δίκη, this phrase appears limited to the Ody.; cf. note on η θέμις ἐστὶ γ. 45. - ἐχθαίρησι ... φιλοίη. In mar. are the passages given Jelf Gr. Gr. § 809, 2. in which H. interchanges the subjunct. and optat. mood. In all these Bek. edits either both subj. or both optat., thus ignoring

685

690

κεΐνος δ' ου ποτε πάμπαν ατάσθαλον ανδοα εωργειν. άλλ' δ μεν υμέτερος θυμός και άεικέα δέργα 695 φαίνεται, οὐδέ τίς ἔστι χάρις μετόπισθ' εὐεργέων." ο

την δ' αὖτε προςέειπε Μέδων, πεπνυμένα εἰδώς "αὶ γὰο δή, βασίλεια, τόδε πλεῖστον κακὸν είη. άλλα πολύ μετζόν τε καὶ άργαλεώτερον άλλο μνηστήρες φράζονται, δ μη τελέσειε Κοονίων.

700 Τηλέμαχον εμεμάασι κατακτάμεν όξε χαλκώ, οίκαδε ε νισσόμενον δ δ' έβη μετά πατρός h ακουήν ές Πύλον ήγαθέην ήδ' ές Λακεδαίμονα δΐαν." ώς κ φάτο, της δ' αὐτοῦ λύτο γούνατα καὶ φίλον

δην δέ μιν άμφασίη έπέων λάβε, τω δέ οί όσσε 705 δακουόφι πλησθεν, θαλερή δέ οί ἔσχετο^m φωνή. a σ. 139, χ. 314, 47. b X. 395, Ψ. 24, Ω. 733.

с х. 319. d 3. 367-8.

e β. 34, θ. 570, ο. 112, ρ. 399, υ. 236, 344. f δ. 740, ε. 18-20,

ο. 30. g ξ. 181.

h β. 308, ξ. 179, Q. 43.

i ε. 20, α. 284-5, β. 359, γ. 326, ν. 440.

k s. 297, 406, χ . 68, 147, ψ . 205, ω . 345.

1 P. 695-6, τ. 472, Ψ. 396-7, κ. 247 -8, γ. 348-9; cf. e. 151-2.

m cf. 9. 542.

696. προσέ Εειπε 693. FEF 60 QYELV. 694. α Εεικέα Εέργα. 695. εύ Εεργέων. 701. Γοίκαδε. FELDWG. 704. Γεπέων Γοι. 705. For.

697. El Harl. Heidelb. Ambr. Bek. al Scholl. Dind. Fa. Löw. 701. νεισόμε-702. ἡμαθίην Rhian., Scholl. H. P. Arist., Scholl. H. P. Q. 705. ÉGRETO νον Β. νεισσόμενον Barnes.

the fact for which Jelf there finds reasons. The text here will hardly bear any such reasoning as Jelf applies, and here even Bek. retains the moods different. See App. A. 9 (16) for some explanatory remarks.

In the sentiment we have a glimpse of "the right divine (Delwv) of kings to govern wrong", which wrought its usual effect. This confirms the tradition of the speedy downfall of the "heroic" monarchies throughout Greece as probably a true picture of history; see the stories of migrations which Virgil has embodied in Æn. III. 399-402. Odys, is spoken of as a noble exception, rather confirming than invalidating the rule.

693. Ewgyeev, this pluperf. has force of an aor., the perf. looya retaining always its proper force "have done".

694-g. Dupòs zal ... Egya, the one as expressed in the other; see on η έπος η τι έργον, γ. 99. Penelope's view of Medon as being of the hostile faction finds here complete expression.

695. zagic, Löwe eites Soph. Aj. 1283 φεύ, του θανόντος ώς ταχεία τις βροτοίς χάρις διαβόει n. τ. l. and Plant. Pæn. X. 17 Si quid bene facias, levior pluma est gratia.

702. ηγαθέην, Buttm. Lexil. 58, prefers the etymol. of ayav Deios, in Pind. αγάθεος, "used only of cities, countries and mountains, to which the idea of divine, sacred, belongs as a fixed epithet": so δίαν here of Laced.

705. ἔσχετο, Arist. read ἔσκετο = ἐγένετο (Schol.) when θαλερή would become a predicate, "became faint". In 699 inf. we have fors, but no trace of foreto occurs in the parallel passages (mar.) and the form lacks authority. There (mar. II.) Φαλερή, used of the voices of Antilochus and Eumelus, must be a general epith., as in the phrase Dalsowv algnov K. 259, and therefore here is probably not distinctive of a female voice, but rather meaning "vigorous". The opposite meaning of "effeminate" comes out in θαλερον δέ οί έκπεσε δάκου, Β. 266. Thus Eggero worn means "sound was stayed or stifled" (mid. for pass.), as by sobs - a stage beyond the αμφασίη έπέων, inability to atter

720

a P. 466, η. 155, v. 321. b δ. 484. c δ. 681. d δ. 665. d θ . 665. e α . 225 mar. f K. 308, M. 156, N. 58, 110. g K. 27. h α . 97 mar. i ξ . 182, ω . 93. k θ . 677 mar. l cf. η . 263. m τ . 201, ψ . 222; cf. γ . 26-7. n λ . 266. c) γ . 15-16. p β 215, 218, 264. q θ . 62 mar. r θ . 657 mar. s θ . 541, ω . 315, q θ. 657 mar.
s θ. 541, ω. 315,
Y. 282.
t Ξ. 253, Ψ. 63.
u β. 329. z. 363, τ.
323, Z. 169; cf.
θ. 185.
v Y. 421, X. 136,
ξ. 269, φ. 438.
w Γ. 152, Ψ. 878.
x τ. 195, ω. 272;
cf. Θ. 253.
y App. F. 2. (23).
z z. 409, τ. 543,
ω. 59.
aa E. 889.
bb β. 293 mar.

όψε α δε δή μιν έπεσσιν άμειβομένη ποος έειπεν "κῆρυξ, τίπτε δέ μοι παῖς d οἴχεται; οὐδέ τί μιν χοεώ e νηῶν ἀκυπόρων f ἐπιβαινέμεν, αί θ' άλὸς ἵπποι άνδράσι γίγνονται, περόωσι δὲ πουλύνε ἐφ' h ύγρην. η ΐνα μηδ' ὄνομ' ι αὐτοῦ ἐν ἀνθρώποισι λίπηται;" την δ' ημείβετ' ἔπειτα Μέδων, κ πεπνυμένα είδώς. "οὐκ¹ οἶδ' η τίς μιν θεὸς ἄρορεν, m η ε καὶ αὐτοῦ θυμός έφωρμήθη η ζμεν ές Πύλον, όφοα πύθηταιο πατρός έοῦ ἢ νόστον μ ἢ ὄν τινα πότμον ٩ ἐπέσπεν." ώς τάρα φωνήσας ἀπέβη κατά δωμ' 'Οδυσῆος. 715 την δ' άχος s άμφεχύθη t θυμοφθόρον, u οὐδ' v άρ' ἔτ' έτλη δίφοφ έφέζεσθαι " πολλών κατά οίκον έόντων, άλλ' ἄρ' ἐπ'. γ οὐδοῦ ἶζε πολυμμήτου θαλάμοιο οίκτο' ε όλοφυρομένη περί δε δμωαί μινύριζον αλ

711. *Εειδώς*. 706. Γε Γέπεσσιν προσέ Γειπεν. 712. ov Foid'. 714. ÉFov. 717. FOIROV.

πασαι, όσαι κατά δώματ' έσαν νέαι bb ήδε παλαιαί.

707. pro οὐδὲ ηὲ interrog. Bek. annot. 712. η τίς Arist., Scholl. H. P. Q., ita Bek. Fa. 712. εἴ τίς Dind. Löw. Cl. ed. Ox. 717. Sippov Bek, annot.

words 704. Varg. En. III. 308-9 has expressed it with variation thus

Deriguit visu in medio: calor ossa reliquit.

Labitur et longo vix tandem tem-

pore fatur.

707-8. μιν χοεώ, see on α. 255.

- ἴπποι, "chariots"; cf. ναΐαν ἀπήνην Eurip. Med. 1119. Properly ἴπποι (or ἵππω dual, Ε. 13, 19) is a chariot: but, as we cannot pluralize it further, "chariots" would still be ίπποι. The all but universal practise of chariot-driving instead of horseriding in H. favours this. Still, from Pind. Isthm. IV. 5, νᾶες έν πόντω καὶ έν ἄρμασιν ἵπποι, the simple sense of "horses" might well stand. In simile a ship runs like a team of four horses, and on the other hand Odys. bestrides a plank of his raft like a riding-horse (v. 81, E. 371).

712. woogs, the more common word with δαίμων, θεός etc. is ώρσε, as in rousing a hero to warlike effort etc. In 8. 539 \(\tilde{\rho}\) oogs is not transitive.

716. ἄχος ἀμφεχ., the metaphor is that of a cloud or mist involving a person, so ἄχεος νεφέλη ἐκάλυψε and other like expressions.

717-8. $\delta i\varphi \varrho \omega \times \tau$. λ ., she could not endure to take her chair of state [see App. F. 2 (20) (22)] and face the company, now numerous, under the shock which Medon's news gave her: she sank therefore with a piteous cry on the threshold of the θάλαμος. — For πολυχμήτου see App. F. 2 (30).

719. σμωαί, see App. A. 7 (1). — μινύριζον probably a word based on vocal sound as the μινύρομαι of Æschyl. Agam. 16; cf. also ψιθυρίζω and our "whine", "whimper", German

720. πάσαι, όσαι x. τ. λ., we know that 12 of these were guilty of intriguing with the suitors (x. 424), yet the comprehensive expression here

τῆς δ' ἀδινον το γοόωσα μετηύδα Πηνελόπεια "κλῦτε, το φίλαι πέρι γάρ μοι Όλύμπιος ἄλγε'ς ἔδωκεν ἐκ πασέων ὅσσαι μοι ὁμοῦ τράφεν το τό ἐγένοντο το το ποιν μεν πόσιν ἐσθλον ἀπώλεσα θυμολέοντα, το παντοίης ἀρετῆσιε κεκασμένον εν Δαναρίσιν [ἐσθλον, τοῦ κλέος εὐρὸ καθ' Ἑλλάδα καὶ μέσον

"Αργος ·]

νῦν αὖ παϊδ' κ ἀγαπητὸν ἀνηρείψαντο ι θύελλαι π

ἀκλέα ἐκ μεγάρων, οὐδ' ὁρμηθέντος π ἄκουσα.

σχέτλιαι, ο οὐδ' ὑμεῖς περ ἐνὶ ρ φρεσι θέσθε ἑκάστη

a \(\alpha\), 92 mar.
b \(\xi\), 495 \(B\), 56.
c \(A\), 96, \(B\), 375,
2 211.
d \(cf\), \(\delta\), 208, \(\ki\), 417,
A. 251; \(cf\), \(\mu\).
i 34.
e \(d\), 814--5.
f \(\lambda\), 267, \(E\), 639,
H. 228,
g \(O\), 642,
p \(cf\), A. 339.
i \(\alpha\), 314, \(\delta\), 816.
k \(\ell\), 18.
i \(\alpha\), 241 mar.
m \(\delta\), 515 mar.
o \(\delta\), 252.
a \(\alpha\), 28, \(\psi\), 150, \(I\), 630.
p \(N\), 121.

729. Γεκάστη.

721. τάς ... προσηύδα Bek. annot. 722. Ολύμπιοι ... ἔδωκαν Ern. Cl. ed. Ox. Ολύμπιος ... ἔδωκεν Wolf., Ολύμπιος ... ἔδωκεν Harl. 726 † Arist., Schol. 1. 395, redundare (collato 724) notant Scholl. H. Q., defendit Eustath., [] Bek. Dind. Fa. 727. ἀποιτείναι μεμάασιν Harl., supra scriptâ nostr. lect., quam Aristarcho tributam habent Schol. et marg., eandem Scholl. E. P. Q.

seems to mean that even these were for the while overpowered by the force of their mistress' sorrow.

721. $\tau \tilde{\eta} \zeta \delta'$, Ni. remarks that Thiersch rejects the δ' , alleging that the ending $-\eta \zeta$ ought, as is the rule in H., to have a vowel following, and that the nexus of Homeric sentences requires the δ' to be cancelled. No editor has ventured on following Thiersch. Indeed as regards the latter argument we have with the dative sing, and other forms of the article not a few examples to the contrary e. g. μ . 101—4, I. 50—2. On $\alpha\delta\iota\nu\dot{\rho}\nu$ see App. A. 6 (2).

723. τράφεν ήδ' έγέν., see mar. for examples of similar πρωθύστερον.

726. This v., which appears to be genuine in 0.80 and α . 344, where see note, is here condemned by the clumsiness of its coherence with 725, $\ell\nu$ $\Delta\alpha\nu$. being feebly repeated in $\pi\alpha\vartheta$ 'E. $\pi\alpha\ell$ μ .'A. So in 816 inf.

727. avygelwavto x, \tau. \text{cf.} \alpha.

241 and note, where the expression closely approaches this: in v. 66, 77 both that and this appear blended (axilovto vislla1.... Approach avygelw.). Penel. in the wild surprise of her sorrow overstates with maternal vehemence the fact, suddenly realized,

of Telemachus' departure, and refuses to distinguish between such fact and her fears — inconsistently with her own calmer language by and by in 731—4 inf.

728. ὀομηθέντος α., "did I hear (till now) of his having gone". The aor. is proper here, as also in β. 375, marking the fact as kept from her for some time after its accomplishment: contrast with this 732 inf. εί... πυθόμην ὁομαίνοντα where "if I had heard of his meditating this voyage", is the sense, as shown by what follows.

729. σχέτλιαι, this adj. occurs in H. mostly at beginning of line and in quantity σχέτλ., but σχέτλ. in Γ. 414 It is always used of persons, save that σχέτλια έργα occurs several times with a range of meaning like that of Latin improbus, "harsh, unkind, brazen, pertinacious". In position, especially with a contrasted clause following coupled by οὐδὲ, it may be compared with νήπιος: both words are also often followed by a clause ος κ. τ. λ., stating some act in which the quality of σχέτ. or νήπ. is involved. — πὲρ seems rather to belong to ἐπιστάμεναι; it reflects, however, the force of that participle at once on νμεῖς: "you did not, though you ought, ... as knowing, etc." see on α. 59.

a K. 138. b ⊿. 404. * c γ. 365; cf. A. 300, T. 331. d y. 169. e λ. 68, v. 403, T. 339. f φ. 212, σ. 322, ω. 222, 387, 409, 411. g d. 351. h ψ. 228. i w. 139, 359. k v. 334; cf. v. 411, E. 889. 1 δ. 678 mar. m δ. 700 mar.

ἐκ λεχέων μ' ἀνεγεῖοαι, επιστάμεναι σάφα θυμῷ, 730 ὁππότ' ἐκεῖνος ἔβη κοίλην επὶ νῆα μέλαιναν.
εὶ γὰο ἐγῶ πυθόμην ταύτην ὁδὸν ὁρμαίνοντα, τοῦ κε μάλ' ἤ κεν ἔμεινε, καὶ ἐσσύμενός περ ὁδοῖο, ἤ κέ με τεθνηκυῖαν ἐνὶ μεγάροισιν εκλειπεν.
ἀλλά τις ὀτοηρῶς Δολίον καλέσειε γέροντα, 735 ὁμῶ' ἐμὸν, ὅν μοι ἔδωκε πατὴρ ἔτι δεῦρο κιούση, καί μοι κῆπον ἔχει πολυδένδρεον, ὅφρα τάχιστα Δαέρτη τάδε πάντα παρεζόμενος καταλέξη, εἰ δή πού τινα κεῖνος ἐνὶ φρεσὶ μῆτιν ὑφήνας ἐξελθῶν λαοῖσιν ὀδύρεται, οῦ μεμάασιν π

730. μάλα (cf. ν. 313, ψ. 185) Harl. sed supra σάφα, ita marg. et Schol., cf. Δ. 404. 732. δομηθέντα nonnulli perperam, Scholl. H. P. 734. τεθνηνίαν Bek. Fa. juxta Thiersch., τεθνηνιίαν Dind. Löw., qui tamen in λ. 84, 141, 205 literam κ rejiciunt in κατατεθν. 735. ότοηρὸς Eustath. Heidelb. Ambr. Ern. Cl. ed. Οχ. ότοηρῶς var. l. ap. Schol. V. et MS. Aloysii, ita Harl. vulg. Wolf. 736. δῶκε Eustath.

732. οφμαίν. i. e. φοέσιν, "meditating" (mar.)

735. Aoliov. This trusty servant of Penel. who tends her garden, has a son Melanthius, and a daughter Melanthô (mar.), the former goat-herd to Odys., but taking part with the suitors against him, as does the latter, who has been petted and spoilt by Penel., and repays her by insolence, even becoming the concubine of Eurymachus the suitor $(\sigma. 325)$. The question whether the Dolius of ω ., who with his Sicilian wife and six sons forms a complete family, is the same as this one, is of doubtful solution. It appears (£. 451) that Penel, and Laert, had some joint ownership in or authority over the slaves of Odys.; and that there should be two, both yégovres, both gardeners, one with Penel. and one with Laert., and yet the former summoned to take him a message is unlikely. On the other hand Dolius here is called by Penel. her "own slave whom her father gave her when she first came to Ithaca;" whereas Laer. had his own house and establishment, a γέρας or τέμενος with a mansion (Fa. on ω . 207; cf. β . 102), with a numerous body of slaves "who did his pleasure", and whose society he shared $(\omega. 205 - 10, \pi. 140 - 1)$. It is not likely that the one who was by age his fittest companion $(\omega. 498 - 9)$ and had been

the longest with him - the head, in short, of his slave-household-should have been his daughter-in-law's property, and the one most frequently away, as a confidential servant of Penel. must have been. The Dolius whom she sent would certainly have returned to her; but the Dol. of Laer. knows nothing of her more than others, and suggests that some one shall be sent, not offering to go, to carry news to her of her husband's return (w. 403-5). Further, the treatment of Melanthô (6. 322-3) by Penel. would rather suggest that she had lost her mother (cf. v. 67-8), and then she could not well be daughter to Laertes' Dolius, whose wife was living (w. 389). These questions will be further considered under the passages referred to in w.

740. δοδύρεται, subj. shortened epice. The sense is "to see if he will", in which sense the phrase is usually led by αί πε, as in Λ. 408, 420. See on α. 204 for subj. with εί. In all parts of this verb H. has ῦ, but ὀδύνη and ἀδύσαο from ὀδύσσομαι (α. 62). In οι μεμάασι, Penel., her fears still exaggerating the facts (see on 727 sup.), imputes to all the λαοι a share in the suitors' design; cf. what Telem. says of the Αχαιοί, μνηστῆρες δὲ μάλιστα, β. 265—6; for λαοι see on β. 13; the Schol. errs in

ου και 'Οδυσσήος φθίσαι γόνον άντιθέοιο." την δ' αὖτε προςέειπε φίλη τροφός Εὐρύκλεια " νύμφα b φίλη, σὸ μὲν ἄο με κατάκτανε νηλέι αλκώ, η ξα d έν μεγάρω· μῦθον δέ τοι οὐκ ἐπικεύσω. e 745 ήδε' έγω τάδε πάντα, πόρον δέ οί ὅσσ' ἐκέλευεν, τ σετον παὶ μέθυ ήδύ έμεῦ δ' ελετο μέγαν δοχον μή ι πρίν σοι έρέειν πρίν δωδεκάτην γε γενέσθαι, ή σ' αὐτὴν ποθέσαι καὶ ἀφορμηθέντος ἀκοῦσαι, ώς αν μη κλαίουσα κατά χρόα καλον k lάπτης. 750 αλλ' ύδρηναμένη, καθαρά χροΐ είμαθ' έλοῦσα, Τ είς νύπερω άναβασα σύν άμφιπόλοισι γυναιξίν εύχε' 'Αθηναίη πούρη Διὸς αλγιόχοιο . ο η γάρ κέν μιν έπειτα καὶ έκ θανάτοιο σαώσαι. Ρ μηδε γέροντα κάκου κεκακωμένον • 9 οὐ γὰρ ότω 755 πάγχυ τ θεοῖς ε μακάρεσσι γονην 'Αρκεισιάδαο t έχθεσθ', α άλλ' έτι πού τις επέσσεται ός κεν έχησιν δώματά " δ' ύψερεφέα καὶ ἀπόπροδι " πίονας ἀγρούς."

a β. 361.
b Γ. 130.
c δ. 507, κ. 532, λ.
45, ξ. 418, σ. 86, φ. 300, χ. 475, in
Il. undecies.
d β. 281, Δ. 42.
e ο. 263, δ. 350
mar.
f β. 349-55.
g η. 265, φ. 533
h Χ. 119.
i β. 373-6 mar.
k ν. 398, 430, τ.
263, ω. 44.
l δ. 759, φ. 48, 58.
m ξ. 61.
n α. 362 mar.
ο ω. 529, 547, Ε.
733, Θ. 384; cf.
ξ. 105 mar.
p cf. γ. 231.
q ξ. 137, Δ. 68990; cf. π. 212, υ. 99.
r ξ. 182.
s κ. 74, α. 82, ε.
186, Θ. 326, ν.
55, σ. 426.
t ω. 517, π. 118, ω. 270.
u cf. Z. 140.
v η. 85, 225, κ. 111,
τ. 526.
w Ψ. 832, τ. 35,
9. 560, δ. 811,
ε. 80, τ. 18.

741. Fόν. 742. ποοσέβειπε. 745. βήδε' βοι. 746. βηδύ. 747. βερέειν. 750. βείμαθ'.

741. φθίναι Harl. ex. emend., φθεῖσθαι (φθίσθαι Bek. annot.) δόμον Schol. M. 744. δέ τι Ern. Cl. ed. Ox. δέ τοι Harl. Wolf. 745. ἐκέλευσε Ern. Cl. ed. Ox. ἐκέλευεν Wolf. κέλευεν. Bek. 753. σαώσει Barnes. Ern. Cl. ed. Ox. σαώσαι Heidelb. Harl. et Schol. H. Steph. Wolf. 756. ἄχθεσθ' Schol. B.

supposing them the suitors, an appeal to the people is intended, as at β . 228—41 by Mentor.

743—4. $\nu\nu\mu\rho\alpha$, shortened vocat. from nom. $\nu\nu\mu\rho\alpha$. — $\tilde{\eta}$ $\tilde{\epsilon}\alpha$, "or let me (live)": the var. lect. $\tilde{\eta}$ $\tilde{\epsilon}\alpha$ (1. pers. imperf. for $\tilde{\eta}\nu$), "who was in the palace", is somewhat tame, especially when we come to $\tilde{\eta}\delta\epsilon$... $n\alpha\nu\alpha$. Obs. that in $\ell\alpha$ the 3. sing. $\ell\tilde{\alpha}$, 1. pl. $\ell\tilde{\omega}$ — $\mu\epsilon\nu$, 3. pl. $\ell\alpha$ sovar ν (E. 256, K. 344, ρ . 233), all suffer synizesis in the first two vowels. Some forms of this verb were similarly pronounced in Attic Greek.

746. ἐμεῦ δ' ἔλ. μέγ. ὄοχ. the same expression occurs with dat. of pers. (mar.), Τοωσιν δ' αὐ... ὄρκον ἔλωμαι. 749. ἰάπτης, Νί. says the optat. would be fitter, but the subj. is prefer-

able, as having a lively transition to press. time; see App. A. 9 (12); "he bound me not to (and I have not told) that you may not by wailing etc."

754. κάκου, imper. pres. κάκος contracted, "do not worry him already worried". We should here rather exspect the imperat. aor. κάκωσου; but Ni. on a similar pres. imper. μειδίσσεο in γ. 96, says the pres. imper. may stand in prohibitions of an action before purposed, if one supposes this purpose as already adopted, or the action as already previously present in the thought. This is especially the case in references to a preceding statement of such purpose". He then refers to this passage. The statement of the purpose is that given by Penel. 737—40 sup.

a δ. 440; cf. ε. 384, Π. 524. b δ. 186. c δ. 801, τ 268. d δ. 750 mar. e α. 362 mar. f. γ. 445, 447, A. 449, 458, B. 410, 421. 421.
g 5, 323.
h 5, 324, B. 157,
E. 115, 714, K.
284, Φ. 420.
i z. 366, A. 40,
O. 373.
k γ. 101, δ. 331.
i ν. 259; cf. A. 8.
E. 908. 421. in β. 266. n X. 348. n X. 348.
o y. 450 mar.
p H. 531.
q cf. δ. 831.
r α. 365 mar
s β. 324, 331, δ.
772, φ. 482, υ.
375, φ. 361, ψ.
148. 148. t ψ. 149. u cf. α. 277, β. 196. v α. 382, β. 45, μ. w ν . 170—1, ψ . 152. x Σ . 405.

ώς φάτο, τῆς δ' εύνησε α γόον, σχέθε δ' ὄσσε νόοιο.c ή δ' ύδρηναμένη, καθαρά χροϊ είμαθ' έλουσα. είς · ύπερο ανέβαινε σύν αμφιπόλοισι γυναιξίν, 760 έν δ' έθετ' οὐλοχύτας τανέω, ήρᾶτος δ' 'Αθήνη: "κλῦθί^h μευ, αλγιόχοιο Διὸς τέκος ἀτουτώνη. εί ποτέ τοι πολύμητις ένὶ μεγάροισιν 'Οδυσσεύς η βοὸς η ότος κατὰ πίονα μηρί' ἔκηεν, των κ νῦν μοι μνησαι, καί μοι φίλον δία σάωσον, 765 μνηστήρας " δ' ἀπάλαλκε" κακῶς ὑπερηνορέοντας." ώς είπουσ' όλόλυξε, ο θεὰ θέρ οί εκλυεν ! ἀρης. μνηστῆρες τ δ' δμάδησαν άνὰ μέγαρα σκιόεντα: ώδε ε δέ τις είπεσκε νέων ύπερηνορεόντων: "ή μάλα δη γάμον ἄμμι πολυμνήστη βασίλεια 770 άρτύει, " οὐδέ τι οἶδεν ὄν οί φόνος νἷι τέτυκται." ώς w ἄρα τις εἴπεσκε, τὰ δ' οὐκ ἴσαν, x ώς ἐτέτυκτο. τοϊσιν δ' Αντίνοος άγορήσατο καὶ μετέειπεν

759. Γείμαθ'.

767. *Fειποῦσ' Fοι.* 772. οὐ *Fίσαν*.

769, 772. feineone. 771. Foider Foi. 773. μετέ Εειπεν.

762. αλῦθί μοι Barnes.

765. σάωσαι Vr. 767. αὐδης Bek. annot. αρτύνει Barnes.

77I.

758. γόον .. γόοιο, this repetition offends by its tameness. νόον should probably be read. It is unusual to find yóoio applied to the eyes; but our double use of the verb "to cry" may be compared, also the scriptural expression "he wept aloud" or "lifted up his voice and wept". Eurip. Phæn. 1583, has δάκουα γοερά, so 801 inf. γόοιο δαπουόεντος.

761. ούλοχύτας, see App. A. 3,

and y. 447 note.

762-3. ἀτρυτώνη, see App. E. 4 (14). - ένὶ μεγ., Ni. regards this as an indication that Pallas' worship was established in the family of Odys., which is confirmed by K. 571.

763. 'Odvoveve, it is characteristic of Penel., in whose thoughts he is ever uppermost, that she does not say "if I have ever", but "if Odys. has ever sacrificed etc.", yet adds μοι μνῆσαι καί μοι κ. τ. λ., thus identifying herself with him.

766-8. ἀπάλαλκε, cf. άλαλκομένηις (mar.) epith. of Pallas. ὀλόλυξε, for this cry of adoration see on y. 450.

The suitors evidently hear it from above (App. F. 2 (32), and recognize it as an act of worship, but put their own interpretation on the prayer which, they infer, it accompanies. oi following is dativus commodi (Löwe). ομάσησαν denotes their exultation. For σχιό-Evea see App. F. 2 (19).
769. See on β . 324.
770-1. The atrocity of the suitors

is perhaps more effectively expressed in these two lines than in any part of the poem. They surmise that Penel. is about to comply with their wishes, and choose one of them in Odysseus' room, yet they never relent for a moment from their plot against her son's life, but show a diabolical exultation in her unconsciousness of the blow prepared for her. This is a striking example of the effectiveness of simple touches by wh. a great poet makes his characters paint themselves. For δ quod see on α 382.

772. low short for your, 3. pl. pluperf. of pres. perf. οίδα in all other places of H. save those noted (mar.) loav is δαιμόνιοι, μύθους μὲν ὑπερφιάλους ἀλέασθε
775 πάντας ὁριῶς, μή πού τις ἐπαγγείλησι ὁ καὶ εἴσω. ἀλλ' ἄγε σιγηὰ τοῖον ἀναστάντες τελέωμεν
μῦθον, ὁ δὴ καὶ πᾶσιν ἐνὶ φρεσὶν ἤραρεν ημῖν."
ῶς εἰπῶν ἐκρίνατ' ε ἐείκοσι τρῶτας ἀρίστους,
βὰν δ' ἰέναι ἐπὶ νῆα θοὴν καὶ θῖνα θαλάσσης.
780 νῆα μὲν οὖν πάμπρωτον άλὸς βένθος δε ἔρυσσαν,
ἐν δ' ἰστόν τ' ἐτίθεντο καὶ ἱστία νηὶ μελαίνη,
ἠρτύναντο δ' ἐρετμὰ τροποῖς ἐν δερματίνοισιν,
πάντα κατὰ μοῖραν ἀνά δ' ἱστία λευκὰ πέτασσαν
τεύχεα δέ σφ' ἤνεικαν ὑπέρθυμοι θεράποντες.
785 ὑψοῦ δ' ἐν νοτίφ τήν γ' ὥρμισαν, ἐκ δ' ἔβαν αὐτοί ενθα δὲ δόρπον ελοντο, μένον δ' ἐπὶ ἕσπερον ἐλθεῖν. 4

a ψ. 332.
b) φ. 229.
c cf. δ. 675-9.
d η. 301, α. 209,
321.
e δ. 530 mar.
f α. 280
g μ. 367, ε. 154,
402, 569, ν. 65.
ο. 205.
h J. 51-4, δ. 577
-8 mar.
i cf. J. 37.
k J. 54, A. 480;
cf. App. F. 1 (10)
(13) mar.
l π. 326, 360.
m ο. 218.
n J. 55; cf. μ. 317,
π. 77.
ο γ. 11; cf. Λ. 811,
Ψ. 715.
p ξ. 347, H. 466.
q α. 422, σ. 305.

778. Γειπών έΓείνοσι. 780. Γέρνσσαν. 786. Γέσπερον.

775. πώς Barnes. Ern. Cl. ed. Ox., πού Harl. Wolf., mox ἀπαγγείλησι ex emend. Harl. Bek., ἐπαγγείλησι Cl. ed. Ox. Dind. Fa. Löw. 777. εὔαδεν Schol. H. 783. λεύκ ἐπέτασσαν Eustath. Barnes. Ern. Cl. ed. Ox. 783. † Harl., abundare notat Schol. M., [] Bek. Dind. Löw. 784. σφιν ἔνεικαν Barnes. Ern. Cl. ed. Ox. Bek., σφ' ἤνεικαν Eustath. Harl. Rom. Wolf. Dind. Fa. Löw. 785. εἰνοδίφ Aristoph. (sive, ut Lehrsio placet, εἰνόδιον), Scholl. B. E. H. P. Q., ἐκ δ' ἔβαν Vr. et tres Harl., ἐν δ' ἔβαν cæteri omnes.

for ηισαν 3. pl. imp. of εἰμι; so ω.

774-5. δαιμόνιοι is in H. a word of reproach, cf. δαιμόνιε (mar.). πάντας, Löwe refers this rightly to μύθους, "all words alike (ὁμῶς)", i. e. concerning both the γάμος and the φόνος (770-1). Ni., after Voss, inclines to read πάντες (ὑμεῖς); but this seems less forcible.

776 - 7. σιγή τοῖον, see on α. 209, and, for Antinous' caution and yet contempt of Telem. here, App. E. 6 (2). - "qaqev, Buttm. Gr. verbs s. v. άραρίσκω notes the intrans, sense (as here) of this reduplicated aor.; in II. 214 both this and the transit, sense are shown, ως ότε τοίχου άνηρ άράρη, ... we apapor noovdes. Buttm. ibid. compares with the present passage A. 136 appartes nata druor, i. c. bus to γέρα, also β. 353 πώμασιν άρσον άπαντας, and ε. 95 ήραρε θυμον έδωδή; adding, "it is clear that αρέσκω αρέσω, which is used in the same sense, comes from APQ with inflexion - low."

780-5. For the various naval details here see App. F. 1 (6) (7) (10) (13), and especially (9) note for 783, and

(8) for τεύχεα 784. With έν νοτίφ cf. Eurip. Hec. 1241 Pors. ποντία νοτίς. For the vulg. Ev d' Epav should be read with the Vr. and three Harl. mss. En & έβαν, as in γ. 11. In ϑ . 52—5 the same lines (with the omission of 784 and the change of ovv παμπρωτον into of ye μέλαιναν) recur verbatim as far as ωρμισαν, when follows αυτάρ ξπειτα βάν δ' ζαεν Αλκινόοιο ... ές μέγα δώμα, in which house they banquet. To read &v makes the crew sup on board here, besides making avaβavres superfluous in 842 inf. Now, although in exigencies food must have been eaten on board (x. 80, cf. β . 431-3), it was an unheard of thing to do so with one's ship in harbour. They do not start finally until evening, although they ship the tackle etc. now. Having then to wait enl Esnegon Adeir, nothing would have been gained either in time or in secrecy (since their embarcation by daylight must have been noticed) by supping on hoard: so they got ont (In and support inta "there", i. c on the shore, 779. vwov need not imply such distance from shore as to cause a difficulty in their landing.

a o. 517, App. F 2 (32) mar. b \(\xi \). 250, \(T \). 346. c \(\xi \). 201, \(\xi \). 384, \(\xi \). 603, \(A \). 780. d \(\xi \). 87, \(\xi \). 58. e \(\xi \). 300. f \(\xi \). 514. g \(\mu \). 311, 366, \(\vi \). 79, \(B \). 2; \(\xi \). 64, \(\xi \). 364, \(\xi \). 371. a o. 517, App. F 364, χ. 31, γ. 282. h σ. 189. i ι. 371. k ψ. 343. i β. 382 mar. m E. 449, Ψ. 104; cf. ξ. 495, γ. 87, ω. 12, 14. n γ. 288, π. 157, γ. 31.

ή δ' ὑπερωίω αὐθι περίφρων Πηνελόπεια κεῖτ' ἄρ' ἄσιτος, ἄπαστος b έδητύος c ήδε ποτητος, d δομαίνουσ' ε εί οι θάνατον φύγοι νίδς άμύμων. ή ο γ' ύπο μνηστηρσιν ύπερφιάλοισι δαμείη. όσσα δὲ μερμήριξε λέων ἀνδρῶν^τ ἐν ὁμίλω δείσας, όππότε μιν δόλιον περί κύκλον άγωσιν, τόσσα μιν δομαίνουσαν ἐπήλυθε νήδυμοςς ΰπνος. $\varepsilon \tilde{b} \delta \varepsilon^h \delta'$ ανακλινθείσα, i λύθεν k δέ οδ αψε α πάντα. ἔνθ' αὖτ' άλλ' ἐνόησε θεὰ γλαυκῶπις 'Αθήνη:

εἴδωλον π ποίησε, δέμας δ' ἤικτο γυναικί, n

795

790

789. Foi.

793. Fndvuos.

794. For.

796. Γείδωλον ή Γιατο.

787. ita Harl. Flor. Steph. Wolf., ὑπερῷ ἀναβᾶσα Eustath. Ven. Ambr. Barnes. Ern. Cl. ed. Ox. 788. κεῖτ' ἄρ' ἄνανδος Rhian., Scholl. H. P., ἄσιτος defendit Eustath. 792. ἄγονσι Harl. 793. ἐπέλλαβε Barnes. Ern. Cl. ed. Ox., ἐπήλνθε Eustath. Harl. Rom. var. l. Steph. Wolf. 796. Μέδη pro δέμας Hemsterhusius ad Lucian. d. d. p. 270 (Bek. annot.) secutus Schol. M. ad 797.

737-841. The poet reverts again to Penel. in the upper chamber, lying weary and sorrow-sick, till sleep overcomes her; Pallas then sends a phantom in the form of her sister, who soothes her anxiety about her son, but on her enquiring about her husband vanishes into thin air.

788. For actos Rhianus gave avavδος, objecting tautology to ασιτ. άπαστ. n. τ. λ. Yet the ασιτος is merely paraphrastically expanded by απαστος έδ. following, as πατροφονήα α. 299 by 300: ποτήτος moreover adds to the idea.

791. λέων, Eustath. says, a lion, not with his courage up, but fearful, undecided and inactive, is meant in this simile: by this he would alleviate the diversity of sex. But Homer's sense of creature-sympathy carries him far beyond such considerations in his comparisons; see that of Menel. to a bereaved dam, and to a fly, (fem.) in P. 4. 5, and 570-1. See also δ. 457 and note. Ni. says that the poet aims at laying before us not an imposing whole but a single feature. Better, Homer's simile's are mostly not so much introduced for the sake of illustration as they are the spontaneous rebound of poetic sympathy from the human scene which he is describing to the scenes of nature, and the "single feature" is

the link of poetic keeping which prevents them from being irrelevant. Yet neither must we exclude the element of illustration, as in the workmen with the wimble, applied to the boring out Polyphemus' eye, the tanner and his crew, to "the tug of war" over Patroclus' corpse (1. 384-6, P. 389 foll.); and such are mostly very close in their resemblances. Both elements may perhaps be found in many.

792-3. zúzlov, "circle" of men, dogs etc.: perhaps the Highland "Tinchel", Lady of the Lake, VI. 17. A Schol. says it = $\delta i \pi v \sigma v - v \eta \delta v \mu \sigma \varsigma$, Buttm. Lexil. 81 believes this to be nothing but an ancient error for the digammated Fnovuos, arising from the separable ν of a preceding word adhering to it when the \mathcal{F} was lost; see App. A. 21.

796. εἴδωλον, visions, and phantom appearances in H. are all conceived of as having an objective reality and a substance, "of such stuff as dreams are made of," and their form, although arbitrary, is always human (Penelopê's dream 7.536 foll. is hardly an exception, see 549). Thus Nestor's form is adopted by the overgos in B.6 foll., as Iphthime's here. Similar in character are the ei-Ewla by which in the battles of the Il. a deity imposes on an enemy (E. 'Ιφθίμη ^a πούρη ^b μεγαλήτορος Ίπαρίοιο, την Εὔμηλος ^c ὅπυιε, Φερῆς ^d ἔνι ^e οἰπία ναίων. πέμπε δέ μιν πρὸς δώματ' 'Οδυσσῆος θείοιο, ^f a κ. 105-6, o. 364. b α. 329 mar. c B. 714. d B. 711. e d. 555. f β. 394 mar.

798. Fοικία.

Post 796 Vindobon. καλη τε μεγάλη τε καὶ ἀγλαὰ ἔργ' εἰδυίη. 797. Ἰφθίμη nom. prop. Eustath. Heidelb. et omnes edd., dubitasse Arist. "πότερον ἐπίθετον η κύριον" monet Schol. P. 798. ὅπνε Harl., "quæ vera et antiq. forma videtur", Pors.

449 foll., X. 227, 298-9). But further, Pallas herself appears to Nausicaa in the person of a female friend, and there the same goddess, whose massive weight oppressed the axle of Diomedes' car, modifies herself to be ανέμου ώς πνοιή, just as the figure here enters and departs without moving door or bolt (παρά κληϊδα οτ κληϊδος ίμαντα, δ. 838, 802), and vanishes ές πνοιάς ανέμων. Still the objective reality of the goddess' figure is plain, and this tenuity of substance, indicated only in the moments of appearance and of departure, points to the fact that the ονειρος, like the είδωλον on the field, exists not beyond the purpose of the moment and the physical state of the dreamer. Other formulaic tokens of the overoos are its "standing above the head", i. e. appearing hovering in air, and addressing the dreamer, "sleepest thou?" To some such substance the departed soul is compared (1. 207, 222, 4. 100, 104), called also elowlor, and such souls and dreams have alike the epith. άμένηνος. In Hes. Theog. 211 - 12 Night bare Θάνατον, τέχε δ' Τπνον, Etinte de golor Ovelowr, unbegotten by any father. In Il. 672, 682 Death and Sleep are twin brothers; cf. Virg. En. VI, 278 consanguineus Lethi Sopor: so Z. 231, Theog. 756, 758-61, where their joint abode is, like the Cimmerian land of 2. 14-9, unvisited by the sun's rays, either rising or setting. So in w. 12 the dimos ovelowe is a stage on the road to Hades; and Virgil. Æn. VI. 283 foll. makes his Somnia roost "in numbers numberless" beneath the boughs of a massive elm in the entry of Hades. So the famous double dream-gate of v. 562 foll. is objectively the exit of dreams from the world of shadows, and again as it were subjective to the sleeper, inf.

809, who is said, although in her own chamber, to slumber έν ονειφείησι πύλησι. So the ψυχή of Patroclus, not being itself an ὅναο, appears to the sleeping Achilles; and Pallas appears to Telem., and again to Odys., she being no ovag, and they being not even asleep: yet here the situation governs the manner of the appearance, and we find the formula $\sigma \tau \tilde{\eta} \delta' \tilde{\alpha} \rho'$ ύπερ κεφ., and in Patroclus' case the question evdeig, wh. in that of the waking Odys. seems to find its equivalent in τίπτ' αὐτ' ἐγρήσσεις (Ψ. 65 foll., v. 30 foll.). The many well attested tales of the appearances of the dead or absent wh. bewilder modern theories of psychology would be simply accepted, if current in Homer's day, and fall naturally into a place in his mythology. Penel. dreams of her husband; and thus her dream-life has more solace than her daily life, and seems to be weaning her thoughts from things visible. Cf. her prayer to Artemis commencing in a petition to the goddess, but passing off into a rhapsody of meditation on what she suffered by day and dreamed by night (v. 61 foll.). So she expects to remember "even in a dream " the home of her youth (7. 541, 581). Dreams are sent by Zeus, or other god, or by a dalums (d. 831, v. 87), and may be true or false, or even intended to deceive (ovlos, r. 562 foll., B. 6, cf. 80-1). The word xaxòs applied to them may mean delusive, or, of evil omen (v. 87, K. 496). Hence the function of the overgonolog (A. 63, cf. E. 149); cf. ονειφόμαντις Æschyl. Choeph. 33 Dind. 797-8. Ίφθίμη, Arist. doubted

797—8. 'Iφθίμη, Arist. doubted whether this was a common or a prop. nonn. See mar. and cf. Φαίδιμος ῆρως (Fa.). — Ευμηλος, son of Admetus and Alcestis, daughter of Pelins, led

a ε. 386, ξ. 80, ι. 376, τ. 367. b τ. 513; cf. Ψ.106. c Q. 7-8, φ. 228, ω. 323; cf. δ. 758, 812. d App. A. 15, mar.; cf. ψ. 201. e ξ. 21, v. 32, B. 20, 59, Κ. 496, Ψ. 68, Ω. 682. f B. 23, 60, Ψ. 69. g β. 298, α. 114 mar. h 9. 280, P. 641. i ε. 122, Z. 138. k T. 335. I v. 333. m δ. 378, Ψ. 595; cf. π. 317. n τ. 562. o λ. 93-4; cf. Λ. 202. p ε. 88, Λ. 553. q β. 55, δ. 384; cf. ι. 189. r ε. 80, ι. 18, δ. 757mar.; cf. η. 244. s τ. 517. t δ. 120 mar., α. 294 mar. u δ. 724-5 mar.

είως a Πηνελόπειαν όδυρομένην b γοόωσαν 800 παύσειε αλαυθμοΐο γόοιό τε δακουόεντος. ές θάλαμον δ' είςηλθε παρά κλητδος ζμάντα, α στη ε δ' ἄρ' ὑπὲρ κεφαλης, καί μιν πρὸς μῦθον ἔειπεν. "εύδεις, Πηνελόπεια, φίλον ε τετιημένη ήτος; οὐ μήν σ' οὐδὲ ἐῶσι θεοὶ ὁεῖα ζώοντες 805 κλαίειν οὐδ' ἀκάχησθαι, k ἐπεί δ' ἔτι νόστιμός b ἐστιν σός παζς· ού μεν γάρ τι θεοζς άλιτήμενος εστίν." την δ' ημείβετ' έπειτα περίφρων Πηνελόπεια, ήδυ μάλα χνώσσουσ' έν δνειρείησι πύλησιν . η "τίπτε, ο μασιγνήτη, δεῦο' ἤλυθες; οὔ τι πάρος νε πωλέ', επεὶ μάλα πολλον ἀπόπροθι δώματα ναίεις. καί με κέλεαι παύσασθαι διζύος ήδ' δδυνάων πολλέων, αί μ' ἐρέθουσι κατὰ τ φρένα καὶ κατὰ θυμὸν, ή ποίν μεν πόσιν έσθλον απώλεσα θυμολέοντα, παντοίης ἀρετησι κεκασμένον έν Δαναοζσιν. 815

803. έΓειπεν. 809. Γηδύ.

800. εἴπως Barnes. Ern. Cl. ed. Ox., εἴως Harl. et Schol. H. ita Wolf. 806. ἀναχῆσθαι Ascalonita, Scholl. H. P., et ex emend. Harl., ita Barnes. Cl. ed. Ox. 811. πώλε Ern. Cl. ed. Ox., πωλέ Barnes. Wolf., πώλεαι Harl., πωλέη Thiersch. 812. κέλη Barnes. Ern. Cl. ed. Ox., κέλεαι Harl. Wolf.

troops in the Catalogue (mar.) from Pheræ and Iaolcus. This connects the Trojan story with that of the Argô; see Eurip. Med. 5, 6. In Eurip. Alcest. 393 foll. he is introduced as a child bewailing his mother.

800. είως, for ὅπως (Eustath.), for other examples see mar.: the distinction between an action tending to produce a result, and one to continue until the result has been attained, is easily confounded, for instance often in ὄφως; cf. the use of "till" in the Irish-English common speech.

802—3. **κληῖδος ἱμάν.**, see App. A. 15. — στῆ ... ὑπὲρ, see on 796 sup.; cf. Herod. VII. 17, ὄνειρον ὑπερστὰν ... τοῦ Αρταβάνον εἶπε (Ni.). 805. The hiatus οὐδὲ ἐῶσι might

805. The hiatus οὐδὲ ἐῶσι might be avoided by transposing ἐῶσι to the end, but ε in hiatus in the 2nd foot is found B. 8 οὖλε "Ονεισε, Γ. 46 τοιός-δε ἐὼν, Ε. 310 ἀμφὶ δὲ ὄσσε, Τ. 288 ζωὸν μέν σε ἔλειπον (Hoffmann Quaest. Hom. pp. 92—3). — ῥεῖα ζώ., not the securum agere aevum of Hor. Sat. I. v. 101, following Lucret. VI. 57, which is quite against the abundant theurgy

of H., but expressing an absence of effort in whatever they do, as compared with mortals; see on 197 sup.; cf. δεῖα μάλ ὅς τε θεὸς, Τ. 444, also κ. 573. So Æschyl. Suppl. 93 πᾶν ἄπονον δαιμονίων; see also Nägelsb. I. § 9.

806—7. ἀκάχησ., the participle of this perf. is irreg. in accent, being proparox. as if pres., which sense the infin. here bears: so ἀλαλήμενος ν. 333 and ἀλιτήμενος, either a shortened perf. or a syncop. aor., (Buttm. Gr. Verbs). The forms in pres. are ἄχομαι, ἄχνυμαι, ἀκαχίζω.

809. χνώσσονς, used by Pind. Ol. XIII. 71, Pyth. I. 8, as by Bion XV. 27, and Theocr. XXI. 65, in same sense as here, of sound sleep. Moschus II. 23 has adopted the entire phrase ήδυ μ. πν. The etymol. is uncertain; it may be quasi πνώσσω from ὑπνώσσω, or corrupted fr. ματανωτίζω (Doederl. 2480). Εν ονειοείνου, π. see on 706 sym.

έν ὀνειφείησι π. see on 796 sup.

811. πωλέ pres., αι elided, a tense often found with πάρος (mar.), past action continuing into pres. time, as with Lat. jamdudum. The Harl. writes it in full, πωλέαι, in synizesis, so κελέαι 812.

[έσθλον, 2 τοῦ κλέος εὐοῦ καθ' Έλλάδα καὶ μέσον a δ. 726 mar.

"Aoyog.]

νῦν ο αὖ παῖς ἀγαπητὸς ἔβη κοίλης ε ἐπὶ νηὸς, νήπιος, ούτε πόνων εὖ εἰδώς οὕτ' ἀγοράων. τοῦ δή έγω καὶ μαλλον όδύρομαι ή περ έκείνου. 820 τοῦ δ' ἀμφιτρομέω ε καὶ δείδια μή τι πάθησιν, f η δ γε των ένὶ δήμω εν' ε οίχεται, η ένὶ πόντω. δυςμενέες γαο πολλοί έπ' αὐτῷ μηχανόωνται, h ίέμενοι ατεΐναι ποίν πατρίδα γαΐαν ίκέσθαι."

την δ' απαμειβόμενον προςέφη είδωλον αμανρόν 825 "θάρσει, μηδέ τι πάγχυ μετά φρεσί δείδιθι λίην. τοίη κ γάο οί πομπὸς ἄμ' ἔρχεται, ἥν τε καὶ ἄλλοι άνέρες ήρήσαντο παρεστάμεναι, δύναται γάρ, Παλλάς 'Αθηναίη · σε δ' όδυρομένην έλεαίρει · η νῦν με προέηκε, τεῖν τάδε μυθήσασθαι."

την δ' αυτε προςέειπε περίφρων Πηνελόπεια 830 "εί μεν δή θεός έσσι θεοιό τε έκλυες αὐδης, εί δ' άγε μοι καὶ κεΐνον ὀιζυρονο κατάλεξον,

b δ. 727.

c β. 332.

d d. 104 mar.

е П. 290; cf. Ф.

507, X. 241.

f P. 242, N. 52, K. 93, P. 240;

cf. A. 508, O. 123, **Ф**. 328.

g 5. 27, 55, 9. 313,

h π. 134, ρ. 499.

i v. 362, n. 436,

 ω . 357.

K. 127.

k Ω. 182, β. 286, ζ. 32, δ. 162, Δ.

1 d. 612 mar.

m β. 297, ξ. 89.

n &. 767.

ο γ. 95, δ. 325, ε.

818. Fειδώς. 823. Γιέμενοι. 824. Εείδωλου. 826. Foi. 830. προσέ ξειπε.

822. μηγανόωσιν Harl. sed ωνται supra ωσιν. 826. pro τι τοι Barnes, Ern. Cl. ed. Ox., of Harl. Wolf., mox αμ' εσπεται Vr. Harl. var. lect., quam natam e glossû ἔπεται jure suspicatur Buttm. 827. καὶ ἀμύνειν Vien. Heidelb., δύναται γὰο Schol. P. 828. Πάλλαδ' Άδηναίην Bek. annot. 831. Bek. contra omnes αὐδὴν fretus β. 297, ξ. 89. 832. κάκεἴνον Vr. Harl.

816. See on 726 sup.

818. νήπιος, ούτε, see on 729 sup. - xovwv &v &lows, the personal verb also takes gen. (mar.): cf. σόφος καxov, Aschyl. Suppl. 453; see Jelf Gr. Gr. § 493, 1.

819. zal µallor, the novelty of her anxiety makes it at the moment more severe. Ni. cites Æschyl. Prom. 26-7 άει δε του παρόνιος άχθηδών κακού τρυσει σ.

820. άμφιτο. takes gen. as άμφιμάχομαι O. 391, Π. 533; but περιδεί-δια has dat. (mar.). The physical sensation of tremor pervading (augl) the frame is probably the basis of the compound notion. Ni. refers deic'a also to rov, but it is best referred solely to μή τι π. following.

821. voir, The constru. is, "should suffer from those in the region where" etc.; this gen. of origin or cause is assisted by ex in \$. 134. For the unas-

sisted gen. cf. Eurip. Electr. 123-4, Paley, σας αλόχου σφαγείς Αιγίσθον τ', Αγάμεμνον. — for δημω, see on α. 103. — $\tilde{\ell}v'$, "where", sometimes also "there"; see mar.

824-6. auavoov, see Liddell and S. s. v.: this enith, seems to refer to the appearance to the sense, that of έναργές 841 inf. to the effect on the mind, "unmistakeable". — ἔρχεται. Buttm. on Schol. ad loc. rejects the var. lect. Foretai or foretai, the forms of for- found in H. being all acrists.

831-2. 9 Eoc, as Hermes is Zens' messenger: αυδής implies a reference to προέηκε 829. For the var. lect. involving αὐδην (mar.) see on α. 281. — εἰ δ άγε, "come then", so often; only here the el un of 831 seems complemented, but really is not so, in al &' the hypothetical force of el in el d' ays being sunk in colloquial usage, so that it means merely age vero.

a δ. 540 mar. b v. 208, w. 264, X. 52. c δ. 824. d η. 241, μ. 56. e β. 132 mar. f λ. 464, Δ. 355, E. 216, Y. 123, Φ. 474; cf. σ. 392, g δ. 802 mar. h s. 462, Δ. 349, Δ. 80, Φ. 520, 543, Y. 418, Φ. 255, X. 12, Ψ. 879, Ω. 96. i α. 98 mar. i α. 98 mar. k K. 519. l δ. 549. m ζ. 20; cf. v. 87. n A. 173, O. 324, X. 28. o γ. 71 mar. p π. 379; cf. α. 37. o γ. 151. q γ. 151. r δ. 354 mar., ι. 116. s cf. η. 244. t χ. 93. u δ. 671 mar. v x. 141; cf. z. 404, 1. 136. w ν. 425, ξ. 18 ο. 28, π. 369. 181,

εί που έτι ε ζώει καὶ δρά φάος ήελίοιο, ἦ ὁ ἤδη τέθνηκε καὶ εἰν 'Αϊδαο δόμοισιν." την δ' απαμειβόμενον προςέφη είδωλον αμανρόν 835 "ού μέν τοι κεϊνόν γε διηνεκέως d άγορεύσω, ζώει ε δ γ' ἢ τέθνηκε· κακὸν δ' ἀνεμώλια βάζειν." ώς είπον σταθμοΐο παρά κληΐδας λιάσθη h ές πνοιας ανέμων ή δ' έξ υπνου k ανόρουσεν 840 κούρη Ίκαρίοιο φίλον δέ οἱ ήτορ λάνθη, ως οι έναργες όνειρον επέσσυτο m νυκτός n άμολγω. μνηστήρες δ' άναβάντες έπέπλεον ύγρα ο κέλευθα, Τηλεμάχω φόνου ραίπου ένι φοεσίνη δομαίνοντες. ἔστι δέ τις νησος μέσση άλλ πετρήεσσα, μεσσηγύς ^τ Ίθάκης τε Σάμοιό τε παιπαλοέσσης, ^u 845 Αστερίς, οὐ μεγάλη· λιμένες δ' ἔνι ναύλοχοι αὐτῆ άμφίδυμοι τη τόν γε μένον λοχόωντες " 'Αχαιοί.

835. Γείδωλον. 834. ΑΓίδαο. 838. Γειπόν. 840. Γικαρίσιο Γοι. 841. Foi.

846. αὐτῆς addito serius ς sed ab eadem manu. 833. η που Bek. Fa.

836-7. Eustath, remarks on the economy shown by the poet in the interest of his tale by leaving Penel. thus uninformed. — ζώει ο γ' η τ., see on β . 132.

838. λιάσθη, Buttm. Lexil. 77, connects this, in sense of "to go aside, turn away from", with άλίαστος, and disconnects it with leliquévos akin to λιλαίομαι.

841. έναργές, see on 824 sup. αμολγώ, Buttm. Lexil. 16. considers = "in the depth or dead" of night, and accepts the Eustathian gloss on O. 324, that the Achæans call aµolγον την ακμην; the μᾶζα αμολγαίη of Hes. Opp. 590 he regards as = άκμαία in sense of "exactly baked".

Doederl. 377—8 connects it with μο-λύζω, μέλας, "black".

846. 'Αστερίς, Strabo X. p. 700 ed. Casaubon, calls it Asteria, and says that Scepsius and Apollodorus differed, the one denying, the other affirming the continued existence of the liméres vaúl. Gell., Ithaca p. 78, names the modern Dascallio, as the only island situated in the passage; but adds that no vessel could lie safely there, and that it is out of the way for the purpose of intercepting one returning from Peloponnesus, which could only be safely done by lying in the southern harbour of the headland Chelia, partly formed by that same island.

The 6th Day of the poem's action here

ends.

Ο ΔΥΣΣΕΙΑΣ Ε.

SUMMARY OF BOOK V.

On the seventh morning the gods are assembled in council, and, at the instance of Pallas, Zeus despatches Hermes to bid Calypsô dismiss Odysseus. His errand is received by her with reluctant submission, and on his departure she seeks out the hero pining on the shore, and bids him prepare a raft (1-170). He distrusts her at first, but is reassured by her oath, and in their conversation the seventh day ends (171-227).

On the eighth day he sets about his work, which is completed in four days. On the twelfth she furnishes him with stores, and he departs alone (228—77). On the eighteenth day* of his voyage and twenty-ninth of the poem's action he sights the land of the Phæacians; when Poseidon, returning from the Ethiopians, catches sight of him and raises a tempest in which the raft becomes unmanageable (278—332). Inô Leucotheê rises to his rescue from the deep, and gives him her immortal scarf; bidding him quit the raft and the scarf will support him. He yet clings to the raft till it goes to pieces; when he puts on the scarf and swims, while Poseidon departs to Ægæ (333—81).

Pallas sends a fair north-wind; and, after drifting yet two days and nights, on the thirty-first day of the poem's action he reaches a river's mouth in utter exhaustion and naked; there he seeks the shelter of a wood and falls asleep (382-493).

^{*} The first of the eighteen days of his run is the twelfth of the poem's action, and is further marked as the fifth from the commencement of the work of raft-building (s. 263): see notes on s. 262-3, 279. It is not absolutely certain, perhaps, from s. 278 that that fifth day, on which he starts, should not be reckoned distinct from the eighteen, instead of coincident with the first of them; yet I think it safer on the whole to regard it as so coincident.

'Οδυσσέως σχεδία.

"Ήως " δ' ἐκ λεχέων παρ' ἀγαυοῦ Τιθωνοῖο κόρνυθ', ἴν' ἀθανάτοισι φόως φέροι ἠδὲ βροτοῖσιν οίς δὲ θεοὶ θῶκόνδε παθίζανον, ἐν δ' ἄρα τοῖσιν Ζεὺς ὑψιβρεμέτης, οῦ τε κράτος ἐστὶ μέγιστον. τοῖσι δ' Άθηναίη λέγες κήδεα πόλλ' Όδυσῆος μυησαμένη τι μέλε γάρ οἱ ἐων ἐν δωμασι Νύμφης. "Ζευ πάτερ ἠδ' ἄλλοι μάκαρες θεοὶ αἰὲν ἐόντες,

a \mathcal{A} . 1-2, T. 2, B. 48-9; cf. Θ . 1, r. 94, F. 226. -7. b δ 188, e. 121, o. 250, c. \mathcal{A} . 1, N. 689. d β . 26, μ . 318. Θ . 2, 439-45, F. 4 -11. e ψ . 331, \mathcal{A} . [354. f α . 70, B. 118. g δ . 452, μ . 165, τ . 203. h. λ . 376, ξ . 185, 197. i T. 314. k. z. 426, 554. l. 9. 306, μ . 371.

6. For.

1-86. The seventh day of the poem's action here begins. The gods muster in session, and Athenê reminds them of the case of Odys. detained still by Calypsô, a grievance unredressed and now aggravated by the snare spread for his son. Zeus receives her appeal with an air of surprise, and, viewing her request as granted, at once despatches Hermes to bid Calypsô speed Odys. on his way. His flight to her isle is described, terminating at her grotto, the romantic beauty of which forms a noble contrast with the view of the forlorn hero, pining in his constancy, with his tearful face fixed ever on the sea.

1. 'Hως. Homer's heaven has its day and night, and dawn visits the gods, even as mortals. Thus in μ. 382—3 the Sun-god threatens that, if Odysseus' crew be not punished for their sacrilegious slaughter of his herds, he will "descend to Hades and shine among the dead". Milton has allowed the image of dawn in heaven Parad. L. VI. 6—13,

which makes through heav'n Grateful vicissitude like day and night:

Light issues forth, and at the other door

Obsequious darkness enters, 'till her hour

To veil the heav'n; etc.

— Tiθων. He occurs in the Trojan pedigree (T. 215-40) as a son of Laomedon and elder brother of Priam. In Hy. Aphrod. 218-34 we find the story of his being the darling of Eös and of his joyless immortality (cf. Tennyson's Tithonus). Payne Knight considers it as "e seriorum opinionibus de diis profecta"; which, although he is disputing its genuineness in Λ. 1-2 only, would condemn it wherever (mar.) it occurs. Hes. Theog. 984 mentions Æmathion and Memnon sons of Tith., the latter only being named in H., see δ. 188, λ. 522.

3-g. $3\tilde{\omega}\kappa\dot{\sigma}\nu\delta\epsilon$, the locative $\delta\epsilon$ implies their going thither before sitting there. $\lambda\dot{\epsilon}\gamma\epsilon$, "was enumerating"; see mar. for this sense, and note on δ . 451. — $\kappa\dot{\eta}\delta\epsilon\alpha$ $\kappa\dot{\sigma}\lambda\lambda$, including the

10

15

a β. 230-4 mar.

b Q.142-6, B.721,

e. 395, o. 232, λ. 593.

c d. 557-60 mar.

d δ. 727, cf. δ. 700,

μή τις ἔτι ποόφοων ἀγανὸς καὶ ἤπιος ἔστω σκηπτοῦχος βασιλεὺς, μηδὲ φοεσὶν αἴσιμα εἰδώς αλλ' αἰεὶ χαλεπός τ' εἴη καὶ αἴσυλα ὁέζοι. ώς οὔ τις μέμνηται 'Οδυσσῆος θείοιο [λαῶν οἶσιν ἄνασσε, πατὴο δ' ως ἤπιος ἦεν.] ἀλλ' ὁ ὁ μὲν ἐν νήσω κεῖται κοατέο ἄλγεα πάσχων, νύμφης ε ἐν μεγάροισι Καλυψοῦς, ἤ μιν ἀνάγκη ἴσχει ὁ δ' οὐ δύναται ἣν πατρίδα γαῖαν ἰκέσθαι οὐ γάρ οἱ πάρα νῆες ἐπήρετμοι καὶ ἐταῖροι, οῖ κέν μιν πέμποιεν ἐπ' εὐρέα νῶτα θαλάσσης. νῦν ὰ αὖ παῖδ' ἀγαπητὸν ἀποκτεῖναι μεμάασιν

9. Γειδώς.

12. Γάνασσε.

15. Fnv. 16. Foi.

 α'γανός τε καὶ P. Knight v. not. ad loc. E. 876.

10. ἀήσυλα var. l. Barnes. coll.

obduracy of Calypsô, and the ever rising insolence of the suitors in Ithaca.

8-11. A man so just had deserved better of the gods, who treat him as though a righteous character were of no account with them. The topic is borrowed from Mentor's appeal to the Ithacan Assembly in β . 230-4, where see note. Indeed the whole passage 1-48 is largely made up of lines which occur with or without modification elsewhere; see mar. passim. On this J. C. Schmitt de II^{do} in Odyss. Deor. Concil. has framed an argument against its genuineness. He constructs accordingly a commencement of s. in which Pallas' appeal is omitted, and supposes s. to start anew on the same day as α. — a notion quite against Homeric usage; see on &. 594. Further, the delay in sending Hermes, as she had suggested in α . 84-7, is not inconsistent with Zeus' character, who, as a rule, is indolent and requires to be moved, whereas Pallas is prompt, eager and bustling [App. E. 4. (4) (7)]; see below on 22—7. His reply to her also in α. 76—9 leaves a door open for procrastination, and even implies that further deliberation should precede action (περιφοαζώμεθα). Nor in point of fact had Poseidon yet "relaxed his ire". That deliberation, we may suppose, was now to take place, but the urgency of Pallas cuts it short: she carries the Assembly with

her, and the still absent Poseidon is

forgotten.

12. This v. seems certainly out of place here. It is nothing to the speaker's purpose that the Ithacans forget their king. It is Zeus and the gods who should remember him and do not. Omitting 12, ov $\tau_{i\xi}$ of 11 would then mean "no one of you"— an apt reminder of the resolution which she had assumed as taken in α . 76—87. The line probably crept in here from β . by the force of the attraction of its context. Similarly in α . 96 foll., where see note, the descent of Pallas drew after it the description of her spear from E. 745—7, which does not suit her errand in α .

13. **EXITAL** conveys a notion of inactivity, of which it is the proper posture, as in B. 688, next0 yào êv nheat0 max1. Axillevs. The same line (max.) describes the forced inactivity of Philoctetes in Lemnos; and, by a singular change of nheat0 to nheat0 max1. 395 adapted to a totally different image.

14-17. See notes on 3. 557-60.

18. μεμάασιν, omitting 12, this stands without a subject expressed, but this omission in a speech of rapid urgency is insignificant. Nor could this attempt be fairly charged on the λαοί; see π. 375 foll. It is easily understood of whom she speaks, as Zeus shows by supplying μνηστήφες in 27. The passage 18—20 is not here incon-

οἴκαδε² νισσόμενον· δ δ' ἔβη μετὰ πατοὸς ἀκουὴν 20 ἐς Πύλον ἠγαθέην ἠδ' ἐς Λακεδαίμονα δῖαν."

την ο δ' ἀπαμειβόμενος προςέφη νεφεληγερέτα Ζεύς "τέκνον έμον, ποϊόν σε ἔπος φύγεν ἔρκος ὀδόντων. οὐ γὰρ δη τοῦτον μὲν ἐβούλευσας νόον αὐτη, ὡς ἦ τοι κείνους Ὀδυσεὺς ἀποτίσεται ἀ ἐλθών; 25 Τηλέμαχον δὲ σὰ πέμψον ε ἐπισταμένως (δύνασαι ε

yao

ως h κε μάλ' ἀσκηθης i ην πατοίδα γαίαν ϊκηται, μνηστηρες δ' εν νηὶ παλιμπετες k ἀπονέωνται." i η ρα, καὶ Έρμείαν m νίον φίλον ἀντίον n ηὔδα

"Ερμεία· σύο γὰρ αὖτε τά τ' ἄλλα περ ἄγγελός ἐσσι· P

30 νύμφη 4 ἐϋπλοκάμφ εἰπεῖν νημερτέα βουλὴν,
νόστον 'Οδυσσῆος ταλασίφρονος, ως κε νέηται,
οὔτε θεῶν πομπῆ οὔτε θνητῶν ἀνθρώπων
ἀλλ' ὅ γ' ἐπὶ σχεδίης πολυδέσμου πήματα πάσχων
ἤματί' κ' εἰκοστῷ Σχερίην ἐρίβωλον " ἵκοιτο,
35 Φαιήκων ές γαῖαν, οἵ ἀγχίθεοι γεγάασιν,

c w. 479-80. d y. 216, λ. 118, π. 255. e y. 369. f λ. 368, v. 161, K. 265. g ð. 612 mar. h s. 144, 168, ι. 79. i ξ. 255; K. 212, Π. 247.

a δ . 701—2 mar. b α . 63—4 mar.

H. 247. k H. 395. l o. 308, O. 305. m Ω. 333. n Θ. 200.

o cf. o. 540, φ. 273. p cf. O. 144. q α. 86-7. r ι. 521; cf. λ. 332,

r t. 521; cf. λ. 332, 352, Z. 171. s α. 219.

t e. 338, η . 264; cf. e. 177, η . 274. u ϱ . 444, 524. v ξ . 170. w I. 363, Σ . 67. x τ . 279 - 80, ψ . 338—41.

19. Γοίκαδε. 22. Γέπος. 26. Γήν. 30. Γειπεϊν. 34. Γεικοστῷ omisso κ'.

19. νεισόμενον Barnes. Ern. Cl. ed. Οχ., νισσόμενον Wolf. 27. ἀπονέονται (quasi signif. fut.) Flor. Lov. 28. φίλον υίον Ern. Cl. ed. Οχ., νίον φίλον Barnes. Wolf.

sistent with her assurance to Penel. in 8.825-8, since the insolence of the suitors remains the same, and to contrast this with the heroic but unheeded endurance of Odys. is the main point of her opening speech.

22-7. Zeus in a. had given no explicit assent to Pallas' proposal about sending Hermes; but she bad assumed his compliance and acted on it. He lets things rest for six days in statu quo, and when she renews her appeal throws the responsibility upon her, as though the executive were her province exclusively. Thus his character for laissez faire and hers for energy are effectively contrasted. This ethical point is lost by those who impugn the passage; see on 8-11 sup. voov = βov λήν; cf. the hendiadys βουλήν τε νόον 78, 8. 267. 25-6 could be spared: 27 coheres exactly with 24, since subjunct. may stand as = fut. after ω_{ς} , $\sigma_{\pi\omega_{\varsigma}}$ etc., in final sentences [App. A. 5. (5)]. The other reading anovéovται is itself a pres. with fut. force. To omit 25-6 would suit exactly the fact shown in δ. 825-8 that Pallas had already settled it all, and needed not the exhortation which 25-6 addresses to her. Yet this need not be present to Zeus' mind, whose words arise naturally out of hers in 18-20 sup.

27. παλιμπετές cannot be παλιμπετέες with ε elided, see Buttm. Lexil. 51 (1).

28. 'Equelar, see App. C. 2. and Gladst. II. iii. 231-41.

30-1. See note on α. 82-7.

32. This is verified by the hero's departure on his solitary raft 263 inf., and explains her words 140 foll.: Calypsô in fact only despatches him ἀπὸ νήσου with a fair wind which she herself sends.

33-4. σχεδίης πολ., see App. F. 1. (4). – Σχερίην see App. D. 14. 35-36. ἀγχίθεοι, cf. η. 205, δπεί

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a \$\(\). 158, \$\(\eta \). 69, \$\(o \). 245, \$\(\alpha \). 46, 53, \$\(N \). 119, 206, 430, \$\(\Omega \). 61, 423, 435. b\$\(\eta \). 71. c\$\(\psi \). 339-41. d\$\(\omega \). 440, \$\(o \). 207. e\$\(v \). 136-8; cf. \$\(\psi \). 40-1. f\$\(z \) 84. g\$\(\omega \). 487 mar. h\$\(\Omega \). 327; cf. \$\(\omega \). 232 \(-3 \), \$\(A \). 625-7. i\$\(\omega \). 144-5, \$\(\omega \). 76 \(-7 \), \$\(\omega \). 532-3, \$\(z \). 473-4. k\$\(\Omega \). 330-5. l\$\(\omega \). 75, 94, 145, \$\(\omega \). 338, \$\(\omega \). 99, \$\(B \). 103, \$\(\omega \). 497, \$\(\Omega \). \$\(\omeg

οἵ κέν μιν περὶ κῆρι, θεὸν ιος, τιμήσουσιν, πέμψουσιν οδ' ἐν νηὶ φίλην ἐς πατρίδα γαῖαν, χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες, πόλλ', οδό ἀν οὐδέ ποτε Τροίης ἐξήρατ' Οδυσσεὺς, εἴ περ ἀπήμων δηλθε, λαχών άπολ ληίδος αἶσαν. ώς γάρο οἱ μοῖρ' ἐστὶ φίλους τ' ἰδέειν, καὶ ἱκέσθαι οἶκον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν." ως κἔ ἔφατ', οὐδ' ἀπίθησε διάκτορος λΑργειφόντης. αὐτίκ' πἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια χρύσεια, τὰ μιν φέρον ἡμὲν ἐφ' ὑγρὴν ηδ' ἐπ' ἀπείρονα γαῖαν ἅμα πνοιῆς ἀνέμοιο, εῖλετο δὲ ράβδον, τῆ τ' ἀνδρῶν ὅμματα θέλγει νῶν ἐθέλει, τοὺς δ' αὖτε καὶ ὑπνώοντας ἐγείρει.

την μετά χεοσίν έχων πέτετο κοατύς 4 Αργειφόντης.

Πιερίην τ δ' έπιβας έξ αίθέρος έμπεσε πόντω.

38. Fάλις Fεσθητά. 41. Foi Fiδέειν. 42. Foînov ἐΓήν.

36. περί Eustath, Ern. Cl. ed. Ox. Bek. Fa., πέρι Wolf. Dind. Löw. 39. οὐδέποτε sine ἐν Harl. Wolf., οὐδέποτ' ἐν Barnes. Ern. Cl. ed. Ox. 45. φέροι var. l. Barnes. 50. Schol. P. virgulam post αἰθέρος non post ἐπιβὰς appinxit.

σφισιν έγγύθεν εἰμέν. — περὶ κῆρι, a phrase found also with νεμεσσωμαι, φιλέω, έχθαίρω etc., cf. the πηρόθι μᾶλλον of ε. 284 et al. (mar.). On the question whether to take περὶ in such sense as if it had πάντων following (cf. α. 235), i. e. "excessively", and retract the accent, editors differ, nor is it an easy point for mss. to settle. We find, however, such phrases as περὶ θυμῷ and περὶ φρεσὶν (Χ. 70, cf. Φ. 65, Π. 157), suggesting that words relating to the mind are governed by περὶ with a peculiar local force, based probably on the physical notion of πῆρο or φρένες, an analogy which θυμὸς follows.

38. δόντες, gifts as a token of honour and source of profit were in high esteem with the Greeks from the heroic age downwards; cf. πείθειν δῶρα καὶ θεοὺς λόγος, Eurip. Med. 960. So here it is a mark of divine favour and recompense after neglect, that Odys. should return home richer than if he had come straight from Troy. We may compare the "end of Job" (Job XLII. 12). Ni. seems to think 39—40

superfluous here, as the gifts are "mentioned only incidentally" (beiläufig). Perhaps he did not give due weight to the connexion just pointed out with the main subject.

43. In this passage Virgil has (An. IV. 238 foll.) followed in the footsteps of H. with unusual continuity and closeness, allowing for the divergence in the line of his Mercury's flight. For διάπτορος see on α. 82-7; for Αργειφόντης see App. C. 2.

45-6. See on α. 88-98.

47.—8. These lines suit the expedition of Hermes in Ω , which involves the casting of the Greek sentinels into a sleep; but have no special pertinence to his errand here, and perhaps followed their context by attraction as in 12 sup. and α . 97—101. However, the $\delta\alpha\beta\delta\sigma$, as specially symbolical of the god who is $\chi\rho\nu\sigma\delta\rho\rho\alpha\pi\nu$ (87 inf.), may certainly be allowed even without such pertinence.

50. Πιεφίην. Ni. remarks on the geographical definiteness of the abode of the Gods, as being on Olympus, an

σεύατ' επειτ' επὶ κῦμα λάρω ὄρνιθι εοικώς, ε ος τε κατὰ δεινοὺς κόλπους άλὸς ἀ ἀτρυγέτοιο ἀχθῦς ἀγρωσσσων πυκινὰ πτερὰ δεύεται ἄλμη τῷ ε ἴκελος πολέεσσιν ὀχήσατο ε κύμασιν Έρμῆς. 55 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφίκετο τηλόθ' ἐοῦσαν, ἔνθ' ἐκ πόντου βὰς ἰοειδέος ἤπειρόνδε ἡ ἤιεν ὅφρα μέγα σπέος ἵκετο, τῷ ἔνι νύμφη ιναιεν ἐῦπλόκαμος τὴν δ' ἔνδοθι τέτμεν κέοῦσαν.

a Z. 505, H. 208.
b χ. 240, H. 59, Ξ.
290; cf. α. 320.
c δ. 245.
d α. 72, ζ. 226, χ.
179.
e δ. 249, Π. 11, P.
281.
f Ω. 731; cf. η. 211.
g ξ. 435, E. 390.
h ε. 438, χ. 403,
423, γ. 114, 116.
j α. 86, ε. 30.
k α. 218, ο. 15, Z.
371, Δ. 293; cf.
Σ. 528.

51. Fεδοικώς. 54. Finelog. 56. διοδειδέος.

54. hunc v. pro additamento notant Scholl. H. P. Q. † Eustath. 55. τηλόθεν οὖσαν Βek. annot.

actual mountain, in Il., and the less precise tokens of such relation, and greater ideality given to their abode, in the Ody.; in which Olymp. does not bear the usual epithets which mark it as a mountain. Here Olympus, although not named, is suggested in Pieriê its northern extension. Olympus appears to retain even among the Turks its celestial celebrity (Hammer ap. Kruse's Hellas I. p. 282). - ¿§ aiθέρος, this is distinguished (Ξ. 288) from ήηρ the lower and denser air, which, when thickened, is viewed as homogeneous with mist etc., so that ηέρι πολλη means "in gloom or haze"; so néqu nai vegély 1. 15. Pallas descends from heaven through the altino, and the flash and clang of arms goes up to the ovoavos through the same (T. 351, B. 458, P. 425) (Ni.). ἐξ αἰθέους should go with ἐπιβάς, not with ἔμπεσε n. Thus Pierie is a stage between the alding and the sea - a platform from which the god plunges seawards. Otherwise the ald no would be at no higher level than Pieriê, which hardly agrees with the passages cited. His course seems meant to be north-westerly; see App. D. 2. By Eunege contact with the surface, not immersion, seems meant. The poet appears to adopt Pierie as the point of view, and to mark and describe his deity's flight from thence. Any one who has watched from a headland the birds shoot down upon and sport along the sea, will eanily realize this.

31-4. σεύατ' ... έπλ, this de-

scribes motion skimming the surface; so 53 inf. the wings are wet with the spray. λάρω, this bird, as described by Aristotle (Hist. Anim. V. 9, cf. II. 17, VIII. 3), may be either the larus canus, parasiticus or marinus. For ὄρνιθι with λάρω see on ἀνόπαια, App. A. 13. Observe λάρος, but λάρος adject in β. 350.— έοιχως, a simile is shown by this word, and not an assumption by Hermes (as often by a deity) of the bird form. This may be a special reason for the insertion of v. 54, which Eustath. and Payne Knight reject. We are thereby assured that it is Hermes in propriâ personâ.

52—4. χόλπους, not "depths", but "bays"; σεινούς, perhaps alike so to navigators by their crags and reefs, and on the land side by their precipices. ἔχελος, as also ως οr τοἴος, lead the formulæ by which H. thus binds the simile to the thing illustrated. Possibly Έρμῆς was originally Έρμέας, a lighter form of Έρμείας (Ni.). Payne Knight based his rejection of this line and of ξ. 435 on the non-Homeric form of the name Έρμῆς.

55. vhoov. Those ancients who regarded the wanderings of Odys. as being in the Mediterranean wholly, viewed the isle as being on the coast of Lucania; see on §. 4-5.

56. ηπειφονδε, ηπειφος is used of land as limiting and excluding the sea; whether it be island or mainland.

65

a n. 169. r. 389. b cf. ξ . 12, 425, o. 322, Ω . 192. c cf. φ.52, **O**. 153, **d**. 121. d κ. 227. e κ. 221, ω. 60, Α. e x. 221, ω. 60, A.
604.
f A. 31, α. 358,
g. 227.
g X. 448.
h Z. 148, η. 116,
λ. 590.
i ε. 239.
k A. 482—7.
l cf. B. 519, φ.
340.
m μ. 418. ξ. 308. 340. m μ . 418, ξ . 308. n o. 479. o B. 614. p I. 228. q ε . 226. r \varkappa . 6, ξ . 468, 503, I. 446.

πύο μεν έπ' έσχαρόφινα μέγα καίετο, τηλόθι δ' όδμη κέδοου τ' εὐκεάτοιο ο θύου ο τ' ἀνὰ νῆσον ὀδώδειν, 60 δαιομένων· ή δ' ένδον ἀοιδιάουσ' d όπλε καλη, ίστον εποιχοπένη χουσείη κερκίδ'ς υσαινεν. ύλη δε σπέος άμφι πεφύμει τηλεθόωσα, h κλήθοη τ' αἴγειοός κ τε καὶ εὐώδης κυπάρισσος. 1 ένθα δέ τ' ὄρνιθες τανυσίπτεροι εὐνάζοντο, σκῶπές τ' ἴοηκές τε τανύγλωσσοί τε κορῶναι™ είνάλιαι, τησίν τε θαλάσσια δογαν μέμηλεν. ή δ' αὐτοῦ τετάνυστο περί σπείους γλαφυροΐο ήμερις ήβώωσα, τεθήλει δε σταφυλήσιν.

67. *Fέργα*.

59. τηλόσε Harl., τηλόσε Flor. Lov. Steph. Schol. V. MS. GC. 61. etiam legi δαιομένων νύμφη δε έυπλοκαμούσα Καλυψώ notant Scholl. H. P. Q. 63. άμφιπεφύκει Flor. Lov. Schol.
τηλεθάουσα Harl. sed ex emend.
66. κῶπες var. ι.
67. μεμήλει Schol. H. φιπεφύμει Flor. Lov. Schol. V. Ern. Cl. ed. Ox., disjunctim Barnes. Wolf., τηλεθάουσα Harl. sed ex emend. 66. μῶπες var. l. Barnes citato Aristotel. ap. Ælian. Hist. Anim. XV. 8. 67. μεμήλει Schol. H. 68. ή δ' Harl. Schol. H. Stephan. Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa. Löwe, ήδ' Flor. Lov. Wolf.

59 foll. With the description of the abode of Calypsô, cf. that of Circê in Virg. En. VII. 10 foll. — ἐσχαρόφιν,

see App. F. 2. (19) (20).

60. εὐχεἀτοιο, the notion is that of logs split (κεάζω κείω) for fuel; and the word is not based on καίω $\varkappa\eta\dot{\omega}\delta\eta s$, as if reinforcing $\delta\delta\mu\dot{\eta}$. — $\vartheta\dot{v}ov$, "qualis arbor fuerit ... jam veteres ignorasse videntur" (Löwe). Doubtless some perfumed wood; cf. Pliny N. H. XII. 17 Non alia arborum genera sunt in usu quam odorata, cibosque Sabæi coquunt thuris ligno; and Virg. Æn. VII. 13 Urit odoratam nocturna in lumina cedrum. Macrob. Saturn. III. 19 identifies it with the citrus of the Latins, its fruit being the felix malum of Virg. Georg. II. 127.

61-2. colol., the number of open vowels in this word is exquisitely adapted to express vocalization, especially as distantly heard, the sound predominating over the words of the song. So in the case of Circê (mar.). έποιχομ., Löwe cites a Schol. on Pind. Pyth. IX. 33 (18), δστοῦ παλιμβάμους δδούς, to the effect that constant movement to and fro and turning about were required in ancient weaving.

64-5. αλήθοη, the species of alder meant is perhaps the alnus oblongata, as the best known in Greece (Dunbar Lex.

App.). αἴγειρος, populus nigra. ἔνθα σε τ', the τ' is probably τοι.
66—7. σκῶπές, Eustath. describes it as smaller than the γλαὺξ, having lead-coloured plumage with whitish spots. Ælian. (de Nat. An. XV. 28), alleging Aristotelian authority, rejects the σ here, writing uῶπες, in which Athenæus (IX. 10) concurs, citing also four other ancient authorities. There is an owl called the Strix Scops (Linn.) apparently identified with this.

κωρώναι είναλ. Aristot. (Hist. An. VIII. 5) and Ælian (de Nat. Anim. XV. 23) apply this name to what is probably either a cormorant or a coot (Dunbar Lex. App.). Eustathius says the al'Dviai (see on 337 inf.) were anciently so called. — θαλάσσια έργα, such as diving. fishing etc. Ni. compares Hes. Theog. 440, οἱ γλανην ἐογάζονται. Το the Arcadians, to whom Agam. furnished ships, the phrase is adapted

negatively (mar.).
68-70. η, this pronoun article gives distinctness and prominence to the ήμερίς as among the other trees.

70 αρηναι δ' έξείης πίσυρες δέον ύδατι λευκώ, πλησίαι άλλήλων τετραμμέναι άλλυδις ° άλλη. άμφι δε λειμώνες α μαλακοί του ήδε σελίνου θήλεον· ενθα α' έπειτα καὶ άθάνατός πεο έπελθών! θηήσαιτος ίδων και τερφθείη φρεσίν ήσιν. 75 ένθα στάς θηεῖτο διάκτορος 'Αργειφόντης.

αύτὰο ἐπεὶ δὴ πάντα έῷ κ θηήσατο θυμῷ, αὐτικ' ἄο' εἰς εὐοὺ σπέος ἤλυθεν. οὐδέ μιν ἄντην ηγνοίησεν m ίδουσα Καλυψώ n διαο θεάων. ού Ργάο τ' άγν ώτες θεοί άλλήλοισι πέλονται 80 άθάνατοι, οὐδ' εί τις απόπουθια δώματα ναίει.

οὐδ' ἄρ' Όδυσσῆα μεγαλήτυρα εἔνδον ἔτετμεν, s

a π. 249, χ. 111. b Ψ. 282. c ζ. 138. d ι. 132-3.

e ν. 106, τ. 59, 102. cf. λ. 71, μ. 56, ψ. 139, Ξ. 129.

f cf. μ . 87-5, Δ . 539, N. 343.

g 9. 17.

h 9. 368; cf. q.

i e. 43 mar. k o. 132.

1 a. 237, 337, N. 32. m A. 537, B. 807, N. 28.

n a. 14, e. sæpius, t. 29. o d. 376, 382, 398, x. μ. sæpius, σ. 190, 197. p cf. E. 127—8. q δ. 811 mar. r δ. 143 mar.

s &. 58 mar.

74. Fidov Fysiv. 78. Γιδούσα. 72. Flov. 76. FEW.

71. ally, pro vitioso notat Schol. V. 72. μαλακού var. l. Schol. H., mox fuisse qui iov in oiov mutatum vellent notant. Eustath, et Athen. II. 61. 80. pro si τις Aristar. ήτις, Scholl. H. P.

ημερίς, cf. Virg. Bucol. V. 6-7, aspice ut antrum Sylvestris raris sparsit labrusca racemis. Eustath. talks of a thin-barked kind of oak so called, but the entire description points to some species of vine; cf. Simonides Ceos Fragm. 51, ι, ήμερί πανθέλατειρα, μεθυτρόφε, μητεο οπωρας, Apoll. Rhod. III. 220, ή μερίδες χλοέροισι καταστεφέες πετάloισι. Possibly the adj. ημερος "tame", i. e. "cultivated", may be its origin. So Liddell and S. give ἀγριας as = ἀγρία αμπελος. - ηβώωσα, see App. A. 2.

70. 20 nout, we may compare the two in the precinct of Alcinous' palace, one for the garden and one for the house etc. $(\eta. 129-31)$. The larger number here bespeaks the abundance of a divine abode. πίσυρες or πέτοoss was "the oldest Greek form" for τέσσαρες, Donalds. New Crat. 158. λευχώ, contrast this epith. with μέλαν υδωφ, δ. 359, expressing perhaps the sheltered basin, as this the springing rill, and with xonen µelavedoos, I.14. 72. iou, for this Ptolemy Euergetes

proposed to read clov, "marsh-plant", as more appropriate to the neighbourhood of parsley than violets; this seems trivial. Both parsley and vio-lets were used for garlands; cf. the song in Athen. XIV. 27, ποῦ μοι τὰ ξοδα, ποῦ μοι τὰ ἔα, ποῦ μοι τὰ καλὰ σέλινα, and Hor. Carm. I. xxxvii. 15

-6, II. vii. 24, apio coronus.

73-4. This whole clause might be spared, as in 75-6 Hermes actually admires. Yet it generalizes the effect of the previous picture very happily: cf. similar phrases in which overt or οὐδ' ... ὁνόσαιτο occurs with similar force to that of Φηήσαιτο here (mar.). Moreover in 77—80 inf. the line of thought is inverted; since there the statement of a particular case, ovoé μιν x. τ. λ., is followed by that of a general principle, ov γαο κ. τ. λ. For the whole manner here cf. ν. 96-112, especially for ένθα repeated and for ένθα δ' έπειτα "there accordingly", in 106. In some other instances (mar.) of ένθα followed by έπειτα the latter has a distinct sense of "after" something else has taken place.

9ηήσ. Buttmann (Gr. Verbs) gives as Doric forms θάομαι θαέομαι, epic δήομαι, whence (σ. 191) δησαίατο, and Infouce, which last is most common in H. With this verb here thrice recurring in as many lines Ni. compares τήχομαι g times in g lines, τ.

204 foll.

90

95

a δ. 539 mar.; cf. αλλ' ο γ' έπ' ακτης κλαΐε α καθήμενος Ένθα πάρος a θ. 539 mar.; ef. e. 151-2. b e. 157-8. c iF. 317; ef. N. 141, P. 295. d β. 370 mar. c e. 158, 9. 86, 93, 532, π. 214, N. 658. Σ. 32. f ε 78 mar. 1 ε 78 mar.
g ε. 78 mar.
h cf. Σ. 389-90.
i η. 169, Σ. 422.
k Σ. 424-7.
l z. 277, 331.
m A. 202, Z. 254,
Ψ. 94.
n Σ. 386.
o τ. 254. ο τ. 254, 394. 29. 161; cf. δ. ρ θ. 161; cf. δ. 810. q \overline{z} . 195 -6. r cf. β. 187, π. 440, ρ. 229, σ. 82, σ. 487, 547, ρ. 387. t ρ. 188, ρ. 779, ρ. 408. a r. 12. v ρ. 28—9, ρ. 333, cf. ρ. 219, ρ. 177. y ρ. 43 mar. x ρ. 219, ρ. 177. y ρ. 43 mar. y e. 43 mar. z ξ. 111.

πεο, [δάκουσι b καὶ στοναχησι καὶ ἄλγεσι θυμὸν ἐρέχθων, c] πόντον d έπ' άτούγετον δεοκέσκετο δάκουα e λείβων. Έρμείαν δ' έρέεινε Καλυψώ διας θεάων. 85 έν η θρόνω ίδούσασα φαεινώ σιγαλόεντι,

"τίπτε μοι, Έρμεία χουσόροαπι, είλήλουθας, "

η αίδοτός ο τε φίλος τε; πάρος γε μέν ου τι θαμίζεις. αϊδα δτι φρονέεις τελέσαι δέ με θυμός άνωγεν. εί δύναμαι τελέσαι γε καὶ εί τετελεσμένον έστίν. Γάλλ' επεο προτέρω, ΐνα τοι παρ ξείνια θείω.]" ως " άρα φωνήσασα θεὰ παρέθημε " τράπεζαν, άμβουσίης πλησασα, πέρασσε δε νέπταρ έρυθρόν. αὐτὰο x ο πίνε καὶ ήσθε διάκτορος γ Αργειφόντης. αὐτὰο² ἐπεὶ δείπνησε καὶ ἤραος θυμὸν ἐδωδῆ,

83. στεναχησι Aristoph., Scholl. H. P. 84 abundare notant Scholl. H. P. Bek. Dind. Fa., retinent Barnes. Ern. Cl. ed. Ox. Wolf. Löw. gr omittit Harl, "abest a multis," Bek. annot. [] Wolf. Bek. Dind. Fa. Löwe, retinent Barnes. Cl. ed. Ox.

83-4. These lines, if both genuine here, recur 157-8. Eustath. was for rejecting both in this place. The Scholl. reject, 84 only. Certainly, nlais ... δακουσι ... δάκουα savours of redundancy; and the "looking on the sea", i. e. towards his home, seems too characteristic to be spared, to which it adds force that his eyes well with tears as he looks. Thus we may preferably reject 83. But whether 83 be read or dropped, 84, if read, requires a colon after καθήμενος. On στοναχησι Buttm. Lexil. 97. grounds an analogy in favour of στοναχῆσαι στοναχίζω from ground-form στένω, as φορα φορέω from φέρω. - έρέχθων, akin to ἐοείνω (mar.), applied to a hel-met etc. burst by a spear etc. So Hes. Scut. 286-7 ἀροτήρες ήρεικον χθόνα. For δάκουα λείβων cf. on δάμουον είβεν, δ. 153.

85-96. This reception and greeting consists almost wholly of recurring lines, mostly from 'Thetis' visit to Charis and Hephæstus in Σ . For $\chi \varrho v$ - $\sigma \dot{\varrho} \varrho \alpha \pi \iota$ see App. C. ι . $- \dot{\vartheta} \alpha \mu \dot{\iota} \zeta \epsilon \iota \varsigma$ elsewhere (mar.) has a participle to assist its meaning; so here έρχόμενος might be supposed. In 89 avoa an old error for τύδα, which Barnes first corrected, noticing that the final α is long.

In 90 observe kortv, not, as in mar., ἔσται; since a thing which has been done is possible. The whole line has a formulaic air. Ni. remarks that verbals in ros include the senses of both fact and possibility, citing Arist. Poet. IX. 6. τὰ δὲ γενόμενα φανερον ὅτι δυνατά. Line 91 is better away, having followed its context from Σ . 385-90: but there the guest is seated afterwards, as a consequence of the invitation, here he is so already.

93-4. αμβροσ., see on δ. 445. For διάπτ. Αργείφ., see on α. 82-7 and App. C. 2.

95. With nouge 9v. cf. the adj.

καὶ τότε δή μιν ἔπεσσιν αἰμειβόμενος προςέειπεν
"εἰρωτᾶς μ' ἐλθόντα, θεὰ, θεόν αὐτὰρ ἐγώ τοι
νημερτέως τὸν μῦθον ἐνισπήσω κέλεαι γάρ.
Ζεὶς ἀἐμέ γ' ἠνώγει δεῦρ' ἐλθέμεν οὐκ ἐἐθέλοντα τος δ' ἀν ἐκῶν τοσσόνδε διαδράμοι ἀλμυρὸν τῦδωρ
ἄσπετον; οὐδέ τις ἄγχι βροτῶν πόλις, οῖ τε θεοὶσιν
ἱερά τε ρέζουσι καὶ ἐξαίτους κακτόμβας.
ἀλλὰ μάλ' οἴ πως ἔστι Διὸς νόον αἰγιόχοιο
οὔτε παρεξελθεῖν κ ἄλλον θεὸν οὔθ' ἀλιῶσαι.
105 φησί τοι ἄνδρα παρεῖναι ὀϊζυρώτατον ἄλλων,
τῶν ἀνδρῶν οῖ ἄστυ πέρι Πριάμοιο μάχοντο

a δ. 706. b τ. 269. c cf. δ. 612 mar. d cf. O. 175. e ε. 155, π. 573, χ. 31, ω. 307. f δ. 511, ι. 227, 470, μ. 236, 240, 431, ο. 294. g γ. 5. h τ. 366, β. 307, M. 320. i ε. 137-8. k K. 344; cf. ν. 291. I H. 737. m cf. λ. 216, υ. 33, n o. 108, A. 505, Ψ. 532. o ξ. 240-2.

96. Γε Γέπεσσιν προσέ ειπεν.

106. Εάστυ.

99. ἐμὲ cum hiatu omnes ante Barnes., qui ex conj. μὲν ἔμ², ita Ern. Cl. ed. Ox., ἐμὲ γ' correct. a man. certe antiq. Harl., ita Wolf., με γὰο Schol. O. 175.
104. παρέξ ἐλθεῖν Barnes. Ern. Cl. ed. Ox. παρεξελθεῖν Steph. Wolf.
105
—11 † Scholl. P. Q., 105 et οιζυρότερον et οιζυρότατον præbet Schol. H.

θυμαρέα applied to αλοχου in ψ. 232; 1. 336.

97—159. Hermes states his message — reluctantly, as shown by the two opening lines. He exhorts Calypsô to bow to Zeus and aloa (113) and send Odys. away. She replies, stung with indignation at the selfish jealousy of the male gods, of which she cites several other instances: but concludes, "since Zeus is irresistible, let Odys. go," and promises to show him how. Hermes departs, and she seeks Odys. solitary on the shore, to tell him what change awaits him.

98. νημερτέως κ. τ. λ., cf. Menelaus' words to Telem. δ. 350, τῶν οὐδέν τοι έγὰ κούψω ἔπος, οὐδ' ἐπικεύσω.

nessenger who had traversed a desert with no places of refreshment might speak. There is something playful in his manner, pleading his own hardships in bringing the message, and as it were tacitly setting them off against the vexation which it would inflict; "but," he adds, "Zeus' will must be done, no other god can evade it"—leaving her to apply the maxim to herself, as she in fact does (137—8 inf.). He also carefully abstains from all allusion to her passionate love for Odys.

104. Cf. Hes. Theog. 613, ως οὐκ ἔστι Διὸς κλέψαι νόον οὐδὲ παςελθεῖν.

Adam the goodliest man of men since born

His sons, the fairest of her daughters Eve.

Similarly, Thucyd. I. 10, την στρατείαν έκείνην μεγίστην μὲν γενέσθαι τῶν πρὸ αὐτῆς, and Eurip. Med. 941, εἴπερ γυναικῶν ἐστὶ τῶν ἄλλων μία; so inf. 118 ἔξοχον ἄλλων is to be taken as a superl. with compar. force.

106. There is hardly a doubt that τῶν ἀνορῶν should be taken in closest connexion with ἄλλων, not merely depending partitively on ἄνδοα preceding. It then forms, (since what is said of "the men" implies πάντων) a justification of the preceding note.

a γ. 118. b B. 328-9. c γ. 135. d d.378mar., T.265, e w. 110. f ι. 147, B 144. g η. 251; cf. τ. 273. -4. h α. 11. i β. 391 mar. k γ. 300, e. 134, η. 277, ι. 39, ο. 482. l 2. 434, π. 152, I. 659, O. 146, X. 129, Ψ. 403, 414.

εἰνάετες, δεκάτω δε πόλιν πέρσαντες ἔβησαν οἴκαδ' ἀτὰρ ἐν νόστω 'Αθηναίην ἀλίτοντο, α ὅ σφιν ἐπῶρο' ε ἄνεμόν τε κακὸν καὶ κύματα μακρά. ε [ἔνθ' καλλοι μεν πάντες ἀπέφθιθεν ἐσθλοὶ ἐταῖροι, 110 τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κύμα πέλασσεν.] τὸν νῦν σ' ἠνώγειν ἀποπεμπέμεν ὅττι τάχιστα οὐ γάρ οἱ τῆδ' αἶσα φίλων ἀπονόσφιν ὀλέσθαι,

107. είνά Γετες. 108. Γοίκαδ'. 113. Γοι.

110--11 † Schol. H. [] Wolf. Bek. Dind. Fa. Löwe, retinent Barnes. Cl. ed. Ox. 110. ἀπέφθιθον Barnes. Wolf. Cl. ed. Ox. Dind. Löw., ἀπέφθιθεν Augsb. cum tribus Vindob. Scholl. Vulg. H. P. Q. Bek. 112. ἠνώγειν Scholl. P. H. Bek. Fa., ἠνώγει Barnes. Wolf. Cl. ed. Ox. Dind. Löw. 113. ἄπο νόσφιν Barnes. Ern. Cl. ed. Ox., ἀπόνοσφιν Wolf.

to Odys. and his fortunes, but in the mouth of Hermes they are perhaps good-humoured gossip. He is telling Calypsô, who lives so remote, the news, or what he takes to be such, as an ordinary $\alpha\gamma\gamma s los$ might. We learn from μ . 389-90 that he told her more besides.

108. 'A. άλίτοντο, see on γ. 126: cf. Hes. Scut. 79-80, άθανάτους μάκαρας, τοι "Ολυμπον έχουσιν ήλιτεν 'Αμφιτούων.

110-1. These lines seem proper as a part of Calypsô's words to Hermes 133 -4, and therefore less proper here as a part of what he says to her. Three Scholl. omit them here, but admit them there, although there Eustath. rejects them. Two Scholl. reject the entire passage 105-11, urging that the storm raised by Pallas had nothing to do with the wreck of Odys., as neither could Aδ. αλίτοντο apply to him, but see above on 108-9. But as regards 110-1 merely, if they are retained, the word ἔνθα would seem to connect that wreck with the storm so raised, which is against Odysseus' own statement elsewhere, and is a further reason for rejecting these lines here. Below (133-4) ενθα properly connects the wreck with Zeus' thunder, which is exactly in accordance with that statement.

112. ἡνώγειν, for the retention of the ν in this termination see Bek. Homer. Blät. p. 29, who pleads the au-

thority of Aristarchus, Zenodotus, and Aristophanes, as being, according to various Scholl. in favour of it. Eustath. on Z. 170 calls this an Ionic form, as being the more ancient, and retained by the Ionians, from whom the Attics also adopted it, as in $\eta \delta \epsilon \iota \nu$ (Löwe).

113. αίσα, cf. μοῖρα in next line. The two words have here a shade of difference, which the context aptly illustrates, aloa being used by H. in relation to the evil, μοῖρα to the good which befalls a man. Absolutely taken their import is often indifferently "fate" or "lot". The former special meaning is shown by the epithet nann or by the context, as in δαίμονος αἶσα κακή λ. 61, cf. τ. 259, Ε. 209, ἐπεί νύ τοι αἰσα μίνυν θά πες; οὕτι μάλα δην Α. 416, ἄσσα οί αἶσα κατὰ κλῶθές τε β αρεῖαι γεινομένω νήσαντο λίνω η. 197, so T. 127, iη ἄρα γιγνόμεθ αἴση X. 477, Π . 441, έν θανάτοιό περ αἴση Ω . 428; the latter by μοιοάν τ' άμμορίην τε καταθνητῶν ἀν-θρώπων ν. 76, ὧ μάκαρ Ατοείδη, μοιοηγενες όλβιόδαιμον Γ. 182. Yet we have θάνατος καὶ μοῖοα Γ. 101, τεϊν δ΄ έπὶ μοῖοαν ἔθηκε (Ζεὺς) λ. 560, cf. τ. 592 and μοῖο΄ όλοή 5 τίπες in Ody. and 3 times in Il. So αίσιμόν έστι and μόρσιμόν έστι, αίσιμον ήμας and μός σιμον ήμας seem equivalent; cf. also κακή Διός αίσα παρέστη ημίν αίνομόροισιν ι. 52-3, which latter passages show that the line of distinction is not rigid.

ἀλλ' ε ἔτι οἱ μοῖο' ἐστὶ φίλους τ' ἰδέειν, καὶ ἰκέσθαι το τοικον ἐς ὑψόροφον καὶ ἐὴν ἐς πατρίδα γαῖαν."

ως φάτο, δίγησεν δὲ Καλυψω τοικο θεάων,

καί μιν φωνήσασ' ἔπεα πτερόεντα προςηύδα

"σχέτλιοί ε ἐστε, θεοὶ, ζηλήμονες εξοχον άλλων,

οῖ τε θεαῖς ἀγάασθε παρ' ἀνδράσιν εὐνάζεσθαι

120 ἀμφαδίην, την τίς τε φίλον ποιήσετ' ἀκοίτην.

ως μὲν ὅτ' Ὠρίων' ελετο δοδοδάκτυλος ρ'Ηως, η

τόφρα οἱ ἡγάασθε θεοὶ δεῖα ζώοντες,

a s. 41—2 mar.
b \$\zeta\$. 63, \$\ldot\$. 185, \$\Bar{B}\$.
452—3, \$\Delta\$. 18-9, \$\L236-7\$, \$\overline{\pi}\$. 9-11, \$\Delta\$. 523—5;
cf s. 41 mar., \$\zeta\$.
314.
c s. 171, \$\Delta\$. 259, \$\Overline{\pi}\$. 279, \$\Delta\$. 254, \$\overline{H}\$. 119.
d s. 78 mar.
e s. 78 mar.
e s. 78 mar.
f \$\beta\$. 269, \$\overline{\pi}\$. 236, \$\Delta\$.
442, 460, \$\overline{\pi}\$. 290, \$\pi\$. 34, \$\Overline{\Overline{\pi}}\$. 397.
i \$\Overline{\Overline{\Pi}}\$. 171 mar.
k \$\overline{\Overline{\Pi}}\$. 181 mar.
l \$\zeta\$. 288, \$\overline{\Pi}\$. 188.
n \$\zeta\$. 310, 572; cf
e. 274, \$\beta\$. 788.
p \$\Overline{\Pi}\$. 250.
q \$\overline{\Overline{\Pi}}\$. 181 mar.
s \$\overline{\Overline{\Pi}}\$. 805 mar.

114. **Foi Fiδέειν** omisso τ'. 115. Γοϊκον ἐΓήν. 117. φωνήσασα Γέπεα.

118. δηλήμονες var. l. Eustath. Scholl. Vulg. E. et Steph. 120. η τις τε var. l. Flor. Lov. Schol. Q. Barnes. Ern. Cl., ην τίς τε Wolf. ed. Ox. 121. ως μέν τ var. l. Harl. et Schol. H. 123-4 † nonnulli, Scholl. H. P. Q. 123. είως Ambr. (2), ita Harl., sed εως (quod omnes edd.) ex emend.

όλέσθαι, Hermes views Odysseus' staying in the island as all one with "perishing": he would so indeed be lost to his friends, to heroism and to fame. Perhaps Calypsô in 135—6 intends a reply to this insinuation.

114. izécoai rhymes with 113; cf.

116. ¿lyησεν expresses the sudden seizure of alarm, not paralysing, but prompting to some utterance or action (mar.).

118. σχέτλιοί, "hard-hearted"; the clause of τε κ. τ. λ. 119 is to be taken in close connexion with it, see on δ. 729. — Θεοί, distinctively of the male deities, as opposed to θεαίς 119. — ζηλήμ., this better suits άγαασθε following, than the var. lect. δηλήμονες.

119-20. άγασθε, see on δ. 181.

- άμφαδ., the force of this, which belongs strictly to εὐνάζ., is continued into ην τίς τε κ. τ. λ.; cf. Museus Hero et Le. 179, άμφαδον οὐ δυνά-

μεσθα γάμοις ὁσίοσι πελάσσαι. She professes the open and honourable union of wedlock, as opposed to the amours described by παφελέξατο λάθοη Β. 515, θεὰ βροτῷ εὐνηθεῖσα Β. 821, which had yet provoked no similar jealousy. ποιήσετ', subj. shortened epice for ποιήσητ'.

121—4. In Eös carrying off Orion, since he is also a hunter and a famous constellation, we probably have the obscure trace of some nature-myth, the true import of which was lost. Even among the stars Orion retains his "dog" (mar.). There is an essay on Orion by Müller in the Rheinisch. Mus. (1834 p. 1—29). Strabo (IX. ii. 12) mentions Hyria in Bœotia as his birth place. Eös also carried off Cleitus (mar.) and Tithonus (Hy. Aphrod. 218). For ¿o-fodáx. see on β. 1.

122. ήγάασθε, although in themis; cf. άγάασθε 119 sup.; an instance of the elasticity of epic usage as regards quantity; so α. 39 μνάασθαι, π. 431

μναά, χ. 38 υπεμναασθε.

125

a 0. 404. b I. 533, x. 541, x. 198, ψ. 244, A. 611. c σ. 202, v. 71; ef. λ. 386, φ. 259. d γ. 279 mar. e B. 696, E. 500, N. 322, Ξ. 326, Φ. 76. f I. 598. g Z. 25. h α. 433 mar. i Σ. 542. k đ. 675; ef. α. 242.

k δ. 675; cf. α. 242.

ίξως μιν έν 'Ορτυγίη * χουσόθρονος ' 'Αρτεμις άγνη ε οίς δ άγανοῖς βελέεσσιν ἐποιχομένη κατέπεφνεν.] ώς δ' οπότ' Ίασίωνι ἐϋπλόκαμος Δημήτηο, e φ θυμῶ εἴξασα, μίγης φιλότητι καὶ εὐνη h νειῷ ἔνι τριπόλω· οὐδὲ δὴν ἦεν ἄπυστος k

> 124. Fois. 126. Fῶ Fείξασα.

127. τριπύλω var. l. notant et damnant Scholl. H. P. Q.

123-4. These lines are probably an interpolation due to some Syracusan, who found the name 'Ορτυγίη in H., meaning probably Delos, (o. 404, unless it be there also an interpolation) and wished to glorify his city and Artemis by enshrining its local legend here. Όρτυγίη occurs thrice in Pindar, always in connexion with Syra cuse, Artemis and Hiero (Ol. VI. 92, Pyth. II. 6, Nem. I. 2), but Syracuse, where 'Oρτυγία was the name of the island incorporated with the city ($\dot{\varepsilon}v$ ή νῦν οὐκέτι περικλυζομένη ή πόλις ή έντός έστιν Thucyd. VI. 3), was not founded till 734 B. C. (Clinton's Fast. Hellen.). Nor it is likely that that island attracted attention much before. Völcker, however (p. 24 § 17), thinks that that island is meant in o. 404, which he, with Hermann, views as genuine. The passage which mentions Agraus in Hy. Apoll. Del. 14-16 is now viewed by most critics as spurious. Later mythology retained the name 'Ootvy. in connexion with the cultus of Artemis; cf. "Αρτεμιν "Ορτυγίαν έλαφάβολον άμφίπυρον, Soph. Trach. 214, Dindorf, and Nossis Locrissa, Fragm. 3, Αρτεμι Δάλον έχοισα καὶ Ορτυγίαν έροεσσαν. In o. 403 foll. Apollo and Artemis are joined, which suits Delos; and they operate on their respective sexes, just as elsewhere Artemis sends sudden death to women, or as Penelopê longs for her painless arrow (v. 62). Her killing Orion is inconsistent with this her limited function. Also Φ. 483-4, where Herê says to her, έπεί σε λέοντα γυναιξίν Ζεύς δημεν, suggests that the death of Orion, the "mighty hunter", had not yet been ascribed to her. Further, if Oρτυγίη in o. 404 stand for the Syracusan island, what can the

island $\Sigma v \varrho i \eta$ be? There is no other island near Syracuse which could be said to lie καθύπερθεν; whereas that relation well suits Rhenea and Delos. The epithet xovoó9 ovos is applied in II. chiefly to Herê, but once to Artemis, in Ody. solely to Eös, save here. It is probably based on some chair of state usual in a temple (cf. Hermann Opusc. VII p. 310 foll. and Ni. ad loc.

dyvn has, as Ni. remarks, a religious character, being applied to Artemis, to Persephonê and to the festival of Apollo (mar.).

125-7. The veiñ is the novalis of Virg. Georg. I. defined by Varro de re r. I. as ubi satum fuit antequam secundâ aratione renovetur; with τριπόλω cf. Varro ibid. tertio cum arant, jacto semine, lirare dicuntur, our "harrowing". Cf.

Hes. Theog. 969-71, Δημήτης μεν Πλούτον έγείνατο, δία θεάων,

Ίασίω ήρωι μιγεῖσ' έρατη φιλότητι, νειῷ ἐνὶ τριπόλω, Κρήτης ἐν πίονι δήμω.

Ni. cites also Theoer. XXV. 25 foll., βασιληι πολύν και άθέσφατον őlβον

δυόμεθ' ένδυκέως, τριπόλοις σπόρον έν νειοίσιν έσθ' ότε βάλλοντες, καὶ τετραπόλοι-

σιν δμοίως and adds that Iasius was localised by later writers in many places, as the hero and discoverer of wheat cultivation, as the propagator of Demeter's worship, or as one of the Samothracian Cabiri.

127-9. ούσε by ictus. - απυστος, see on α . 242. — $\dot{\omega}_{S}$ δ' , it seems better to render this "as", just as in 121,

Ζεύς, ός μιν κατέπεφνε βαλών ἀργητι α κεραυνώ. ώς δ' αὖ νῦν μοι ἀγᾶσθε, ο θεοί, βροτὸν ἄνδρα απαρ-

130 τον μεν έγων εσάωσα περί τρόπιος δεβαώτα οίον, έπεί οι νηα θοήν άργητι « κεραυνώ Ζεύς έλσας έκεασσε μέσω ένὶ οίνοπι πόντω. ένθ' άλλοι μεν πάντες ἀπέφθιθεν έσθλοὶ εταιροι, " τὸν δ' ἄρα δεῦρ' ἄνεμός τε φέρων καὶ κῦμα πέλασσεν.

135 τὸν μὲν ἐγὰ φίλεόν τε καὶ ἔτοεφον, ἦδὲ ἔφασκον θήσειν άθάνατον καὶ άγήραον ήματα πάντα. άλλ' έπεὶ ού πως έστι Διὸς νόον αἰγιόχοιο ούτε παρεξελθεῖν ἄλλον θεὸν ούθ' άλιῶσαι, έρρετω, εξ μιν κεΐνος εποτρύνει καὶ ἀνώγει,

140 πόντον m ἐπ' ἀτούγετον · πέμψω n δέ μιν οὔ πη · ἐγώ γε. ούρ γάρ μοι πάρα νηες έπήρετμοι καὶ έταῖροι, οί κέν μιν πέμποιεν ἐπ' εὐοέα νῶτα θαλάσσης. αὐτάο οί ποόφοων ὑποθήσομαι, οὐδ' ἐπικεύσω, ώς * κε μάλ' ἀσκηθής ήν πατρίδα γαΐαν ϊκηται."

την δ' αὖτε προς έειπε διάκτορος 'Αργειφόντης "ούτω νῦν ἀπόπεμπε, Διὸς δ' ἐποπίζεο μηνιν. a ε. 131, η. 249, μ. 387, Θ. 133.

b d. 181 mar. e a. 105.

d μ . 421 – 4, 438, τ . 278, η . 252.

e a. 128 mar.

f τ. 274-6, α. 183 mar.

g s. 110 mar.

h η. 94, 257, ψ. 336, M. 323, P.

444.

i s. 103-4 mar.

k I. 377, Y. 349; ef. κ. 72, 75, Θ. 164.

1 Z. 434. O. 43, 725, K 130.

m \$. 370 mar.

n cf. a. 161.

ο v. 203, 207; cf. Z, 267, Ω. 71.

p e. 16-7, d. 559

-60 mar. q a. 279 mar. r d. 350 mar.

s s. 26 mar. t Ω. 378, 389, Φ.

u e. 43 mar. v o. 65. w \(\xi_2\) 283, r. 148. X. \(\xi_3\) 32; cf. \(\xi_2\) 88, \(\varphi_2\) 28, \(\overline{II}_3\) 388

131. 143. Fol. 132. Γέλσας Γοίνοπι. 139. Γερρέτω. 144. Fnv. 145. προσέ Εειπε.

129. ἄγασθε Barnes. Ern. Cl. ed. Ox., ἀγάασθε "τοῦ δευτέρου α συστελλομένου" Schol. P., ἀγᾶσθε Harl. ex emend. Wolf. 132. ἐλάσας Zenod., Scholl, H. P. Q., ita Ambr. (2) et var. l. Flor. Lov. Schol. Vulg. Steph. MS. GC., έλσας at ποιητικώτερον laudant Scholl. H. P. Q. 133-4 omittit Eustath. [] Wolf. Bek. Dind. Löw. 136. Arist. ἀγήρων, Schol. H. 138. πα 104; mox οὐδ' Ern. Barnes., οὐδ' Wolf. Cl. 138. παρέξ έλθεῖν ut in

125 sup.; had "so" been intended, we should probably have had wis ral viv.

130. With the gen. τρόπιος, cf. τετάvvoto neel onelove queels 68-9 sup. msol when local takes dat. more commonly, as in Quintus Smyrn, XIV. 548, Λίας δ' άλλοτε μεν περινήχετο δούρατι rnos. Calypso seems to claim Odys. as by right of "flotsam and jetsam". He had been washed up on her island on the keel of his foundered ship, and she had saved him: cf. Nausicaa's words to him in 8. 462, μοι ζωάγρι opillars. For the rooms see App. F. 1 (2) and note.

133-4. See on 110-1 sup.

136. adavator, she had probably given nectar and ambrosia before; cf.

θ. 453 τόφρα δέ οί πομιδή γε θεώ ως εμπεδος ήεν, but now that her hopes are forbidden she serves him with mortal food, 199-201 inf. She had given him ambrosial raiment too, and repeats the gift at his departure (η. 259, 265), but this seems of slight account; or rather serves to increase his peril (321 inf.).

140. ov an, an is used either of direction, "no whither", or of manner, "no how" (mar.): the next verse shows that manner is here to be preferred.

141-4. See notes on the places referred to in mar.

146. ovrw, "as thou sayest", she had rather (140) said the contrary; but Hernies with diplomatic skill apa τ. 83, Π. 386. b δ. 657, 715. c ε. 49 mar. d δ. 143, Π. 181. e α. 14. f β. 255 mar. g ε. 82, δ. 539. h κ. 248, τ. 472, v. 349. i Ω. 794. k ε. 160, η. 224, T. 27. l ν. 379, α. 55, Φ. 33. m π. 398, ρ. 173. n τ. 340, Γ. 325. ο α. 15 mar. p Σ. 433-4; cf. γ. 272. q ε. 418, ξ. 138, Β. 92, H. 462, Ξ. 36, P. 265. r ε. 83-4 mar. s cf. Λ. 350, Ψ.143. t Ω. 87. u ε. 339, λ. 216, v. 33 v σ. 204, ε. 152 mar. w κ. 386, γ. 391, K. 290, Φ. 500.

μή α πώς τοι μετόπισθε κοτεσσάμενος χαλεπήνη." ώς b άρα φωνήσας ἀπέβη κρατύς c 'Αργειφόντης. ή δ' ἐπ' 'Οδυσσῆα μεγαλήτορα d πότνια e νύμφη ήι', ἐπειδή Ζηνὸς ἐπέκλυεν ἀγγελιάων. 150 τὸν δ' ἄρ' ἐπ' ἀκτῆς εὖρε καθήμενον ε οὐδέ ποτ' ὅσσε δακουόφιν η τέρσοντο · κατείβετο ι δε γλυκύς αἰών κ νόστον όδυρομένω, ι έπει ούκετι ήνδανε το νύμφη. άλλ' ή τοι νύκτας μεν ζαύεσκενη καὶ ἀνάγκη έν σπέσσιο γλαφυροίσι παρ' ούκ έθελων ε έθελούση • 155 ήματα δ' έν πέτρησι καὶ ἠιόνεσσια καθίζων, δάκουσι καὶ στοναχήσι καὶ ἄλγεσι θυμὸν ἐρέχθων, πόντον ε έπ' άτούγετον δερκέσκετο δάκουα λείβων. άγχοῦ t δ' ισταμένη προςεφώνεε δια θεάων "κάμμορε, μή μοι ἔτ' ἐνθάδ' ὀδύρεο, μηδέ τοι αίων 160 φθινέτω ήδη γάο σε μάλα πρόφρασσ' ν άποπέμψω.

153. Εήνδανε..

153. νύμφη Scholl. P. Q. V. Barnes. 156. pro ἐν πέτ. Aristar., ἀμπέτ. Scholl. H. P. 157 † Harl., "abest a compluribus" Bek. annot., [] Wolf. Bek. Dind. Fa. Löw. retinent Barnes. Cl. ed. Ox. In Heidelb. ad mar. ponitur et signis inter 158 et 159 refertur.

propriates the concession of 143—4 as a virtual consent, which it proved to be; cf. inf. 161—7. — ἐποπίζεο, ὅπις (mar.) means the oversight, visitation or punishment of men by the gods; cf. Φεῶν μηδὲν ὀπιζόμενοι, Theog. Gnom. 732, 1144.

153—5. νύμφη, the reading νύμφη, which would make νόστος the subj. of ηνδανε, seems rather the feebler even if we take οὐκέτι as "not yet": if as "no longer" it seems to imply what is not the fact, that it once had pleased her. Whereas it seems natural that Odys., when newly rescued should have found content at first, which was afterwards exchanged for pining home-sickness. — οὐκ ἐθέλων ἐθ., cf. Soph. Trach. 198 οὐχ ἑκὼν ἑκοῦτι δέ.

156. ἐν, Aristarchus preferred ἀμ, on what grounds there is no evidence to show; and it seems hardly worth while to alter the received text in the absence of evidence. Ni. prefers ἀμ, comparing ἄμ βώμοισι Θ. 441, and as regards euphony he is right. We may cf., however, Ω. 614, νῦν δέ που ἐν πέτρησιν, ἐν οὔρεσιν, a rejected (ἀθετούμενον) line, yet doubtless of a pe-

riod when the Homeric spirit was alive and procreative, and Hy. XIX. 10, πέτοησιν ἐν ἡλιβάτοισιν. — ἡιόνεσσι, as πέτοα is a single mass of rock, so should ἡίων mean some single object, and in H. it seems to mean a slope of beach down to the sea; see especially the epithet βαθείη, and the position assigned to it as between ἄνοαι (mar.) see also Buttm. Lexil. 59 (1).

157. The line is here retained, since the structure admits it with perfect ease: two participial clauses left asyndeta are not uncommon; see on 83 sup.

160—70. Observe that she makes no mention of the mandate of Zeus by Hermes, and her words in 188 foll. would lead Odys, to ascribe his departure entirely to her own kindly feelings; she seeks, however in 206 foll., to deter him by mention of unknown perils. These few touches pourtray her as a being of plausible but selfish wiles; cf. α. 56—7, and see note on 119 sup. In accordance with this the reply of Odys. 173—9 seems to show that he had learned to distrust her.

160-1. κάμμοςε, this expressive epithet, especially with its emphatic

άλλ άγε δούρατα μακρά ταμών άρμόζεο χαλκώ εὐρεῖαν ο σχεδίην· ἀτὰρ ἴκρια κῆξαι ἐπ' αὐτῆς ύψου, ως σε φέρησιν έπ' ήεροειδέα πόντον.d 165 αὐτὰρ έγω σῖτον καὶ ὕδωρ καὶ οἶνον έρυθρον e ένθήσω μενοεικέ', ά κέν τοι λιμόνε έρύκοι, είματά τ' άμφιέσω, η πέμψω δέ τοι οὖοονί ὅπισθεν, ώς κε μάλ' ἀσκηθής σήν πατρίδα γαΐαν ἵκηαι, k αἴ κε θεοί γ' έθέλωσι τοὶ οὐρανὸν εὐρὸν ἔχουσιν, 170 οί μευ φέρτεροί είσι νοῆσαί τε πρῆναί τε." ώς τος φάτο, δίγησεν δε πολύτλας δῖος 'Οδυσσεύς, καί μιν φωνήσας έπεα πτερόεντα προςηύδα n "άλλο τι δή σύ, θεά, τόδε μήδεαι, οὐδέ τι πομπήν, ή με κέλεαι ν σχεδίη περάαν μέγα λαϊτμα θαλάσσης, 175 δεινόν τ' ἀργαλέον τε τὸ δ' οὐδ' ἐπὶ νῆες ἐξται

ώχύποροι s περόωσιν, άγαλλόμεναι t Διὸς ούρω. ούδ' αν έγων άέκητι σέθεν σχεδίης έπιβαίην,

a e. 243, 370; cf. μ. 443. b a. 251. c μ. 229, 414. d δ. 482 mar. d d. 482 mar. e μ. 19, 327, ν. 69, ι. 208, π. 444; cf. ε. 265-7. f ξ. 76, ξ. 232, I. 227. g π. 177. h π. 79, ε. 264, σ. 361, ο. 369. i d. 520 mar. k ε. 26 mar. l ν. 115. m ε. 116 mar. m s. 116 mar. n s. 117 mar. o η. 200. p δ. 812 mar., Ω. 434. q δ. 504, App. B. q 0. 504, App. B.
(3) mar.
r ε. 367, μ. 119,
φ. 169.
s ξ. 230, δ.708 mar.
t ξ. 272; cf. B.
462, Γ. 222.
u γ. 213 mar.; cf.
ο. 319, τ. 86, υ.
42.

164. ἠερο Γειδέα. 165. Γοῖνον. 166. μενο Γεικέ'. 172. Γέπεα. 175. ἐΓῖσαι sive ἔΓισαι. 166. μενο**F**εικέ'. 167. Εείματα αμφι έσω. 177. α ξέκητι.

163. ἐν δ' ἴκρια habet sed supra ἐν δ' scriptum αὐτάρ i. e. ἀτάρ Harl., quem sequentur omnes edd., mox ἐν αὐτῆ Harl.; sed in mar. ἐπ' αὐτῆς, ita Wolf., ἐπ' αὐτη Barnes, Ern. Cl. ed. Ox. 166. έρυκει Harl. ex emend., an errore pro έρύνη? 168. ἔκοιο Aristoph., Scholl. H. P. 170. κρῖναί Barnes. Ern. Cl. ed. Öx., κρῆναί Eustath. Wolf. 173. μήδεα Schol. V., ἐπιμήδεαι omisso τύδε Bek. annot. 177. ἔγωγ΄ var. l. Steph

addition πάντων περί φωτῶν is bestowed by H. solely on Odys. πρό-φρασσ', "in earnest", a solitary epic fem. adj. of which a masc. form πρόgoas may be supposed. It is applied also to Athenê and Circê (mar.) for the termination cf. ανασσα θάλασσα Περσέφασσα. φράζω contains the root.

163-4. σχεδίην, see App. F. 1. (2) (4) for this and its details. vwov, indicates the height of the vessel in its vertical section, the Γκρια (sea App. F. 1. (3) indicating the highest point,

168. εκηαι, ως κε final after a pres. or fut. prefers the subj., as in A. 32, II. 84 (in which last, however, Eustath. read αροιο for vulg. αρηαι), unless the clause appears put hypothetically, as in β. 52-4, where Icarius would δεδνώσαιτο θύγατρα in case the suitors went to him; so in ψ. 135 ως κεν τις φαίη, "that one might (if he heard it) say"; and so even more plainly in q. 163-

5 with ω_s $\tilde{\alpha}\nu$, where we have in 163 the hypothesis expressed. The var. lect. inoto would imply a degree of doubt unsuited to the passage; see App. A.

9 (19) and note

169. τοὶ ... ἔχουσιν, Ni. says this phrase occurs in Ody. 14 times, in Il. only twice. It has remarkable force as used by Calypsô, who belongs to the more earthy order of divinities, and admits the Olympian gods as her superiors, although contrasting herself (211 foll.) as superior to Penel.
173-4. αλλο τι ... τόδε μ., "thou

art plotting something else in this", a form of phrase rare in H.; see mar. for one instance of it. - xéleat, scanned in synizesis. Lairpa 9al.,

see App. B (3).

176. In ωχυποροι and αγαλλόμεvat, also used of birds, horses etc. (mar.), there seems a reminiscence of the image alog lanot as applied to ships in 8. 708.

a x. 299, 343, T. b s. 187, x. 300, 344. c d. 609 mar. d e. 78 mar. e 8. 610 mar. f @. 361, \. 595, cf. v. 291-5. g &. 212, 9. 177, λ. 249. h O. 36-8. i **\$.** 261. k 🗷. 271. l d. 755 mar. m s. 179 mar. n α. 205, λ. 624, n. 238, z. 453, ¥. 453. o β. 28 mar. p cf. n. 299. q ψ. 172, X. 357. r β. 405-6, γ. 29 -30. s γ. 5, 31, 495, δ. 1, E. 773, K. 470.

εί μή μοι τλαίης γε, θεὰ, μέγαν ε ὅρκον ὀμόσσαι, μή ^b τί μοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο." ώς σάτο, μείδησεν δε Καλυψώ d δια θεάων, 180 χειοί e τέ μιν κατέρεξεν έπος τ' έφατ' έκ τ' ονόμαζεν " $\tilde{\eta}$ $\delta \tilde{\eta}$ $\tilde{\alpha}$ λ ι τ $\tilde{\varphi}$ $\delta \tilde{\varphi}$ $\tilde{\varphi}$ $\tilde{\varphi}$ $\delta \tilde{\varphi}$ $\tilde{\eta}$ $\tilde{\eta$ οἷον δή τὸν μῦθον ἐπεφράσθης ἀγορεῦσαι. ἴστω h νῦν τόδε γαῖα καὶ οὐρανὸς εὐρὸς ὕπερθεν καὶ τὸ κατειβόμενον Ετυγὸς κ ύδωρ, ός τε μέγιστος 185 όρχος δεινότατός τε πέλει μακάρεσσι θεοίσιν, μή m τι σοι αὐτῷ πῆμα κακὸν βουλευσέμεν ἄλλο. άλλα τα μεν νοέω και φράσσομαι η άσσ' αν έμοί περ αὐτη μηδοίμην, ὅτε με χρειώο τόσον ἵκοι: καὶ γὰο ἐμοὶ νόος ἐστὶν ἐναίσιμος, ρούδέ μοι αὐτῆ 190 θυμός ένὶ στήθεσσι σιδήρεος, α άλλ' έλεήμων." ώς τάρα φωνήσασ' ήγήσατο δτα θεάων καρπαλίμως δ δ' έπειτα μετ' ζυια βαζυε θεοζο. ξεον δε σπετος γλαφυρον θεός ήδε και άνήρ.

181. Fέπος. 182. Fειδώς. 184. Fίστω.

179. ἄλλοις (i. e. ἐν τοῖς ἀ.) Aristoph., Scholl. H. P. Q. 185. ὕδατος var. l. ex indicio Aristoph. Schol. H. 187. τοι Ern. Cl. ed. Ox., σοι Harl. Wolf. 188. ὅσσ΄ Harl. ex emend. 189. με Harl. a man. pr., μοι ex emend., mox χοεώ τόσσον ἵκοιτο Βek. annot. 194. ἵζον Βek. annot. 195. κάθιζεν Barnes. Ern. Cl. ed. Ox., καθέζετ΄ Eustath. Harl. Wolf. et var. l. Steph., mox θούνον Βek. annot.

179. In Hy. Ap. Del. 84—6 this form of oath recurs verbatim, where cf. 79 with 178 sup. The great powers of nature are viewed as above the individual god; see Nägelsb. (V. § 24b) who remarks that Zeus in his nod (A. 524—6) as it were swears by himself, and that in his oath to Herê (T. 108, 113) nothing sworn by is named. See Hes. Theog. 793 foll. for the penalty, if a god swore falsely. In the oath of Hector to Dolon and in that of Herê to Zeus (mar.) the statement sworn to is introduced by $\mu\dot{\eta}$ with indic. ($\mu\dot{\eta}$ enomy $\dot{\eta}$ ostal, $\mu\dot{\eta}$ my $\mu\dot{\eta}$ with indic. ($\mu\dot{\eta}$ enomy $\dot{\eta}$ ostal, $\dot{\eta}$ with infin., as here, is found. The oath of Herê to Hypnus, being affirmatory, contains $\dot{\eta}$ $\dot{\mu}\dot{\nu}\nu$ with infin. (mar.). As regards the Styx, see App. D. 14.

182. ἀποφ., this in H. means "useless, bootless" (mar.). Doederl. (1997) probably enough connects it with ἀπα-

φίσκω ἀπαφάω, but his taking καὶ as $= \kappa \alpha i \pi \varepsilon \varphi$ is clearly wrong. The sense is "a sly rogue thou art, master of no bootless arts." The tone is that of playful banter.

183. οἶον δη ... ἀγοφεῦσαι, this is a mere expansion of οἶ ἀγοφεύεις of δ. 611, and stands in similar connexion with the phrase next before it.

188. ἀλλὰ κ. τ. λ., "but I think and will contrive for you, just such a plan as I would wish to frame for myself etc." Observe that the pres. φράζομαι is used by H. always of mental action, the aor. sometimes of recognizing at sight (mar.), and in α. 273, Ξ. 335 the aor. πέφραδον means "declare, tell". ὅτε, "whenever", the optat. following is, Ni. remarks, rare in II., frequent in Ody. It marks possible recurrence without definite time.

194. Θεὸς, generically, as contrasted with ἀνὴρ, so in 459 inf. and A. 516.

195 καί δ' δ μεν ενθα καθέζετ' επὶ θούνου ενθεν ανέστη Ερμείας, νύμφη δ' ετίθει πάρα πᾶσαν εδωδήν, εσθειν καὶ πίνειν, οἶα βροτοὶ ἄνδρες εδουσιν αὐτή δ' ἀντίον ἶζεν 'Οδυσσῆος θείοιο, τῆ δὲ παρ' ἀμβροσίην δμωαὶ καὶ νέκταρ εθηκαν.

200 οξί δ' ἐπ' ὀνείαθ' ετοῖμα ποοκείμενα χεῖοας ἴαλλον.
αὐτὰο κ ἐπεὶ τάοπησαν ἐδητύος ήδὲ ποτῆτος,
πτοῖς ἄοα μύθων ἦοχε Καλυψώ ο δῖα θεάων.
"διογενὲς Λαεοτιάδη, πολυμήχαν' Ὀδυσσεῦ,
οῦτω δὴ οἰκόνδε φίλην ες πατοίδα γαῖαν

205 αὐτίκα νῦν ἐθέλεις lέναι; σὺ δὲ χαῖοε καὶ ἔμπης.
εἴ γε μὲν εἰδείης σῆσι φοεσὶν, ὅσσα τοι αἶσα
κήδε' ἀναπλῆσαι, ποὶν πατρίδα γαῖαν ἰκέσθαι,
ἐνθάδε κ' αὖθι μένων παρ' ἐμοὶ τόδε δῶμα φυλάσσοις,

ἀθάνατός τ' είης, ίμειοόμενός™ πεο ίδέσθαι
210 σὴν ἄλοχον, τῆς αίὲν ἐέλδεαι* ἤματα πάντα.
οὐ μήν θην κείνης γε χεοείων εὕχομαι εἶναι,²
οὐ²² δέμας, οὐδὲ φυὴν, ἐπεὶ οὕ πως οὐδὲ Þb ἔοικεν

a A. 536, σ. 157, φ. 139, 166, 244, 392, ψ. 164. b π. 48, ρ. 70, τ. 59, 102. c Ω. 597. d ζ. 76—7. e η. 220. f γ. 480. g π. 53, ξ. 79. h ι. 359, T. 347. i α. 149 mar. k A. 780; cf. ι. 87, χ. 58. l δ. 788, χ. 384, ρ. 603. m γ. 68. n α. 28 mar., η. 47. ο ε. 78. p χ. 562. q α. 290 mar. r δ. 632 mar., η. 327. s ε. 301—2; cf. A. 263, Ο. 132. t δ. 823. u I. 427. v η. 93. x ξ. 219, Ξ. 276, cf. δ. 162. y γ. 352. z A. 111—5. aa η. 210; cf. ζ. 16, 152, X. 370. bb φ. 319, M. 212.

204. Γοικόνδε. 206. εί μεν Γειδείης. 209. Γιδέσθαι ferri nequit.
210. εξείδεαι. 212. ξέξοικεν.

207. ἀνατλήναι var. l. Harl. 208. παο' έμοι Schol. P. Flor. et pleræque vett. edd. Wolf. Ern. (2) Dind. Löw., σὺν έμοι Barnes. Ern. Cl. ed. Ox. Fa., ξὺν Bek. 210. τῆς τ' Harl.

a mention of some other conversation, both between Hermes and Calypsô and between her and Odys., than is here recorded; see the passage. Otherwise there is nothing to show that Odys. knew at this time of Hermes' visit.

197-9. ola agrees with έδωδην taken collectively; see also note on 136 sup. We may observe that she waits on Odys.; but the attendant nymphs (δμωαί) on her. The whole action may be compared with that of Circê (2. 348-73), where the nymphs perform subordinate ministrations only, the goddess herself attending to his bath and food. The personal graces of heroic hospitality are uniformly preserved. For ἀμβροσίην see on δ.

202. toly is used where one speaks to an individual only; see mar.

210—2. ἄλοχον, the mention of her shows a touch of feminine jealousy. The Schol. remarks that Calypsô urges her personal charms only, omitting the ξογα often coupled with them in praises of women; and that Odys., admitting this personal superiority, hints by the epithet περίφουν (216) his wife's mental advantages. In such gifts — it is worth observing, as illustrating Homer's conception of deity, — a mortal might be even superior; so that such language, for instance, as that of Polyzena in Euripid. Hec. 356 έση θεήσι πλήν το κατθανείν μόνον, which sounds

a σ. 251, τ. 124. b v. 391, v. 61. c ψ. 213; cf. ρ. 401. d o. 363, I. 505. e 9. 169, σ. 130, f s. 136 mar. g e. 210 mar. h y. 233. i α. 167 mar. k α. 183 mar. l cf. w. 15. m 9. 155; cf. 490, I. 492, 4. 607. n d. 95. ο ω. 207, Α. 162. p o. 284-5. q 9. 183, 232. r y. 329 mar. s cf. y. 402. t a. 68. u ψ. 211, E. 572, P. 721; cf. A. 536.

θυητάς άθανάτησι δέμας a και είδος έρίζειν." την δ' απαμειβόμενος προςέφη πολύμητις 'Οδυσσεύς "πότνα δεά, μή μοι τόδε χώεο · οίδα καὶ αὐτὸς 215 πάντα μάλ', ούνεκα d σεῖο περίφρων Πηνελόπεια είδος ακιδυοτέρη ε μέγεθός τ' είς άντα ίδέσθαι. ή μεν γάο βροτός έστι, σὸ δ' ἀθάνατος καὶ ἀγήρως. άλλα και ώς έθέλω και έέλδομαις ήματα πάντα οἴκαδέ τ' έλθέμεναι καὶ νόστιμον ἦμαρ ἰδέσθαι. 220 εί ι δ' αν τις δαίησι θεων ένλ οίνοπι κ πόντω, τλήσομαι, έν στήθεσσιν έχων ταλαπενθέα θυμόν. ήδη γὰο μάλα^m πόλλ' πέπαθον καὶ πόλλ' ο ἐμόγησα ρκύμασι q καὶ πολέμω· μετὰ καὶ τόδε τοῖσι γενέσθω." ώς ἔφατ', ἡέλιος τ δ' ἄρ' ἔδυ, καὶ ἐπὶ κνέφας ἦλθεν. 225 έλθόντες δ' ἄρα τώ γε μυχῶs σπείους τ γλαφυροῖο

213. 217. Γεῖδος. 215. Γοῖδα. 217. Γιδέσθαι. 219. ἐΓέλδομαι. 220. Γοίκαδέ. Γιδέσθαι ferri nequit. 221. Γοίνοπι.

τεοπέσθην φιλότητι, παρ' α άλλήλοισι μένοντες.

215. πότνια θεὰ Eustath. Barnes. Ern. Wolf. Cl. ed. Ox. Löw., πότνα θεὰ Scholl. H. P. Q. V. G. C. Bek. Dind. Fa. 217. εἰς ἄντα Arist., Scholl. H. P., Eustath. Barnes. Ern. Cl. ed. Οχ., εἰσάντα Wolf. Bek. Dind. Löw. Fa., εἰς ὧπα edd. viliores, Scholl. H. P. (ita probante Dind. correxit Pors. pro εἰς σῶμα depravato). 219. ἔἰδομαι var. l. Steph. 221. pro εἰ δ' αὖ Thiersch Gr. Gr. § 229. 2. c. εἰ δ' ἄν conjecit, ὁαίσειε Vindob. 222. στήθεσσι φέρων var. l. Steph. 224. μετὰ τοῖσι δὲ καὶ τὸ Bek. annot. 227. μένοντε Barnes. Ern. Cl. ed. Οχ., μένοντες Eustath. Harl. Wolf. et recentt.

to us hyperbolical, according to this standard was not necessarily so.

215—6. πότνα 9., Ni remarks, on Wolf's reading πότνια θεὰ, that there is no other instance in H. of θεὰ being a monosyllable, and only one of θεοὶ (A. 18), and that πότνια elsewhere occurs always in the 5th foot. πότνα is always, as it would be here, vocat, but in Hy. Ceres 118 πότνα θεάων occurs as nom. Also Hes. Theog. 11, 926 has the accus. πότνιαν.— μή ... χώεο, cf. Eurip. Med. 157 πείνω τόδε μή χαράσσον.— μάλα goes with πάντα, "all — quite". περίφρων, see on 210—2 sup.

217. ἀκιδνοτ., the Schol. says some interpret this ἀσθενεστέρα some εὐτε-λεστέρα, "more ordinary"; the latter is preferred here by Apollon. Lex. p.98 ed. Par. 1773. In σ. 130 the sequel seems to explain it as "helpless"; perhaps akin

to απινυς ι. 515, which is from πίνυς or πῖκυς "strength" λ. 393. εἰσάντα, if Aristarchus' reading εἰς αντα be taken εἰς is in tmesis with the verb.

221. Ei... valy σ_{ℓ} , for subjunct, with ε_{ℓ} see on α . 168; the optat. after what Calypsô had said, would intimate too much uncertainty. Her mention of the $\sigma_{\chi}\varepsilon_{\delta}$ and his own previous experience easily lead Odys. to think of shipwreck as the form of $\kappa\eta\delta\varepsilon\alpha$ to which her words point in 207 sup.

222. Ern. cites Hor. Sat. II. v. 20 Fortem hoc animum tolerare jubebo, ut quondam majora tuli.

225-8. The close of the seventh and dawn of the eighth day here takes place.

227. τερπέσθην... μένοντες most editors have recently adopted with Bek, the pl. where a particip, dual would end the line with a short vowel. Yet Bek. himself says that Aristarchus, Zenod.

ἡμος δ' ἡριγένεια φάνη δοδοδάκτυλος Ἡὸς, αὐτίχ δ ὰ μὲν χλαϊνάν τε χιτῶνά τε ἕννυτ' Ὀδυσσεὺς, 230 αὐτὴ δ' ἀργύφεον ἀ φᾶρος μέγα ἕννυτο νύμφη, λεπτὸν καὶ χαρίεν, περὶ δὲ ζώνην βάλετ' ἰξυῖ καλὴν χρυσείην, κεφαλῆ δ' ἐφύπερθε καλύπτρην ε καὶ τότ' Ὀδυσσῆι μεγαλήτορι μήδετο πομπήν. δῶκε μέν οἱ πέλεκυν μέγαν, ἄρμενον ἐνὶ παλάμησιν, 235 χάλκεον, ἀμφοτέρωθεν ἀκαχμένον αὐτὰρ ἐν αὐτῷ στειλειὸν περικαλλὲς ἐλάϊνον, πεὖ ἐναρηρός δῶκε δ' ἔπειτα σκέπαρνον ἐῦξοον ἦρχε δ' ὁδοῖο νήσου ἐπ' ἐσχατιὴν, ο ὅθι δένδρεα μακρὰ πεφύκειν, κλήθρη τ' αἴγειρός τ', ἐλάτη τ' ἦν οὐρανομήκης, 240 αὖα πάλαι, περίκηλα, τὰ οἱ πλώοιεν ἐλαφρῶς. αὐτὰρ ἐπεὶ δὴ δεῖξ', ὅθι δένδρεα μακρὰ πεφύκειν, ἡ μὲν ἔβη πρὸς δῶμα Καλυψών δῖα θεάων.

a β. 1 mar.
b κ. 542-5.
c ξ. 132, 154, 320,
341, 396, 516, π.
79, ρ. 550, 557,
φ. 339, χ. 487.
d Σ. 50, cf. κ. 85,
Ω. 621.
e Χ. 406; cf. ζ.
100, Ξ. 184.
f cf. ζ. 14.
g ι. 391.
h Σ. 600.
i Ο. 411.
k χ. 80.
l cf. φ. 422.
m cf. Ν. 612.
a ι. 391.
o δ. 517 mar.
p s. 241, η. 114,
σ. 359, Ι. 541,
Λ. 88.
q ε. 64.
r ζ. 292, ε. 141, κ.
510, ρ. 208, Λ. 482.
s σ. 309; cf. γ. 327.
t Φ. 302; cf. τ. 122,
κ. 3.
u ε. 238 mar.
v ε. 78 mar.

229. 230. Γέννυτ', Γέννυτο.

234. δώπεν Foi.

240. For.

232. ἐφύπερθε Arist., Schol. H., Bek. Fa., ἐπέθημε meliores, Schol. H., ita Eustath. Barnes. Ern. Wolf. Cl. ed. Ox. Dind. Löw. 236. ἐπαρηρὸς var. l. Steph. 237. εν ξέον var. l. Eustath. 238. ἐσχατιῆς Eustath. Scholl. H. P. Q. Barnes. Ern. Wolf. Cl. ed. Ox. Dind. Löw. Fa., ἐσχατιῆν Harl. ex emend. Bek. 240. ἐλαφρὰ var. l. Ern., mox περί μῆλα Chrysippus, Schol. P.

and Aristoph, preferred the dual; see note on δ. 33. Here, however, there is no doubt that έλθόντες is the true reading in 226, which seems almost to require μένοντες in 227. The intermixture of dual and pl. forms in the same clause is common enough, e. g. τώ δ' ἔσταν χ. 181, τὰ δὲ ... ἔχοντο ω. 153—4.

228. See on β. T.

230. ἀργύφεον, the unsullied freshness of the wool or other material is meant, elsewhere it is epithet of the nymphs' grotto; see on β. 11, latter part.

231-2. ζωνην, Löwe remarks on ζώνη being the woman's, ζωστής the man's. — χαλύπτρην, "veil", distinct from the πρήδεμνον οτ "head-fillet"; see on α. 334, also Æschyl. Suppl. 114 Σιδονία καλύπτρα and Paley ad loc., who cites Hes. Theog. 575, κ. δαιδαλέην. The elaborate toilet, as in the parallel case of Circê (κ. 524-5), denotes a solemn farewell.

234. dwxe, join lv nal., "gave into

his hands"; ἄρμενον (2 aor. mid. part. syncopated, not adj.) "fastened" or "joined": it seems used of πέλεκυς the axe-head, as the correlative of εν ένα-οηρὸς (inf. 236), of the handle. — έν παλάμ. occurs in E. 558, Φ. 469 with a verb of fighting, in the sense of "hand to hand", but more commonly bears its present meaning.

237. σχέπαρνον, on the vowel short before it see Spitzner de vers. her. p. 99°, 105, and note on α. 246. In κάπετος for σκάπτω and ἐπικίδναται for σκεδάννυμι we trace a similar evanescence of σ before κ, cf. our "emerald" from σμάραγδος, also our words "splash plash", "smoulder moulder", "sneeze neeze".

238 and 241. πεφύκειν, for the final ν see on ήνωγειν 112 sup.

240. Chrysippus read περί κήλα; but κήλεος is the simple form in H., only found in πυρί κηλέφ where -έω is in synizesis. Hes. Frag. 247 has κατεπύθετο κήλεα νηῶν, quoted by the Schol. Venet. on A. 155.

a cf. \(\ellsigma\). 204, \(\frac{\pi}{\pi}\). 103, \(\frac{\pi}{\pi}\). 424, \(\frac{\pi}{\pi}\). 161, \(\frac{\pi}{\pi}\). 373.

b \(\rho\). 341, \(\phi\). 44, \(\psi\). 197.

c \(\phi\). 121; cf. \(\rho\). 410.

d \(\psi\). 198.

e \(\pi\). 78 mar.

f \(\pi\). 162.

g \(\text{cf.}\) \(\pi\). 448, \(\mu\). 412, \(\mu\). 384, \(\psi\). 673.

h \(\phi\). 356, \(\phi\). 124, \(\pi\). 325.

i \(\psi\). 255.

k \(\pi\). 323.

l \(\pi\). 163.

m \(\pi\). 163.

αὐτὰο δ τάμνετο δοῦρα · θοῶς δέ οί ἤνυτο ἔργον. είκοσι δ' ἔκβαλε πάντα, απελέκκησεν δ' ἄρα χαλκῷ, ξέσσε δ δ' επισταμένως, καὶ επί στάθμην ε ίθυνεν. 245 τόφρα δ' ἔνεικε τέρετρα d Καλυψώ e δτα θεάων. τέτρηνεν ε δ' ἄρα πάντα, καὶ ῆρμοσεν άλλήλοισιν. γόμφοισιν δ' ἄρα τήν γε καὶ άρμονίησιν ἄρασσεν. Ε δσσον τίς τ' έδαφος νηὸς τορνώσεται άνηρ φορτίδος k εύρείης, εὖ είδως τε πτοσυνάων, 250 τόσσον ἔπ' εὐοεῖαν σχεδίην ποιήσατ' 'Οδυσσεύς. ἴκοια™ δὲ στήσας, ἀραρών θαμέσι σταμίνεσσιν, ποίει άτὰο μακοῆσιν ἐπηγκενίδεσσι τελεύτα. έν δ' ίστον ποίει καὶ ἐπίκριον" ἄρμενον αὐτῷ. ποὸς δ' ἄρα πηδάλιον ο ποιήσατο, ὄφρ' ιθύνοι. 255

243. Γοι Γέργον. 244. Γείποσι. 250. Γειδώς.

247. τέτρηνεν δ' Barnes. Ern. Cl. ed. Ox., τέτρηνεν δ' Wolf. et recentt., τέτρηνε δ' Eustath. 248. άρμονιῆσιν Bek. Fa. secuti Scholl. H. P., άρμονίησιν Eustath. et cæt., mox ἄρηρεν Eustath. Barnes. Ern. Cl. ed. Ox. Wolf. Löw., ἄραρεν et ἄρηρεν Schol. V, ἄρασσεν Scholl. B. H. M. P. Q. T. Harl. et in textu et in mar., ita Bek. Dind. Fa. 249. τορνώσατο var. l. Scholl. B. E. H. Q.

244. πάντα, "in all", for this use of the adj. see mar., and cf. Herod. I. 163 ἐβίωσε πάντα εἴκοσι καὶ ἑκατὸν ἔτεα. Jelf. Gr. Gr. 454 Obs. 1. seems to think the article τὰ would be regularly required; but this is not so, as πάντα is a further predication.

245. στάθμην, the line of the plummet, the plummet itself being called σταφύλη, B. 765; when used, it was rubbed with ruddle (ὑπομεμιλτωμένη Schol.) to leave its mark or timber.

247—8. ἤομοσεν, "fitted"; the actual fastening comes in 248. With γόμφοισιν cf. Æschyl. Suppl. 440, 846 Dindorf, γεγόμφωται σκάφος, γομφοδέτω τε δορί: for the process here see App. F. 1. (4). — τήν γε, i. e. σχεδίην. — ἄρασσεν, "knocked (together)", i. e. with the hammer; so it is used of fastening bolts in Æschyl. Prom. 58 ἄρασσε μᾶλλον, σφίγγε. The reading ἄρηρεν may have arisen from 361 inf. ἐν ἀρμον. ἀρήρη: but this perf. form is not transitive in H.; the aor. ἄραρον is both trans. and intrans., see on 777 sup. The perf. also shortens the -η- into -α- in particip. ἀρα-

φνία (cf. τεθαλνία), but the aor. never

lengthens it.

249-51. οσσον τίς τ', i. e. οσσον τέ τις; see mar. τοονώσεται, the primary notion is that of circular motion; see mar, and cf. Lat. tornus torqueo "lathe". So Eurip. Bacchæ 1066

—7 κυκλοῦτο δ' ἄστε τόξον ἢ κυρτὸς τροχὸς, τόρνω γραφόμενος περιφοράν, έλκει δρόμον: here the rounder form of the φόρτις or ναῦς στρογγύλη, as contrasted with the galley, seems implied. Ni. says the verb is here subj. shortened epice, but we have in a subjoined clause of a simile, X. 27 ος (ἀστηρ) ρά τ' οπώρης εἶσιν, a verb clearly indic. and probably fut., and in Δ . 422-3 $\dot{\omega}_{S}$ $\dot{\delta}\tau_{E}$ introduces the main clause of a simile by indic., $\dot{\omega}_{S}$ δ' ὅτ' ... κύμα θαλάσσης ὄρνυτ', where the image is continued by the fut. and pres. ind. πορύσσεται and βρέ- $\mu \epsilon \iota$, cf. also N. 795-6; thus the indic. may clearly stand here. ευρείης, contrast the expression vans µ anoà for a war-galley in the historians. τόσσον ἔπ', "in such proportions".

251 foll. on the various parts of the vessel down to 257 see App. F. 1 (3) (4) (6) (7) (9) (14) also for lingua see on

φράξε δέ μιν φίπεσσι διαμπερες² οἰσυΐνησιν κύματος εἶλαρ⁶ ἔμεν· πολλὴν δ' ἐπεχεύατο^c ὕλην. τόφρα d δε φάρε' ἔνεικε Καλυψω δῖα θεάων ίστία ποιήσασθαι· δ δ' εὖ τεχνήσατο καὶ τά.^c 260 ἐν^c δ' ὑπέρας τε κάλους τε πόδας² τ' ἐνέδησεν ἐν

μοχλοϊσιν δ' ἄρα τήν γε κατείρυσεν είς ἄλα διαν.

τέτρατον ἦμαρ ἔην, καὶ τῷ τετέλεστο καπαντα τῷ δ' ἄρα πέμπτῷ πέμπ' ἀπὸ νήσου δια Καλυψώ,

είματά τ' ἀμφιέσασα θυώδεα καὶ λούσασα.

265 ἐν δέ οἱ ἀσκὸν εἔθηκε θεὰ μέλανος οἰνοιο

τὸν ἕτερον, ἔτερον δ' ῦδατος μέγαν, ἐν δὲ καὶ ἦα ακορύκω ἐν δὲ οἱ ὄψα τίθει μενοεικέα πολλά

τούρον α δε προέηκεν ἀπήμονά τε λιαρόν τε.
γηθόσυνος δ' ούρω πέτασ' είστια δῖος 'Οθυσσεύς.
270 αὐτὰρ ὁ πηδαλίω ' ἐθύνετο τεχνηέντως
ημενος · οὐδέ οἱ ὅπνος ἐπὶ βλεφάροισιν ἔπιπτεν, Πληιάδας α τ' ἐςορῶντι καὶ ὀψὲ δύοντα Βοώτην

a n. 96, £. 11. b *H*. 338, 437, *Ξ*. 56, 68. c a. 487. d e. 246. e ϑ . 644, \mathcal{A} . 138, \mathcal{Z} . 70, \mathcal{Y} . 255. f s. 265-7, ζ . 76 -9, η . 129. g z. 32. h t. 332-97 pass. i δ. 577. k β. 171, η. 331. l n. 265. m e. 167 mar. n φ. 52. o ξ. 78, ι. 196, 212, x. 19, 47. p t. 196, 346. q t. 212—3. mar. w A. 477, 830, x 3. 54, A. 480. y e. 255. z β. 398 mar.; ef. K. 26. aa Σ. 484-9.

264. Εείματα άμφι Εέσασα.

265. Foi Foivoio.

267. Γοι μενο εικέα.

256. οἰσυτνοισιν Vr. 257. πολλῆ ... τλη MS. G. C. et Schol. V. 259. ποιήσεσθαι Harl. 262. τέταφτον contra metrum Harl. 264. είματα δ' Harl. 272. ἐσορῶντα et ὀρόωντα tum vero ἐσορῶντι et ὀρόωντι lectiones commixtas e Schol. H. "διχῶς αί Αριστάρχον" interpretatur Pors.

163—4 sup. — ὕλην, the οἰσύιναι; so sylva is used in Virg. Georg. I. 76, II.
17, IV. 273 for brushwood or such light growth. πολλην is best taken as a further predicate, "laid his material on in abundance", i. e. to be a sufficient εἶλαρ 259—60. On καὶ τὰ Νί. quotes l'ind. Isthm. VII. 15 (VIII. 30), ἰατὰ δ' ἔστι βροτοῖς σύν γ' ἐλευθερία καὶ τὰ; cf. also mar. With πόδας cf. Virg. Æn. V. 830 Una omnes fecere pedem, also Eurip. Or. 697—8, Soph. Antig. 715 Dindorf.

261. µoxlolow, the difficulties of Robinson Crusoe in a similar effort will occur to most English readers.

262-3. τέτρατον, i. e. of his work eleventh of the poem's action, since the first of these four days was itself the eighth; see on 225-8 sup.; thus πέμπτω is the twelfth. Obs. in πέμπτω πίμπ a play of words.

264. A πρωθύστερον; the bathing would come first.

266. $\mu \dot{\epsilon} \gamma \alpha \nu$, a Schol. gives the proportion as threefold. In ι . 209 twentyfold is given for mixing — an evident exaggeration. $\dot{\eta}\alpha$, see on β . 289.

268—9. ἀπημονά, see on δ. 487.—
λιαρὸν is also epithet of blood and
of water; and ἀπημ. τε λι. τε form a
joint epithet of sleep (mar.). On γηΘόσυνος κ. τ. λ. see App. F. 1 (9)
note ** (end).

271. Ni. compares Æschyl. Sept. c. Th. 190 άγούπνων πηδαλίων, Lycoph. 386 άγουπνον τέχνην. The same notion is involved in Palinurus' struggle to resist Somnus Virg. Æn. V. 847 foll.

271 foll. The Hesiodic calendar is marked by the Pleiades, Arcturus, Hyades, Orion, Sirius, Opp. 381—5, 562, 570, 585, cf. Scut. 153, 397, also Virg. George. I. 246, En. III. 514—6. — Πληιάδ., the derivation commonly given is πλείν

138. b *M*. 42, 47. c X. 29. d O. 340, \(\mathcal{Y}\). 325.

 2 29 , 506 , 1 . 1 Αρατον 3 , 6 ην καὶ άμαξαν ἐπίκλησιν 3 καλέουσιν, ή τ' αὐτοῦ στρέφεται b καί τ' 'Ωρίωνα c δοκεύει, d

navigare; see Hes. Opp. 619 fol., where the setting of the Pleiads marks the end of the navigator's season and the beginning of the ploughman's. There is just a trace in H. of such a reckoning of seasons by stars in the simile X. 26 foll., where the dog of Orion "goes forth in the late summer, and brings fever" (see on 328 inf.). But besides this "the imagination of poets playing upon the name conceived them as a flight of doves" (quasi πελειάδες) pursued by Orion; cf. Pind. Nem. II. 11-2, όρειᾶν γε Πελειάδων μή τηλόθεν Ωαρίωνα νεϊσθαι, and even in Hes. who keeps the form Πληιάδες, we find Opp. 619 εντ αν Πληιάδες σθένος ὄμβριμον Ώρίωνος φεύγονσαι μ. τ. λ. So Æschyl. Fragm. ap. Athen. has

οί δ' Επτ' "Ατλαντος παίδες ώνομασμέναι

πάτρος μέγιστον άθλον οδρανοστεγή **κλαίεσπον, ενθα νυπτέρων φαντα**σμάτων

έχουσι μορφάς ἄπτεροι Πελειά-SES.

In μ. 62 foll. the πέλειαι τρήρωνες are explained by Eustath, mythically of the Pleiads. In myth they are daughters of Atlas and Pleïonê; see Athen. XI. 79 foll. where some other passages may be found; hence Πληιάδων Άτλαγγενέων Hes. Opp. 383. Six only are visible save a host of small stars, yet seven was their conventional number; quæ septem dici, sex tamen esse solent Ovid. Fast. IV. 170; cf. Simonides Ceos, Fragm. 122, and Q. Smyrnæus, XIII. 551-9. This may possibly embody traditionally the fact of the disappearance of a star of the group since the period of the earliest observations. Various stories were invented to account for it; see Anct. Astron. p. 66. The Latin name for them was Vergiliæ, as their rise marked the close of the spring. In Σ . 486 the Hyades are added to the list of constellations as represented on the shield, cf. Virg. Æn. Î. 744, III. 516, Georg. I. 138. — ό. δ. Βοώτην, the epithet is explained, that, as the constellation is vertical at setting, it takes a longer time to disappear, whereas, being horizontal when rising, it comes

into view more quickly. Ovid poeticizes the fact in quanvis tardus eras et te tua plaustra tenebant, Met. II. 177. So in Catull. LXVI. 67 the Coma Be-renices says, Vertor in occasum tardum dux ante Boöten, Qui vix sero alto mergitur oceano; cf. Prop. III. iv. 25, Juv. Sat. V. 23. (Anct. Astron. p. 59).

273. "Αρχτον ... ἄμαξαν, with the second name cf. the Latin Septemtrio,

and Ov. ex Ponto IV. x. 39 Proxima sunt nobis plaustri præbentia formam... sidera. The name βοώτης (βοῦς = trio, Varro de ling. Lat. VII. 74-5) points to the same fancy - the husbandman's notion; as that of the bear and Orion in connexion with it was the huntsman's. Mythology accounted for the Bear, as being the nymph Callistô, loved by Zeus, but by the jealousy of Herê transformed into a bear; Ovid represents Juno as imploring Tethys, ne puro tingutur in æquore pellex, Met. II. 530, accounting thus for the statement oin δ' ἄμμορός κ. τ. λ., which Virgil applies to both the Bears and by implication to the Serpent, perhaps, also Georg. I. 246, Catullus (ubi sup.) with a qualification (vix), to Boötes. — έπίκλ. καλ. should be taken as a whole phrase, "they surname". Properly the "Wain" is the seven larger stars only. The "Bear" contains these with others of less magnitude.

274. αύτου, local gen., "upon himself", as indicating the locality where the motion takes place. στοέφεται, "turns", as it were, to bay; cf. στοε-φθελς of a hunted lion in a simile (mar.). There is, however, in this phrase a recognition of the conspicuous change in the attitude of the constellation manifest towards morning, as if "revolves upon his own pole were meant. 'Loiwa, his attitude is described λ . 572-5 as hunting beasts κατ' ἀσφοδελὸν λειμῶνα. — σοχεύει, as a wild animal at bay, "awaiting" the huntsman's charge; so the hound έλισσόμενον (λέοντα) δοκεύει (mar.). Löwe cites Manil. I. 491. fol. Arctos et Orion adversis frontibus ibant. In X. 26 foll. Orion has a dog, not named, but evidently id. q. Sirius; see above

on 271 foll.

275 οἴη δ' ἄμμορός ἐστι λοετρῶν ' Ὠνεανοῖο '
τὴν γὰρ δή μιν ἄνωγε Καλυψω δῖα θεάων
ποντοπορευέμεναι ' ἐπ' ἀριστερὰ ' χειρὸς ἔχοντα.
έπτὰ ' δὲ καὶ δέκα μὲν πλέεν ἤματα ποντοπορεύων, '
ὀκτωκαιδεκάτη ' δ' ἐφάνη ὄρεα ε σκιόεντα '
280 γαίης Φαιήκων, ὅθι τ' ἄγχιστον πέλεν αὐτῷ
εἰσατο ' δ' ὡς ὅτε ρινὸν ' ἐν ἡεροειδέϊ ' πόντῳ.
τὸν ' δ' εξ Αἰθιόπων ' ἀνιων κρείων ' ἐνοσίχθων

a E. 6. b η. 267, λ. 11. c H. 238, M. 118, 201, 219, N. 309, 326, 675. d η. 267-9. c ε. 277 mar. f ω. 65. g A. 157. h α. 365, 9. 374, λ. 334, 592. i ε. 283, v. 352, τ. 283, B. 791; cf. ω. 524, Δ. 138, M. 118. k. K. 155, χ. 278, cf. Δ. 447, α. 108, ε. 435, μ. 395. i γ. 294 mar. m α. 22-3 mar. n ε. 375, Θ. 208, N. 10, 215, Ξ. 150, Φ. 435.

281. Γείσατο ήεροΓειδέϊ.

277. χειρός et supra γο. νηός Harl., eandem var. l. præbent Scholl. H. M., χειρός Eustath. Wolf. et omnes edd. 278. έπταδεκαίδεκα Eustath. Barnes. Ern. Cl. ed. Ox., έπτὰ δὲ καὶ δέκα Wolf. et recentt. 281. ὅτ' ἐρινὸν legere quidam, Schol. H., ὥστε ῥινὸν (sive ὥστ' ἐρινὸν) Schol. E., ὡς ὅτ' ἐρινὸν Arist., Schol. V.

275. οἴη δ' ἄμμορος κ. τ. λ. may equally be said of all the stars in that quarter. Arist. (de Poet. XXVI. 17) explains οἴη, since it is the most notable; Ní., more probably, because the others had not been reduced to groups in Homer's time. Crates ap. Apoll. read η δη ἄμμορος, probably an invention to save the poet's astronomical reputation (Anct. Astron. p. 59). See for the statement Ov. Met. XIII. 293 immunemque æquoris Arcton.

277-8. ἐπ' ἀριστερὰ χ., see App. A. 18. ποντοπορ., see App. B. 4.

279. ἀχτωχαιδ., i. e. the 29th of the poem's action, see on 262 sup. Where the πέμπτον ήμαρ is the first of navigation and 12th of that action. σχιό-εντα is also applied to νέφεα and to μέγαρα (mar.): cf. Virg. Æn. III. 205—6, Quarto terra die primum se attollere tandem Visa, aperire procul montes, ac volvere fumum.

280. Öθι τ' κ. τ. λ., "where they (ὅρεα) came the nearest to him": ἄγχιστον is adverbial. Ni. remarks, somewhat hypercritically, that not the nearest but the highest mountains are first
seen; but why may not the nearest
happen in poetry to be also the highest? Besides, if they are more remote,
the state of the atmosphere (ἡεροειδέι)

πόντω) may prevent their appearing to the eye.

281. είσατο, "appeared", aor. keeping the sense of the pres. είδεται, so 283 inf., whereas the fut. είσομαι rather follows the pert, οίσα in sense of "know". Another εἴσατο from εἶμι co occurs in Δ. 138, N. 191. For ὡς ὅτε without a verb following cf. Δ. 462 ἤοιπε δ' ὡς ὅτε πύογος, ἐνὶ πρατερῆ ὑσμίνη and Pind. Isthm. VI. 1 δάλλοντος ἀνδρῶν ὡς ὅτε συμποσίου (Ni). ὑινὸν neut. and ῥινὸς fem. both occur, meaning a "hide", or the "buckler" made of it (mar.). Now a buckler might certainly stand as the type of the islands in the Ionian sea, as dether follows the perf. oida in sense of the islands in the Ionian sea, as delineated in Gell's Ithaca. They rise with a mountain boss in the middle and flatten down round the edge. Scheriê is not certainly an island; but to regard it as such would assist the view of the isolation of the Phæacians (5. 8). A prominent cape or peninsula of it might at any rate have at a distance an insular appearance. The Scholiast's mention of the sense of végos or azlès being given to bevor by certain remote tribes is not worth attention; as neither is the reading or touvor, "fig", which they ascribe to Aristar.

282-4. Alθιόπων, see App. D. 1. Σολ., Lycia, or thereabouts, is the

a Z. 184, 204. b e. 281 mar.

с г. 227, 470.

d i. 480, q. 458, q. 386, χ . 224, Φ . 136; cf. λ . 208, q. 370, I. 300.

e **e.** 376, **P.** 442, **Q.** 465, 491, **v.** 184.

f s. 298, 355, 407, 464.

g cf. N. 359, Z.143. h N. 315, T. 423.

i e. 379, 397, 414. k ε. 304. 1 δ. 506.

m Φ. 312. n ε. 305, B. 397, P. 56, ι. 260. ο ι. 68—9, μ. 314

o ι. 68—9, μ. 67.

–5.
p μ. 326, Π. 765.
q μ. 289, Ψ. 200;
cf. Λ. 305—6.
r O. 171.
s cf. ξ. 315, ι, 147.
t δ. 703 mar.

τηλόθεν εκ Σολύμων a όρεων ίδεν είσατο b γάρ of πόντον επιπλώων · ε δ δ' εγώσατο d κηρόθι μαλλον. κινήσας ε δε κάρη, προτί δν μυθήσατο θυμόν 285 "ω πόποι, ή μάλα δή μετεβούλευσαν θεοὶ ἄλλως άμφ' 'Θουσηι, έμεῖο μετ' Αίθιόπεσσιν εόντος, καί δή Φαιήκων γαίης σχεδον, ένθα οι αίσα έκφυγέειν μέγα πεῖραρ^ς ὀιζύος, ή μιν ίκάνει. άλλ' ἔτι μήν μίν φημι ἄδην ελάαν κακότητος."

290 ώς είπων, σύναγεν νεφέλας, ετάραξε δε πόντον, χεροί τρίαιναν ελών, πάσας δ' ὀρόθυνεν α άέλλας παντοίων η άνέμων, σύν ο δε νεφέεσσι κάλυψεν γαΐαν όμοῦ καὶ πόντον : ὀρώρει δ' οὐρανόθεν νύξ. σύν δ' Εὖοός τε Νότος τ' ἔπεσον Ζέφυρός τε δυςαής 295 καὶ Βορέης τα ίθοη γενέτης, μέγα ε κυμα κυλίνδων. καὶ τότ' 'Οδυσσῆος λύτο τουνατα καὶ φίλον ἦτος.

285. For. 283. Γιδε Γεισατο Γοι. 288. Foi. 290. Γάδην.

284. έπιπλείων Eustath. Barnes. Ern. Cl. ed. Ox., έπιπλώων Wolf. et recentt. 289. πείρας Barnes. Ern. Cl. ed Ox., πείρας Eustath. Wolf. et recentt. θνέλλας Bek. annot. 294. ούρανόθι Harl. ex emend., sed ούρανόθεν Schol. H. Eustath. Wolf. et omnes edd. 295. ἔπεσον Harl., τε πέσεν Eustath., τε πέσον Βεκ., τ' ἔπεσε Barnes. Wolf. et recentt., mox δισαής var. l. Schol. V. 296. αἰθοηγενεής Rhian. et Aristoph., Scholl. H. P. Q., mox μέγα πῆμα Harl. ex emend.

region of the people Solymi in Z. 184, hence the Taurus might be here understood. A Schol. gives Σολ. ὄρη τῆς Πισιδίας. Similarly in Virg. Æn. VII. 286 fol. Juno sights Æneas' fleet on her return from Argos. είσατο see on 281. μαλλον adds an indefinite

vehemency to έχωσατο.

285-6. **κινήσας δὲ κ.**, this is formulaic, as expressing indignation; so with ἀκέων, where suppressed wrath and postponed vengeance is intended (mar.), as that of Odys. and Telem. against Antinous and Melanthius. µετ- $\varepsilon \beta o \dot{\nu} \lambda$., this was in fact the case: the gods at the urgency of Pallas had outvoted him in his absence; his wrath being all the while before their eyes as irreconcileable with their resolve in the interests of Odys.

288-90. αίσα, see on 113-4 sup. άδην, see on App. 6 (6). — κακότη-τος, here "suffering" or "woe".

291-3. νεφέλας ... νεφέεσσι, if these are to be distinguished, in vsφέλη form predominates over matter, in

νέφος matter over form: thus νεφέλη will be the single distinct cloud, νέφος the general cloud-mass. Thus the drama of Aristoph., in which the clouds have individuality, is entitled Νεφέλαι, but there 287-8 (Dind.) the Cloud-chorus says, ἀποσεισάμεναι (Νεφέλαι) νέφος ὄμβριον ἀθανάτας ἰδέας, "having shaken from off our immortal shape the humid cloud-mass." The words are, however, as might be expected, not sharply distinguished, especially in metaphors; thus we have νέφος άχλύος in O. 668 and αχεος νεφέλη in P. 591. The god, while speaking, must be supposed to have reached his element (Fa.). Cf. Virg. Æn. I. 85 foll., III. 196, V. 11 foll.

296-7. αίθοηγ., the Scholl. interpret producing αίθοη (clear sky) or αίθοος (chill), and so Apollon. Δex. Hom.; but the analogy of αίειγενέ- $\tau \eta s$, epithet of the gods, rather points to an intransitive sense "born or produced in the αίθοη"; cf. also πνοι-γενετᾶν χαλινῶν "furnace-forged",

όχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν 2 " ο ο μοι έγω ο δειλός· τί νύ μοι μήκιστα γένηται; d 300 δείδω μη δη πάντα θεὰ νημερτέα εἶπεν, η μ' έφατ' έν πόντω, πρίν πατρίδα γαΐαν ίπέσθαι, άλγε' ἀναπλήσειν ε τὰ δὲ δή νῦν πάντα τελεῖται. οίοισιν νεφέεσσι περιστέφει ούρανον εύρυν Ζεύς, έταραξε δε πόντον, έπισπέρχουσι κ δ' ἄελλαι! 305 παντοίων ἀνέμων. νῦν^m μοι σῶς αἰπὺς ὅλεθρος. τρίς μάπαρες η Δαναοί και τετράκις, οι τότ' ολοντο Τοοίη εν εύσείη, χάρινο 'Ατρείδησι φέροντες." ώς δή έγω γ' όφελου θανέειν καὶ πότμον έπισπεῖν. ήματι τῷ ὅτε μοι πλεῖστοι χαλκή οεα τ δοῦρα 310 Τοῶες ἐπέρριψαν περί Πηλείωνι θανόντι. τῶ κ' ἔλαχον κτερέων α καί μευ κλέος ἡγον 'Αχαιοί. νυν " δέ με λευγαλέω * θανάτω είμαοτο άλωναι." ως ἄρα μιν είπόντ' έλασεν μέγα κύμα κατ' γ ἄκρης.

a ϵ . 355, 407, 465, P. 90, Σ . 5, Φ . 53, 552, X 98. b ϵ . 356, 465. c X. 431. d ϵ . 465. e γ . 19, λ . 137. f δ . 823. g ϵ . 207 mar. h β . 176 mar. i Γ . 364, E. 867, H. 178, 201, T. 257, Φ 272. k γ . 288. l ϵ . 291–3. m χ . 288, N. 773. n ξ . 154–5. o γ . 164; cf. A. 159. p cf. E. 874. q α . 217, λ . 548. r δ . 562 mar. s Θ 75–6, ω . 37–42. t Z. 3, n α . 291, γ . 285. v δ 584. w Φ . 281. x δ . 339. γ Z. 512, N. 772, O. 557, Z. 411, Ω 728.

298. Γείπεν έξον.

300. Γείπεν.

312. Εείμαρτο.

313. Γειπόντ'.

299. τίνα pro τί νυ Schol. V., mox μήχιστα var. l. Scholl. H. P. Q. V. 300. εἴπη (εἴπη) Harl. 302. ἀναπλήσειν Harl. et supra ἀναπλήσαι quod pro var. l. Scholl. T. V., ἀνατλήσειν Bek. annot. 305. σόος solus Bek. 306. τοἰς μάκαρες Barnes. Ern. Cl. ed. Ox. Bek., τρισμάκαρες Eustath. Wolf. Dind. Fa. Löw. 310. δαμέντι Bek. annot. 312. pro ἀλῶναι ὅλεσθαι (e corruptela ἄλεσθαι Buttm. restituit) Ixion, Schol. H.

Æschyl. Sept. c. Th. 207, Dindorf, and o Διος γενέτας, Soph. Œd. Tyr. 470 Dindorf, genitus not genitor. In II., however, a class of adjectives are used both actively and passively; as απν στος, κατηρεφής etc. With λύτο γούνατα κ. τ. λ. cf. Virg. Æn. I. 92 Æneæ volventer frigore membra.

298. 029 yous, connected with az-

299. μήκιστα, "the furthest off"; hence the phrase means, "what will become of me at last?" Ni. cites Quid misero mihi denique restat? Virg. En. 11. 70. γένηται, the subjunct. expresses the uncertain future.

300. $\mu\dot{\eta}$... elvev, on this indic. see App. A. 9 (5).

304-5. Zevc, Odys., being ignorant of Poseidon's agency, ascribes the cloud-gathering to Zeus as requipmenting.

— aix. Öledyog, see on a. 11.

306-10. With this soliloquy cf. that

of Æneas in Virg. Æn. I. 94 fol. O

terque quaterque beati etc.

309—12. ηματι, the fight over the corpse of Achilles lasted all the day (mar.). λευγαλέω, "ignoble", cf. β. 61 λευγαλέω, "the sentiment is primarily that death by drowning excluded those sepulchral honours, so dearly prized by a Greek, mentioned in 311; cf. δ. 584 and note, Hes. Opp. 687, δεινου δ' έστι θανεῖν μετὰ κύκασιν, and Æneas' words to Palinurus Virg. Æn. V. 871 Nudus in ignotâ Palinure jacchis arenà; but also implies an inglorious contrast with death in battle (306), the lot most worthy of the hero, cf. indigna morte peremptum, Virg. Æn. VI, 163.

313-4. xar axons, often said of a city destroyed, captured etc. (mar.) Ni. cites Virg. En. 1. 114 ingens a vertice pontus and Soph. (Ed. Cot. 1242-4, Dindorf, as nal tovõs natánoas deival nuparoayeis arai nlovéovoiv

a e. 429, 431, P. 737, Y. 288. b cf. μ. 416. е µ. 417. d cf. s. 270. e cf. µ. 422. f µ. 288. g ζ. 179, 269; cf. β. 102 mar., τ. 147, co. 137. h e. 254. i e. 393. k e. 264, 372. 1 1. 584. m cf. δ. 511. n A. 813, 4. 261. o α. 6 mar. p Z. 85. q Y. 192. r & 461; cf. P. 264.

s β. 213 mar.

t Ф. 346.

δεινον έπεσσύμενον, περὶ δὲ σχεδίην ἐλέλιξεν. τηλε δ' ἀπὸ σχεδίης αὐτὸς πέσε, πηδάλιον δὲ ἐκ χειρῶν προέηκε μέσον δέ οἱ ἰστὸν ε ἔαξεν δεινη μισγομένων ἀνέμων ἐλθοῦσα θύελλα, τηλοῦ δὲ σπεῖρον καὶ ἐπίκριον ἡ ἔμπεσε πόντω. τὸν δ' ἄρ' ὑπόβρυχα θηκε πολὺν χρόνον, οὐδ' ἐδυνάσθη

αἶψα μάλ' ἀνσχεθέειν μεγάλου ὑπὸ κύματος ὁρμῆς εἴματα καρ ὁ' ἐβάρυνε, τά οι πόρε δτα Καλυψώ. οψὲ δὲ δὴ ὁ' ἀνέδυ, στόματος δ' ἐξέπτυσεν ἄλμην πικρὴν, ῆ οι πολλὴ ἀπὸ κρατὸς κελάρυζεν. αλλιὰ ως σχεδίης ἐπελήθετο, τειρόμενός περ, ἀλλὰ μεθορμηθεὶς εἰνὶ κύμασιν ἐλλάβετ' αὐτῆς, ἐν μέσση δὲ κάθιζε τέλος θανάτου ἀλεείνων. τὴν δ' ἐφόρει μέγα κῦμα κατὰ ρόον ἔνθα καὶ ἔνθα. ως τὸ δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας

316. ἔΓαξεν.

321. Εείματα.

323. Foi.

314. ἐπισσύμενον Arist., Schol. P. 315. αὐτὸν βάλε Rhian., Scholl. B. H. P. Q. vulgato præponentes. 317. δίνη var. l. Scholl. B. H. P. Q. T. 319. οὐδἱ ἐδυνάσθη Harl. et Schol. H. Wolf. Dind. Löw. Fa., οὐδὲ δυνάσθη Eustath. Barnes. Ern. Cl. ed. Ox. Bek. 322. ἀνέβη Bek. annot. 323. πολλὸν Harl. a man. pr. 325. ἐνὶ Harl. a man. pri. ut videtur, ita Wolf. et recentt., ἐν antiqq., mox ἔλλαβεν ex emend. 326. δ᾽ ἐνάθιζε Harl., καθῆστο Bek. annot. 327. καταξδόον (κατάρρουν?) Harl. cf. mar. ad v. 461.

αεί ξυνοῦσαι, where κατ' ἄπρας should perhaps be read. Distinguish from this παταπρῆθεν (κρᾶς caput, but κατ' ἄπρηθεν ap. Bek.) Π. 548. With ἐπεσσυμ., perf. pass. part. proparox. cf. ἀλαλήμενος ἀπαχήμενος ἀλιτήμενος ἐληλάμενος.

318—9. σπεῖρον ... ἐπίκο., see App. F. 1 (7). σπεῖρον means elsewhere "shroud" or (pl.) "wraps". ὑπόβονχα, Buttm. Lexil. 36 (9) prefers to view this as metaplastic acc. for nom. ὑπόβονχος, but adds, "ὑποβούχιος was more in use in the Hymns, Herod. and elsewhere": see Hy. XXXIII. 12 ἄνεμός τε ... καὶ κῦμα ... ϑῆκαν ὑποβουχίην, cf. ὑποβούχιον Herod. I. 189, who also in VII. 130 has ὑπόβουχα of Thessaly flooded by the Peneus. The subj. of ϑηκε is ϑύελλα in 317.

321-5. είματα, see on 136 sup. Ernesti cites Virg. Æn. V. 178 fol., where the description is drolly adapted to Menoetes thrown overboard, rising

drenched, and rejecting the salt water he had swallowed — one of the few touches of humour admitted in the Æneid. μεθορμηθείς, "rushing after", μετὰ as in μετέρχομαι γ. 83.

328. ὀπωρινὸς Β., the epithet is forcible. In X. 27 the Dog-star rises ὀπώρης, in Φ. 346 the ὀπωρινὸς Βορ. dries a newly watered plot of ground, and thus the hot season when irrigation would be needed, as opposed to the rainy, seems pointed at: so the θέρος τεθαλνῖά τ' ὀπώρη, λ. 192, cf. ξ. 384, shows by old Laërtes' then sleeping out of doors that the late summer (ἡ ὅπισθεν ῶρη), when the grapes ripen, is meant; cf. Soph. Trach. 703, Dindorf, γλαναῆς ὀπώρας ῶστε πίονος ποτοῦ χνθέντος εἰς γῆν Βααγίας ἀπ' ἀμπέλον. So in μ. 76 αἰθρη "clear weather" may then be expected. Then the "thorns" would of course be dry, and may be supposed then cut for winter fuel. Thus our word "autum-

315

320

325

αμ πεδίου, πυκιναί δε πρός αλλήλησιν εξουται, 330 ως την αμ πέλαγος άνεμοι φέρον ενθα b και ενθα. άλλοτε μέν τε Νότος Βυρέη προβάλεσκε φέρεσθαι, άλλοτε δ' αὐτ' Εὐρος Ζεφύρω είξασκε διώκειν. τον δὲ ίδεν Κάδμου θυγάτης καλλίσφυρος Ίνω Λευχοθέη, ή πρίν μεν έην βροτός αὐδήεσσα, · 335 νῦν δ' άλὸς ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῆς. η ε δ' 'Οδυση' έλέησεν άλώμενον, άλγε' ή έχοντα, [αίθυίης δ' είκυῖα h ποτη άνεδύσατο λίμνης,] k

a ω 8. b β. 213 mar. c ξ. 125, T. 407; cf. κ. 136, λ. 8, μ. 150, 449. d cf. λ. 304. e cf. δ. 364. f λ. 582, 593, ρ. 142, E. 895, P. 142, B. 895, F.
445,
ε. 353.
β. 383, η. 20, 9.
194, ν. 222, Γ.
386, Τ. 350, **X**.
227, F. 66.
A. 359, 496.

331. Γείξασκε. 333. Fider. 337. ÉFINVĨA.

329. ἀμπέδιον et 330. ἀμπέλαγος Eustath. et antiqq., ᾶμ πεδ. et ᾶμ πέλ. Wolf. et recentt., mox ἀλλήλοισιν Harl. 333. τόνδ' εἶδεν Eustath. 334. οὐδήεσσα Aristoteles et Chamæleon, Eustath. Scholl. H. P. Q., αὐλήεσσα var. l. Scholl. E. P. Q. T. 335. θεῶν ἐξ ἔμμοςε Barnes. 337 † plerique, dubitabat Arist., Scholl. H. P. Q., [] Wolf. et recentt. ποτήν (tanquam nomen) var. l. Scholl. H. P. Q. Eustath. MS. G. C., mox ὑπεδύσατο Arist., Scholl. H. P. Q.

nal" would convey an incorrect notion. However in Π. 385 ήματ' όπωρινώ means the rainy season, and in Hes. Opp. 674-5 the navigator is bidden, in the same sense, μηδε μένειν οίνον τε νέον και όπωρινον όμβρον και χει-μῶν ἐπιόντα Νότοιό τε δεινὰς ἀήτας; which proves that the transitional point of the weather is intended, where the dry season breaks up in rain; also shown by νέας "early" in Æschyl. Fragm. 341, 7 Dind., νέας δ' ὁπώρας ηνίκ αν ξάνθη στάχυς.

328-9. φορέησιν ... έχονται, for the mixture of moods see App. A. 9 (3), where some similar examples are explained: the subjectivity of the whole image is here given by the subjunct., but when the assumption has been made, the "thorns' clinging together" is marked as an objective fact by the indic.

330-2. αμ πέλαγος, see App. B (3). Observe the force here of the frequentative form of the aor. in -onov. The pairs of names of winds imply the chopping and shifting of the gale's di-

333-79. Ind emerges from the sea, and bids Odys, abandon his raft, strip and swim for it; giving him also a magic scarf to ensure his rescue, which, after using, he is carefully to return. He gives a qualified acceptance at first to her words, till his raft parts asunder, when he has recourse to the scarf. Poseidon perceives him, and dooms him yet to suffering, till he reach the Phæacians' land.

333. Κάθμου ... Ίνω 'Λευκ. ... αὐδήεσσα, see App. C. 8 (1) (2). The name Κάδμος is perhaps based on a Phænician word representing the Heb. DTP, "the East". The son of Inô was Palæmon, otherwise Melicertes, a name based apparently on the Tyrian Melkart, and seeming to show that these sea-gods were of Phænician origin; cf, Eurip. Iphig. Taur. 270-1 Dindorf.

335. άλ. έν πελάγ., see App. B (1) (3). On some expansion of the idea of this line Milton has founded his beautiful legend of Sabrina, Comus. 827 fol.

336. Elénoev, Löwe cites Ov. Ibis 275. Sollertique viro, laceræ quem fracta tenentem, Membra ratis, Semeles est miserata soror. Semelê was also daughter of Cadmus,

337. External evidence inclines against this verse. The "doubts" of Aristarchus (Scholl.) are perhaps due to the felicity of the insertion, if such it be. In a was before (335) spoken of as αλος εν πελάγεσσι, and the line forms an apt link between that statement as to her abode and the otherwise startling abruptness of Iζε δ' Iπl κ. τ. λ. in 338. If είκυζα meant "taking the form", this would, on compara ε. 33 mar. b Σ. 391. c ε. 160, λ. 216, ν. 33; cf. β. 351. d ε. 423, α. 62, Σ. 292. e β. 165, ξ. 218, ο. 178, ρ. 27, 82, 159; cf. δ. 668. f O. 617. g ζ. 258, ε. 360. h. ε. 358. i cf. θ. 388. k O. 10. l B. 261, Χ. 125. m ε. 331, μ. 442, τ. 468. n μ. 444, ξ. 351. ο μ. 220, Κ. 401. p ε. 280. γ. 460. r θ. 477, ι. 347, κ. 287, Ψ. 618. s ε. 373, 459, Ξ. 184. t Δ. 106. u ε. 373. v θ. 563, Μ. 246.

ίζε δ' ἐπὶ σχεδίης α πολυδέσμου, εἶπέ τε μῦθον "κάμμορε, τίπτε τοι ὧδε Ποσειδάων ἐνοσίχθων ἀδύσατ' ἀ ἐκπάγλως, ὅτι τοι κακὰ πολλὰ φυτεύει; α 340 οὐ μὴν δή σε καταφθίσει, μάλα περ μενεαίνων. εἀλλὰ μάλ ὧδ' ἔρξαι, δοκέεις δέ μοι οὐκ ἀπινύσσειν κε εἴματα ταῦτ' ἀποδὺς σχεδίην ἀνέμοισι φέρεσθαι καλλιπ', ἀτὰρ χείρεσσι νέων ἐπιμαίεο νόστου γαίης Φαιήκων, ὅθι τοι μοῖρ' ἐστὶι ἀλύξαι. 345 τῆ δὲ, τόδε κρήδεμνον ὑπὸ στέρνοιο τανύσσαι α ἄμβροτον οὐδέ τί τοι παθέειν δέος, οὐδ' ἀπολέσθαι. Τοι καθέειν δέος, οὐδ' ἀπολέσθαι. Τοι καθέτιν δέος καθείν δεος κα

338. Γείπε. 342. ως Γέρξαι. 343. Γείματα.

338. σχεδίης καί μιν πρὸς μῦθον ἔειπεν Harl. Flor. Lov. Steph. 342. ἔρξον Eustath., ἔρξαι libri et edd. omnes, ἔρδειν Bek. annot. 346. τῆ Eustath. Ern., τῆ Wolf. Cl. ed. Οχ. et recentt. στέρνοισι Eustath. Harl. mar., στέρνοισι in text. "utrumque Aristarchi edd.", Scholl. H. P., moχ τανύσαι Harl., τάννσσαι Eustath. Barnes. Cl. ed. Οχ., τανύσσαι Wolf. et recentt. 347. οὐδέν Eustath. Barnes. Ern. Cl. ed. Οχ., οὐδέ τι Vr. Wolf. et recentt., moχ κακὸν var. l. pro δέος Schol. H.

ing 353 inf., be against its genuineness; since to mention the figure of transformation both at the appearance and disappearance of a deity is not usual with H., and even w. 548 is probably an addition, although there is properly speaking no disappearance of Pallas there. But sinvia may better mean to describe her movement, not her form; cf. λάρω ὄρνιθι έρικώς (of Hermes) ε. 51, πορώνησιν ίκελοι μ. 418, τρήρωσι πελειάσιν ίθμαθ' ομοίαι, Ε. 778; and thus the objection disappears, and we have a verse exactly in Homer's manner (mar.). This view of sluvia probably suggested the reading ποτην, which would correspond with ίθμαθ' just cited. Aristar. read ὑπεδύσατο, grounding it probably on \$. 127, v. 53, but the passages adduced for avedvσατο (mar.) offer a closer parallel. The objection to liuvns is easily answered by 7. 1, see mar. and note there. Still it is rare in the sense of "sea" and an imitator would almost certainly

have said πόντον, πόντον or κῦμα (A. 496); πόντον occurs indeed in 352. It thus becomes an argument in favour of the verse, but hardly inclines the balance in its favour. αἰθνίη, "cormorant", Lat. mergus; cf. Aristot. de Anim. Hist. I. i. 6, VIII. iii. 7. Dunbar Lex. App. cf. the verb αἰθνόσσω used, especially as compounded, by Pindar, of rapid glancing motion, as in Ol. VII. 95, XI. (X.) 73, Pyth. I. 87, IV. 83. 338. πολνοέσμον, see App. F. 1 (4).

339. $\varkappa \dot{\alpha} \mu \mu \sigma \varrho \varepsilon$, see on 160-1.

342-5. $\dot{\alpha} \pi \iota \nu \dot{\nu} \sigma \sigma \varepsilon \iota \nu$, cf. Hector stunned and senseless, $\varkappa \tilde{\eta} \varrho \ \dot{\alpha} \pi \iota \nu \dot{\nu} \sigma \sigma \sigma \nu$, (mar.) in the physical sense, = animo deficiens, here desipere. $\nu \dot{\sigma} \sigma \tau \sigma \nu \gamma \alpha \dot{\iota} \eta \varsigma$, "arrival at the land"; cf. $\ddot{\omega} k \varepsilon \varepsilon \varepsilon \tau \eta k \sigma \dot{\nu} \dot{\nu} \sigma \tau \sigma \nu \lambda \gamma \alpha \iota \iota \dot{\tau} \delta \sigma \varsigma$ (mar.) and Eurip. Iph. Taur. 1066 Dindorf, $\gamma \tilde{\eta} \varsigma \pi \alpha \tau \rho \dot{\omega} \alpha \varsigma \nu \dot{\sigma} \tau \sigma \varsigma$.

346. $\iota\tilde{\eta}$, Buttm. Lexil. 99 (2) takes this from the verb root $\tau\alpha$ - of which the existing pres. form is $\tau\epsilon'\nu\omega$ or $\tau\alpha$ - $\nu'\nu\omega$. Thus $\tau\alpha'-\omega$ would give impe-

αὐτὰο ἐπὴν χείρεσσιν ἐφάψεαι ἠπείροιο, ἄψ ἀποδυσάμενος βαλέειν εἰς οἴνοπα² πόντον 350 πολλὸν ἀπ' ἠπείρου, αὐτὸς δ' ἀπονόσφι τραπέσθαι." δος αρα φωνήσασα θεὰ κρήδεμνον ἔδωκεν, αὐτὰ δ' ἄψ ἐς πόντον ἐδύσατο κυμαίνοντα αλαθυίη εἰκυῖα μέλαν δέ ἐ κῦμα κάλυψεν. αὐτὰρ δ μερμήριξε πολύτλας δῖος Ὀδυσσεὺς, 355 ὀχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμὸν "ὅ μοι ἐγὰ, μή τίς μοι ὑφαίνησιν δόλον αὖτε ἀθανάτων, ὅτε με σχεδίης ἀποβῆναι ἀνώγει. ἀλλὰ μάλ' οὔ πω πείσομ', ἐπεὶ ἐκὰς ὀφθαλμοῖσιν γαῖαν ἐγὰν ἰδόμην, ὅθι μοι φάτο φύξιμον εἶναι. 360 ἀλλὰ μάλ' ὧδ' ἔρξω, δοκέει δέ μοι εἶναι ἄριστον.

a α. 183 mar. b x. 528. c e. 92. d d. 425 mar. e s. 337 mar. f 4. 693. g o. 90. h s. 298-9 mar. i . 422, Z. 187. k v. 129, Ø. 216, Ø 468, H. 433, P. 757. 1 s. 342 mar. m ξ. 143, δ. 226 n cf. e. 345. o e. 312 mar. p cf. ζ. 259-62, **Δ**. 187-91. q ι. 334, **N**. 127, Ω. 437. r s. 248. s A. 317, T. 308. t d. 372 mar.

349. Fοίνοπα.

353. *ξειπυῖα Fε.* 359. ἐγὼ Γιδόμην.

ὄφο' Ρ αν η μέν κεν δούρατ' έν άρμονίησιν τ άρήρη,

τόφο' αὐτοῦ μενέω s καὶ τλήσομαι ἄλγεα τπάσχων.

355. ut in 298 sup. 360. ως Γέρξω.

358. Γεκάς.

349. αἴψ 'Vr., mox ἀπολυσάμενος Schol. P. Bek. Fa. 350. ἀπονόσφι ut in 113. 352. αἴψ 'var. l. Scholl. H. M. P. 356. αὖτε Harl. Flor. Wolf. et recentt. var. l. Schol. M., ἄλλον Barnes. Ern. Cl. ed. Ox., ἄλλος Bek. annot., ἄλλων Eustath. 357. ὅτε (h. e. διό τε Buttm.) Aristoph., Scholl. H. P. 359. φεύξιμον MS. G. C. Aloysii.

rat. τάε τᾶ, with pl. τῆτε (Schol. on Aristoph. Acharn. 203 who wrongly views it as a pron., citing Sophron.). We may compare κατακτείνω κατέκτα, βαίνω έβην: perhaps an adj. τάελος τῆλος also existed, hence τηλοῦ and τῆλε with its compounds; so τηνοῦιος γ. 316, and ταῦς = μέγας, πολύς (Hesych.). The object of τῆ is always supposed held out to the person addressed; here the κρήθεμνον, which she was probably wearing, and unbound from her head as she spoke.

348—50. χείφεσσιν κ. τ. λ., cf. Virg. En. VI. 360 Prensantemque uncis manibus capita aspera montis. πολλὸν ἀπ΄ η, "a long way out from shore", as suiting a goddess who dwelt ἀλὸς ἐν πελάγεσσιν. Cf. Tennyson's Morte d' Arthur, "Take Excalibur, And fling him far into the middle mere"; there too the recipient is represented as "Sitting in the deeps. Upon the hidden bases of the hills." ἀπονόσφι τρ., Odys. receives from Circê (mar.) a similar injunction regarding his sacrifice to

the dead; cf. also Virg. Bucol. VIII. 101—2 rivoque fluenti transque caput jace nec respexeris. Similar in the principle of the Divine Command to Lot in Gen. XIX. 17, based on the feeling of reverential awe due to the working of superhuman power. No mention is made of Odysseus' observance of the direction; see on 453—7 inf.

355-64. On this soliloquy as characteristic of Odys, see App. E. 1 (1)

end, and (5).

357. $\delta \tau \varepsilon$, causal with indic. assigns some present fact just happening, as the cause of what precedes. The reading $\delta \tau \varepsilon$ is just worth noticing; if adopted, it may be better to take δ as $= \delta i \delta$; see δ . 204-6 and note. Bek. apparently would make δqui in O. 468, a very similar passage, but reads $\delta \tau \varepsilon$ here.

361-4. αν μέν κεν, for examples of αν and κεν thus combined see mar., where σοι δ' αν έγω πομπός καί κεν κλυτόν Αργος ξκοίμην shows that the αν is not in such passages due to the

aa β 199, H. 196. a δ. 120 mar. b ε. 296. c ε. 175 mar. d cf. ι. 183, ν. 349, Σ. 589. e cf. E. 499—502. f M. 157. g β. 289 mar. h N. 279; cf. ε. 71. i ε. 162 mar. j cf. ε. 130. k O. 679—80. l ε. 343. m ε. 343. m ε. 321. n ε. 346. o H. 310, 413, M. 396, P. 300. p ι. 417, Ξ. 495, Φ. 115. q Δ. 523, N 549. r ε 282 mar. t ε. 146. u Φ. 184, o. 176, π. 205. v cf. γ. 73, ι. 254. w o. 314. αὐτὰο ἐπὴν δή μοι σχεδίην διὰ πῦμα τινάξη, νήξομ', ἐπεὶ aa οὐ μήν τι πάοα ποονοῆσαι ἄμεινον."

εἶος δ ταῦθ' ἄρμαινε κατὰ φρένα καὶ κατὰ θυμὸν, 365 ἄρσε δ' ἐπὶ μέγα κῦμα Ποσειδάων ἐνοσίχθων, δεινόν τ' ἀργαλέον τε, κατηρεφὲς, πίλασε δ' αὐτόν. ώς δ' ἄνεμος ζαὴς ἡίων θη μῶνα τινάξη καρφαλέων, τὰ μὲν ἄρ τε διεσκέδασ' ἄλλυδις κάλλη, ώς τῆς δούρατα μακρὰ διεσκέδασ'. αὐτὰρ Όδυσσεὺς 370 ἀμφ' ἐνὶ δούρατι βαῖνε, κέληθ' κώς ἵππον ἐλαύνων, εἵματα δ' ἐξαπέδυνε, τά σι πόρε δῖα Καλυψώ. αὐτίκα δὲ κρήδεμνον ὑπὸ στέρνοιο τάνυσσεν, αὐτὸς δὲ πρηνὴς κλὶ κάππεσε, χεῖρε πετάσσας, νηχέμεναι μεμαώς. ἴδε δὲ κρείων ἐνοσίχθων, 375 κινήσας δὲ κάρη προτὶ δν μυθήσατο θυμόν "οὕτω νῦν κακὰ πολλὰ παθὼν ἀλόω κατὰ πόντον, εἰς ὅ κεν ἀνθρώποισι διοτρεφέεσσι μιγείης ...

372. Εείματα Εοι. 375. Είδε. 376. Εόν.

365. φοξνα δῖος Ὀδυσσεύς Eustath. 366. ὧοσεν Barnes. 368. τινάξη Eustath. Barnes. Ern. Cl. ed. Ox. Fa., τινάξει Harl., τινάξει Apollon. Lex. Wolf. Bek. Dind. Löw. 369 ἄλλη mendose Cl. ed. Ox. 373. στερνοίο τάνυσεν Harl., στέρνοισι τάνυσσεν Eustath. 378. Φαιήκεσσι var. l. pro ἀνθρώπ. Schol. Β., ὅπως Φαιή. var. l. Schol. Η., mox μιγείης libri, μιγήης Bek.

presence of $\mathring{\sigma}\varphi\varphi\alpha$, $\mathring{\sigma}_{s}$ or such relative word. — $\mathring{\epsilon}\pi\varepsilon i$ σv , not here in synize-

sis as in δ . 352. 368-9. $\eta i\omega \nu$, see on β . 289. $-\tau \iota$ - $\nu \alpha \xi \eta$, see on β . 151: the mood is subjunct. of simile; see App. A. 9 (14). $-\alpha \lambda \lambda \nu \sigma \iota \zeta \alpha \lambda \lambda \eta$, this form of phrase in the dat. case, as here, is very rare; it would be more consistent with usage if for $\alpha \lambda \lambda \eta$ were read $\alpha \lambda \lambda \iota$ 0 in apposit to $\alpha \lambda \lambda \eta$ 1 were read $\alpha \lambda \iota$ 1 in apposit to $\alpha \lambda \lambda \eta$ 2 being hardly more or less than $\alpha \lambda \lambda \iota \iota \iota$ 3 repeated. Disorder as well as dispersion seems to enter into the notion which it expresses.

371. δούρατι, see App. F. 1 (2) note. — κέληθ', cf. the Roman Celeres, Pliny N. H. XXXIII. ii, 9. Doederl. 2138 connects the name with πέλλω (of a ship) "run ashore", and Lat. -cello, as in percello, procella etc. Riding on horseback is not alluded to by H. save in this and another simile, O. 679, where a hero leaping from ship to ship is compared to a man επποισι αελητίζειν εὐ εἰδώς: it may

possibly be intended in Ψ. 346 εl Αρείονα διον έλαννοι; but cf. Hes. Scut. 109—10, 120, 323—4, where the lππον Αρείονα is clearly spoken of as merely the better one (or δεξιόσειρος) of a chariot-team, as was Aldη in Ψ. 409. It is true that Diomedes in the Doloneia mounts the "horses" of Rhesus; but he does so έξ ἀνάγηης (Schol.), for Rhesus' chariot was plainly not carried off, K. 513, cf. 498, 501, 504—8. In Hes. Scut. 286 riders are mentioned as forming part of a bridal procession, νῶθ' ἐππων ἐπιβάντες ἐθύνεον.

374-5. ποηνής άλ. κ., he "plunged headlong", abandoning the plank, which seems to have served only as a support whilst he stripped. In proof of this there is no more mention of the plank; but here and 399, 417, 439 inf. he is constantly spoken of as swimming. κινήσας δὲ κ., see on 285 sup.
378. διοτοεφ., nowhere used of a

378. διοτρεφ., nowhere used of a whole people save of the Phæacians here (so 35 sup. of αγχίθεοι γεγάασου, cf. note on β. 267 end), elsewhere

ἀλλ' οὐδ' ὅς σε ἔολπα οὐνόσσεσθαι κακότητος." α

380 ὡς αρα φωνήσας ἵμασεν καλλίτριχας ὅππους,

ἵκετο δ' εἰς Αἰγὰς, ὅθι οἱ κλυτὰ δώματ' ἔασιν.

αὐτὰρ 'Αθηναίη κούρη Διὸς ἄλλ' ἐνόησεν.

ἡ τοι τῶν ἄλλων ἀνέμων κατέδησε κελεύθους, παύσασθαι δ' ἐκέλευσε καὶ εὐνηθῆναι απαντας:

385 ὡρσε δ' ἐπὶ κραιπνὸν Βορέην, ποὸ δὲ κύματ' ἔαξεν,

ἔως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη

διογενὴς 'Οδυσεὺς, θάνατον καὶ κῆρας ἀλύξας.

ἔνθα δύω νύκτας δύο τ' ἤματα κύματι' πηγῷ

a α . 6 mar. b β . 275 mar. c cf. Ω . 241. d ϵ . 290 mar. e o. 215, A. 531. f A. 280. g γ . 475, K. 323, Θ . 348, 433, 503. h N. 21. i η . 82, τ . 371, B. 854. k δ . 795, E. 733, Θ . 381, β . 296, ω . 528, 546. l cf. η . 272. m Ξ . 17, O. 620. n cf. μ . 169. o cf. ξ . 253, 299. p ϑ . 96, 386, 535, λ . 349, ν . 36; cf. ϑ . 191. q β . 352. r O. 287; cf. ϑ . 353. s κ . 142; cf. Σ . 340, Ψ . 186, Ω . 745. t ψ . 235, γ . 290, A. 307; cf. I.

379. ΓέΓολπα. 381. Γοι. 385. ἔΓαξεν.

379. μακότητα Bek. annot. 385. pro πρὸ τὰ Bek. annot., mox idem ἔαγεν. 386. ἔως ὅδε Eustath., ὅππως Bek. annot., εἶος ὁ Lachmann., οππως Φαιή. var. 1. Scholl. B. H. P. Q. 388. τ΄ Eustath. Harl. ex emend. Wolf. et recentt., δ΄ Barnes. Ern. Cl. ed. Οχ., mox κύματι πωφῷ Bek. annot.

of kings and princes only, to whom διοτρεφές is a customary style of address; e. g. Menel., see δ. passim. In the same tone Alcinoüs boasts that the gods came in person to the feasts of the Phæacians and met them by the way, έπεί σφισιν έγγύθεν είμέν, ῶς περ Κύκλωπές τε κ. τ. λ., η. 205—6. Further, the Phæacians "in a measure represent the θεοί δεία ζώοντες. We must not look too rigidly in them for notes of the divine character, but rather for the abundance, opulence, ease and refinement of the divine condition." Gladst. II. p. 320. 379. οὐδ ας, "not even so", i. e.

379. οὐδ' ώς, "not even so", i. e. when you reach the Phæaciaus. — οὐοσο., this verb is nowhere else found with gen., and Bek. gives a reading κακότητα; still, μέμφομαι and similar verbs have a gen. commonly enough to justify this: render, "will think too lightly of your suffering", wh. is borne out by Odysseus' own words concerning his hardships in θ. 182-3, 231-2, cf. 138-9. Pind. Isthm. III. 68 has ονοτος εδέσθαι, "of small account to see to" (Milton).

380-464. On Poseidon's retiring Athenê orders home the other winds, but rouses Boreas, before which Odys.

drifts two days and nights, and on the third day (thirty first of the poem's action) nears the Phæacian coast, where, after much peril from its cliffs and crags, and self-debate how to avoid them, he lands exhausted at a river's mouth; the river-god, whom he suppliantly invokes, checking the rush of his waves to allow of an easier landing. He then lets go the magic scarf, and kisses the earth as saie at last.

381. Airàs, the town so named in Achaia on the G. of Corinth is, from the mention of Helicon in connexion with it, the one probably meant in Hy. (to l'oseidon) XXII. 3, and would best suit the situation here. Pliny also mentions (N. H. IV. 18) a rocky hummock so called between Chios and Tenos, which Egeo mari nomen dedit, but this is too obscure, and Pliny's authority for the name too late. Another Ægæ on the W. coast of Euboa, nearly opposite Opus, is mentioned by the Scholl. as understood by some here, and seems clearly meant in Hy. Apol. Del. 32. The Æolian and Cilician towns so named are less suited for the site of the sea-god's palace.

388-9. πηγώ, Curtius II. p. 98 recognizes a connexion with παχύς, which

a ξ. 219. b z. 144. c μ. 168-9; cf. ε. 451. d z. 94. e ν. 197, ω. 493. f Γ. 374, P. 89, 256, X. 141. g ψ. 233. h ε 13, B. 721. i δ. 372 mar. k z. 64; cf. Φ. 369, β. 50. l ν. 321, π. 364. m ν. 35. n η. 343, Φ. 295.

πλάζετο, πολλὰ δέ οἱ κραδίη προτιόσσετ' δλεθρον.
ἀλλ' δίτε δὴ τρίτον ἦμαρ ἐϋπλόκαμος τέλες' Ἡως, 390
καὶ τότ' ἔπειτ' ἄνεμος μὲν ἐπαύσατο, ἠδὲ γαλήνη διέπλετο νηνεμίη, διό ἄρα σχεδὸν εἰζιδε γαῖαν,
όξὺ μάλα προϊδων, μεγάλου ὑπὸ κύματος ἀρθείς.
ως δίτ' ἄν ἀσπάσιος βίστος παίδεσσι φανήη
πατρὸς, δς ἐν νούσω κεῖται κρατέρ' ἄλγεα πάσχων, 395
δηρὸν τηκόμενος, στυγερὸς δέ οἱ ἔχραε δαίμων,
ἀσπάσιον δ' ἄρα τόν γε θεοὶ κακότητος ἔλυσαν,
ως "Όδυσῆ' ἀσπαστὸν έείσατο γαῖα καὶ ὕλη,

389. Γοι. 392. ἔσΓιδε. 393. προΓιδών. 396. Γοι. 398. ἐΓείσατο.

391. ἡ δὲ Arist., Schol. H., ἡδὲ libri. 393. ἐπὶ pro ὑπὸ Aristoph. et Rhian. Schol. H. 394. ἀσπάσίως Harl., ἀσπάσιος Schol. H., mox φανείη Eustath. Barnes. Ern. Cl. ed. Ox., φανήη Wolf. et recentt. 397. ἀσπασίως Flor. Lov. e gloss. Schol. B. 398. Ὀδυσεί var. l. Barnes. Bek., Ὀδυσῆ libri.

Doederl. 40, (cf. 44—5) also implies. πα-χὺς, "sturdy" is used (mar.) of horses; cf. ἀνὴο παχὺς "a sturdy fellow", Aristoph. Vesp. 288 Dindorf; so we have the Πήγασος ἵππος in Hes. Theog. 281, (cf. also πηγεσίμαλλος in Γ. 197) and πάγος, πηγυλὶς "frost, ice". With πύματι πη. cf. for the sense τρόφι πῦμα and πύματα τροφόεντα (mar.). So the Scholl. explain πηγῷ as εὐτοεφεῖ καὶ εὐμεγέθει. For προτιόσσετ' see note on α. 115, and cf. for another shade of meaning β. 152 and note.

shade of meaning β. 152 and note.

391—3. Aristarchus' reading ἡ δὲ seems less suitable, as there is nothing in the sense to require it, and ἄνεμος μὲν, with which it would then correspond, has not the ὁ. γαλήνη, as explained by νηνεμίη in 392, means "a lull of the wind" merely, for the sea was still running high. It was not yet the λενκή γαλήνη of κ. 94, which occurs first at 452 inf. within the river's mouth. With οξὺ κ. τ. λ. cf. the phrases ὀξὸ νόησε or ἄκονσε, ὀξὸ βοήσας or λελημῶς, and the like (mar.). The Virgilian imitation, Æn. VI. 357, Prospexi Italiam summâ sublimis ab undâ omits the "sharp" look out of Odys. here.

395. $vo\dot{v}\sigma\omega$, the latter part of this line sounds like a queer parody on ε . 13, where substituting $v\dot{\eta}\sigma\omega$ for $vo\dot{v}\sigma\omega$, it is applied to Philoctetes; cf. ε . 449 with η . 147. Agents causing a $vo\ddot{v}\sigma\omega$

are Zeus, Apollo, and here δαίμων: no human remedies seem to be contemplated, but recovery, as here, although unexpected (cf. ἀελπέα 408 inf.) to be possible. In ι. 411—2 the Cyclopes tell Polyphemus, supposing his affliction a νοῦσος Διὸς, to pray to Poseidon for aid. Perhaps the ἐπαοιδή, used in τ. 457 for staunching hemorrage, might be applied to a νοῦσος; but we know nothing of the use of the φάρμαπα ἐσθλὰ of δ. 230 save the solitary case of the νηπενθὲς drug there; and it seems heroic medicine was confined to the treatment of hurts. In ρ. 383—6 the list of δημιόεργοι puts the ἰητήρ παπῶν (hurts) next to the μάντις. The δηρὸὰ τηπ. here is found nobly expanded (λ. 201) into νοῦσος τηπεδόνι στυγερῆ μελέων ἐξείλετο θνμόν: see Wolf. Hom. med.
398. 'Οδνοῆ', Bek. contends for and

398. 'Oδνοή', Bek. contends for and prints here 'Οδνοεϊ, alleging that after a diphthong or vowel the elision of another vowel is imperceptible to the ear. On the same grounds he would write (although he has not in his edition 1858 so printed it) μενοινήσαι for μενοινήσει' in β. 248, and δμῶ έμον for δμῶ' έμὸν in δ. 736, the latter following the analogy of γέλω and ίδοῶ (Homer. Blätt. p. 41—3). This canon involves a question of pronunciation which it seems impossible in this modern days to settle

dern day to settle.

νῆχε δ' ἐπειγόμενος ποσὶν ἠπείρου ἐπιβῆναι.

400 ἀλλ' α ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας, καὶ δὴ δοῦπον α ἄκουσε ποτὶ σπιλάδεσσι α θαλάσσης. ρόχθει α γὰρ μέγα κῦμα ποτὶ ξερὸν, ἠπείροιο δεινὸν ἐρευγόμενον, εἶλυτο δὲ πάνθ' άλὸς ἄχνη ε οὐ γὰρ ἔσαν λιμένες νηῶν ὅχοι, οὐδ' ἐπιωγαὶ,

405 ἀλλ' ἀκταὶ προβλῆτες ἔσαν σπιλάδες τε πάγοι τε. καὶ τότ' Ὀδυσσῆος λύτο γούνατα καὶ φίλον ἦτορ, ὀχθήσας δ' ἄρα εἶπε πρὸς ὃν μεγαλήτορα θυμόν "ἄ μοι, ἐπεὶ δὴ γαῖαν ἀ ελπέα δῶκεν ἰδέσθαι Ζεὺς, καὶ δὴ τόδε λαῖτμα διατμήξας ετέλεσσα, α

410 ἔκβασις οὔ πη φαίνεθ' άλὸς ρπολιοῖο θύραζε. Εκτοσθεν μὲν γὰρ πάγοι ὀξέες, ἀμφὶ δὲ κῦμα

a t. 473, ζ. 294, μ.

181; cf. ι. 491,

K. 351.
b μ. 202. π. 10, κ.

556, K. 354.
c γ. 298, ε. 405.
d μ. 60.
c ε. 438, P. 265;
cf. ι. 374, Π. 162,
Ο. 621.
f cf. Π. 640, ξ. 136.
g Δ. 426, μ. 238,
Ο. 626; cf. Ε.

499.
h κ. 89, γ. 97-8.
i γ. 298.
k ε. 411.
l ε. 297-8.
m App. B (3) mar.
n γ. 276, γ. 291,
Φ. 3.
ο η. 325.
p ι. 132, Υ. 229;
cf. β. 261 mar.
q Φ. 29, 237.
r ε. 405.

403. Εείλυτο.

407 ut 298.

403. δόχθεῖ γὰρ Harl. et Schol., pro γὰρ Apoll. et Etymol. Mag. δὲ hoc l. citato (Pors.). 408. ἀελπέα Eustath. Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., ἀελπτέα Wolf. Löw. 409. ἐπέρησα Eustath. Barnes. Ern. Cl. ed. Ox., ἐπέρασα sive ἐπέρασσα ("haud dubie glossema" Buttm.) sed suprascr. ἐτέλεσσα Venet. Vindob. et var. l. Scholl. H. P., ἐτέλεσσα et supr. γρ. ἐπέρασα Harl., ἐτέλεσσα Vr. Wolf. et recentt.

400—1. γέγωνε, this verb is probably phonetic, from the natural sound of a man's voice shouting loudly, hence the sense "to shout so as to be heard"; cf. M. 337. τε is added to ὅσσον with the same force as in ὅς τε οἰός τε; see Donalds. Gr. Gr. § 245 (b). The καὶ δη δοῦπον κ. τ. λ. adds a fact relating also to sound. The clause correspondent to άλλ' ὅτε ... is καὶ τότ "Οδυσσῆος ... in 406. — σπιλάδεσσι, akin to our split, splinter, the sharper points of the rocky surface.

joining thus ποτί ξ. ή. with δεινὸν ἐφενγ. following, but ῥοχθει left absolutely without ποτί ξεοὸν seems weak. Join ἡπείφοιο with ἐφενγόμενον, as often the gen. follows of violent effort; so ἐσσύμενός περ ὀδοῖο, δ. 733. — εἴλυτο, Buttm. Lexil. 45. distinguishes εἰλύω, to "wrap up or cover over", from ἐλύω, to "compress or coil up together", the latter occurring in t. 433, Ψ. 393, Ω. 510, the former shown in the noun εἰνμα ζ. 179, and views both as related forms of root ἐι, of which ἐλω εἰλω εἰλώ are present forms, and ἀλείς 2. aor, part, pass.

äχνη, "spray", in plur. ἄχναι "chaff"; a lively image lies in the connexion of the two.

404. νηῶν ὅχοι, "receptacles for ships". ἐπιωγαὶ, "shelters, lee sides", the Schol. derives it from ἄγννμι, as where the force of wind and wave are broken; cf. βορέω ὑπ' ἰωγῆ (mar.) explained there by πέτοη ὑπὸ γλαφνοῆ, the locality being inland. It is thus connected with ἀπτὴ, which etymol. Curtius accepts, II. p. 119, comparing Eurip. Iph. Taur. 263 Dindorf, ποιλωπὸς ἀγμὸς and Herod. IV. 196, IX. 100, πνματωγὴ.

405. $\alpha x \tau a t$ $\pi q o \beta \lambda \tilde{\eta} \tau$.; "projecting bluffs" — the grander features of the coast, the $\sigma \pi t \lambda$. $\pi \alpha \gamma$. τs being the smaller ones, but painfully conspicuous from the surf.

407-9. είπε π. τ. λ., see on 355 sup. For λαίτμα, which is sometimes explained by θαλάσσης, see App. B. 3.

410. αλὸς π., see on β. 260-2. Join θυραζε with ἔκβασις, of which it serves to develope the meaning, any special sense of "doors" being lost.

411-4. The description seems to imply a precipitous face of cliff running

a P. 264. b κ. 4, γ. 293, μ. 64, 79. с Ф. 66. d d. 667. e s. 439-40 mar.; cf. a. 91, B. 360. f d. 515-6 mar. g δ. 446, 452, Y. 147. ĥ ξ. 399. i γ. 91, μ. 60; cf. k u. 96-7. 1 a. 340 mar. m 5. 326, Ø. 440, I. 362, \(\overline{\pi}\). 135, 510, O. 184, \(\overline{\pi}\). 518, O. 173. n d. 120 mar. ο ε. 435, Ψ. 395; cf. β. 153, Π. 324. р µ. 412, M. 384, Ф. 673. q σ. 158, φ. 1, A. 55, ο. 234, ξ. 227.

βέβουχενα δόθιον, λισσή δ δ' άναδέδοομε πέτοη, άγχιβαθής δὲ θάλασσα, καὶ οὔ πως ἔστι πόδεσσιν στήμεναι άμφοτέροισι καὶ ἐκφυγέειν ε κακότητα. μή πώς μ' εκβαίνοντα βάλη λίθακι ποτὶ πέτρη 415 κυμα μέγ' άρπάξαν, μελέη δέ μοι ἔσσεται όρμή. εί δέ κ' ἔτι προτέρω d παρανήξομαι, ήν e που έφεύρω ἦιόνας τε παραπληγας λιμένας τε θαλάσσης, δείδω μή μ' έξαῦτις ἀναρπάξασα θύελλα τ πόντον έπ' ίχθυόεντα φέρη βαρέα στενάγοντα, 420 ήέ τί μοι καὶ κῆτος ε έπισσεύη h μέγα δαίμων έξ άλὸς, οἶά τε πολλὰ τοέφει κλυτὸς ἐ'Αμφιτοίτη· κ οἶδα γὰο ώς μοι ὀδώδυσται! κλυτὸς εννοσίναιος." είος η δ ταῦθ' Ερμαινε κατὰ φρένα καὶ κατὰ θυμόν, τόφοα δέ μιν μέγα κυμα φέρε τρηχεῖαν ἐπ' ἀκτήν. ἔνθα κ' ἀπὸ δινούς δούφθη, ο σύν ε δ' όστέ' ἀράχθη,

423. Fοϊδα.

εί μη έπὶ φοεσὶ δημε δεὰ γλαυμῶπις 'Αδήνη.

415. βάλοι Vr. 417. εἴ που Vr. 420. φέφοι Vr. 421-2 suspectos fuisse notat Ni. 421. ἢ ἔτι Scholl. P. Q. T. lib. plerique, et Wolf. Löw., ἢέ τί Eustath. Bek. Dind. 422. pro ἐξ άλὸς Arist. εἰν άλὶ, Schol. H. 425. φέφε Eustath. Wolf. Dind., φέφεν Barnes. Ern. Bek. 426. nostr. l. Flor. Lov. Vr. Harl. a man. pri. Wolf. et recentt. ἔνθ ἀπὸ ξινός τε δρύφθη Eustath. et vett., mox σὺν δ' Eustath. Vr. Dind. Bek., σύν τ' Barnes. Wolf. Ern.

sheer into deep water, which broke it at bottom into sharp snags; or these might have been fallen fragments, scoured and fretted to fine points by the washing of the waves. They would thus lie $\tilde{\epsilon}'n\tau \sigma\sigma\vartheta\epsilon\nu$, and be first presented to the swimmer.

.415. $\mu \dot{\eta}$, anticipates $\delta s i \delta \omega$, which does not occur till 419 inf., the same anticipation occurs in 467 inf. as compared with 473. For the sequence of moods here see App. A. 9 (5).

417-8. παρανηξομαι may after εί δέ κε be fut. indic., as shown by E. 212 εί δέ κε νοστήσω καὶ ἐσόψομαι... πατρίδ' ἐμὴν, see also φ. 114, ρ. 82 (Jul. Werner de condit. enunc. ap. H. formis, p. 31).— ἤν που ἐφ., "to try if I can find". For ἡιόνας see on 156 sup. With παραπλῆγας, "smitten obliquely", cf. ἀντιπλῆγες ἀκταὶ, Soph. Antig. 592 Dind., "smitten point blank".

421-2. Ni. mentions suspicion as attaching to these lines as possibly in-

terpolated, and says they overload the thought, and leave an impression of redundancy. Yet we may compare the dread of beasts of prey by land expressed in 473 inf. Nor is there any objection to the notion that Poseidon, as a last resource of baffled wrath, might send a monster. 'Αμφιτρίτη is the watery element personified (cf. καλῆς άλοσύδνης δ. 404) queen of the life moving in its waves, and emphatically of the larger forms; she is therefore subservient to Poseidon: so in γ. 91 we have πύμασιν 'Αμφιτρίτης (Nägelsb. II. 8). So Hes. Theog. 240—3 she is daughter of Nereus and Doris and sister of Thetis. For σαίμων see on β. 134. — ἐξ άλὸς, ''from seaward'', he being now close to shore, so T. 148 κῆτος ἀπ' ηιόνος.

427. Θημε, the object of this verb is the action stated in λάβε (428); so in A. 54—5 ἀγορήνδε παλέσσατο λαὸν Άχιλλεὺς, τῷ γὰρ ἐπὶ φρ. Θημε where δημε has for obj. τὸ καλέσασθαι λᾶον.

ἀμφοτέρησι ^a δὲ χερσὶν ἐπεσσύμενος ^b λάβε πέτρης, τῆς ἔχετο στενάχων, είως μέγα κῦμα παρῆλθεν.

30 καὶ τὸ μὲν ῶς ὑπάλυξε, παλιορόθιον ^c δέ μιν αὖτις πλῆξεν ἐπεσσύμενον, ^b τηλοῦ δέ μιν ἔμβαλε ^d πόντω. ὡς δ' ὅτε πουλύποδος θαλάμης ἐξελκομένοιο ^c πρὸς κοτυληδονόφιν πυκιναὶ λάϊγγες ^f ἔχονται, ὡς τοῦ πρὸς πέτρησι θρασειάων ^g ἀπὸ χειρῶν.

35 ρίνοὶ ἀπέδρυφθεν ^h τὸν δὲ μέγα κῦμα κάλυψεν. ἔνθα κε δὴ δύστηνος ὑπὲρ μόρον ^k ἄλετ 'Οδυσσεὺς, εἰ μὴ ἐπιφροσύνην δῶκε γλαυκῶπις 'Αθήνη.

a δ. 116, ω. 316, Σ. 23, M. 382, b ε. 314 mar. c ι. 485, d Ξ. 258, ζ. 116, e Δ. 214, f ζ. 95, g Δ. 553, 571, N. 134, O. 314, P. 662, Ψ. 714, h ε. 426 mar. i ε. 353, k α. 34-5, Υ. 30, Φ. 517, l τ. 22.

431. ἀπεσσύμενον Ixion, Scholl. H. P. 435. πῦμ' ἐπάλυψεν Eustath. Vr. Harl., κῦμα κάλ. Barnes. et edd. 437. ἐπὶ φοεσὶ δῆκε δεὰ var. l. Scholl. H. P. nostr. l. omnes.

This illustrates the ἐπιφροσύνη of 437 inf.

430. παλιορόθιον, the "reflux" caught him before he could reverse his effort (ἐπεσσύμ.) of resisting the previous landward rush of the wave, and

swept him from his hold.

432-5. cf. Hy. Apol. Del. 77-8, που-λύποδες δ' εν έμοι θαλάμας ποιήσονται. The loosened clutch of Odys. is compared to that of the polype torn from its cell. In the moment of separation the simile is precisely true, after that it reverses the fact (έναντίως δεπαραβέβληνται Schol.), the shingle hanging to the creature's suckers, whereas the Odysseus' fingers leave their skin upon the rock. (The sense of the italicised words is implied only.) zorvlndovoqu, is epic form, older and unshortened, for κοτυληδόσι, dat. plur. The tenacity of the polype furnishes a simile in Soph. Fragm. 289, Dindorf, νουν δεί προς ανδρί, σωμα πουλύπους όπως πέτρα τραπέσθαι. 436. υπέρ μόρον. The saying that

436. υπέφ μόφον. The saying that one event would have happened if another, which did happen, had not happened, is formulaic. Still we must assume that υπέφ μόφον ολέσθαι represents a possible event; the notion being that there was a lot of suffering which could not ordinarily be avoided but might be increased (mar.) or anticipated, and so a measure of success allotted, which vigorous effort might transcend; thus the Greeks would have gained κύδος και υπέφ Διός αιστούν by their own might, P. 321—2;

cf. ὑπὲρ θεον 327: thus Ægisthus brought on himself ὑπὲρ μόρον ἄλγεα, α. 34-6. Moloα is the μόρος personified, but gathering from personality a more varied relation to events -a sort of average arbitress of man's lot, but who might be overborne for good or evil by human energy, much more by extraordinary, however arbitrary, divine intervention, as that of Poseidon here, or as Zeus in the case of death itself (Π . 433-42) seems to contemplate; cf. X. 174-85. But again, we have in γ . 236-8 a strong declaration, that "not even the gods can ward off death the common let when ward off death the common lot, when its fatal Moiga seizes the man they love." Zeus ub. sup. speaks as if he could do so, yet does not. Nor have we any such case in point. Thus those words of Zeus seem like others in which omniscience, or the like power, is claimed for the gods, which is always found to break down in practice; see on 8. 379. The conviction, from experience, of death as the sole certainty amid "the changes and chances of this mortal life", and that, after however many hair-breadth escapes in seeming defiance of his power, death must win at last, seems expressed in y. 236-8. The successful strife meanwhile - unequal in the last resort of other agencies, divine or human, with Moioa, is the poet's way of accounting for such escapes. Menelaus, if spared from death, was so because so it was Diogatov (8. 561), i. e. because Moina so ruled it, and so of

a δ . 405 mar. b O. 621, ι . 374. c ϵ . 56. b O. 621, t. 374.
c ε. 56.
d A. 88, E. 168,
N. 760; cf. ε.
417—8 mar.
e μ. 206, B. 752,
M. 33, X. 147;
cf. κ 107?
f γ. 288; cf. Φ. 11.
g η. 281—2.
h ε. 281 mar.
i ζ. 210, μ. 336.
k κ. 351, E. 598,
M. 19.
1 α. 4 mar.
m H.514; cf. ζ. 149.
n 9. 343, 348, 352,
H. 102, Κ. 441,
Φ. 476, 500.
o ζ. 206, η. 239, λ. O. 476, 500.
o ζ. 206, η. 239, λ.
160, o 492.
p η.147; cf. o. 489.
q d. 322 mar.
r β. 343 mar., B.
690.

κύματος έξαναδύς. α τά τ' έρεύγεται δ ήπειρονδε. νηγε παρέξ, ές γαταν δρώμενος, εί'd που έφεύροι ηιόνας τε παραπληγας λιμένας τε θαλάσσης. άλλ' ότε δή ποταμοίο κατά στόμα καλλιρόοιο e ἶξε τ νέων, τῆς δή οι ἐείσατο το χῶρος ἄριστος, λεῖος πετράων, καὶ ἐπὶ ὁκέπας ἦν ἀνέμοιο. έγνω δὲ προρέοντα k καὶ εύξατο δν¹ κατὰ θυμόν " κλῦθι, " ἄναξ, ὅτις ἐσσί· πολύλλιστον δέ σ' ίκάνω, 445 φεύγων έκ πόντοιο Ποσειδάωνος ένιπάς. αίδοῖος μέν τ' έστὶ καὶ άθανάτοισι η θεοίσιν άνδοῶν ός τις ϊκηται άλώμενος, ο ώς καὶ έγω νῦν σόν τε δόον σά τε γούναθ' η ίπάνω πολλά τ μογήσας.

445. Εάναξ. 442. Foi έξείσατο. 444. For.

442. τη δη Harl. Eustath. Barnes. Cl. ed. Ox. Wolf. et recentt., τω δη Ern. 445. ὄστ' έσσι Eustath. Barnes. Ern. Cl. ed. Ox., ὄστις Flor. Lov. Harl. quod stare nequit, ὅτις Vr. Wolf. et recentt., mox πολύλλιστον Harl. et Scholl. H. P. T., -ov Barnes. Wolf. et recentt. quam l. agnoscunt Schol. V. Aloys. Hesych., -og Eustath., πολύκλυστος Vr.

Ganymedes and Rhadamanthus. The question is fully discussed in Nägelsb, III. § 10 foll., Gladst. II. § 4, p. 285—97. Comp. Virg. Æn. IV. 696, of Dido, Nam quia nec fato, merità nec morte peribat, and Demosth. de Cor. 205, o µèv τοις γονεύσι μόνον γεγενησθαι νομίζων τον της είμαρμένης και τον αυτόματον δάνατον περιμένει κ. τ. λ.; so Suctonius remarks that no one of Cæsar's murderers survived him above 3 years, "neque suâ morte defunctus est", Jul. Cæsar 89 (Aul. Gellius XIII. 1).

438. $\tau \dot{\alpha} \tau$, a plur in the relative clause where the antecedent is singular, is very common with ola, as in 421-2 sup. κῆτος ... οἶα τε πολλὰ $n. \tau. \lambda.$, and α. 311-3 δῶρον...οἰα φίλοι ξεῖνοι ξείνοισι διδοῦσιν; rarer with ος or ο as in <math>μ. 97 πῆτος αμνορία βόσκει <math>π. τ. λ.; but in all we pass on from the individual in the one clause to the class in the other. έρεύγεται, the pres. is that called absolute, de-noting the general character of the statement, that the waves are always so doing, without reference to the time of the narrative; see Jelf. Gr. &r. § 395. 1.

439-40. νηχε, νήχω is formed on νέω (442 inf.) of the same sense; so σμάω σμήχω, ψάω ψήχω; we have also the deponent νήχομαι (364 sup.), which alone is used by later writers Buttm. Gr. V. s. v. νέω (3). For 440 see on 418 sup.

442-3. $i\xi\varepsilon$, see on γ . 5-6. — $\lambda\varepsilon io\varsigma$ $\pi\varepsilon\tau \rho \alpha\omega\nu$, genitive of privation, cf. δαμούων κενός, Eurip. Hec. 230 Dind,

Jelf Gr. Gr. § 529. 1. — ἐπὶ, "towards that side", or "looking that way".

445. ἄναξ, compare the salutation to Nausicaa (mar.). With ὅτις ἐσσί cf. Æschyl. Agam. 160 Dindorf, Zενς, όστις ποτ' έστίν. — πολύλλ., cf. τρίλλιστος Θ. 488, νηοίσι πολλυλίστοισι Ηγ. Apol. Pyth. 169, and ηστο (Zευς) πο-λυλλίστω ενί νηῶ, Hy. Ceres 28. With the reading πολύλλιστος the active sense must be taken. - ixávw, with notion of a suppliant; cf. 449 inf. and γ. 92 τὰ σὰ γούναθ' ἐπάνομαι. 449. γούναθ', see on α. 267, and

for ixava, on y. 92. With this supplication to the river cf. that of Achilles to the Spercheius in 4. 144. So the Scamander was worshipped with a priest $(\alpha \rho \eta \tau \dot{\eta} \rho)$ in Troy (E. 77-8), and live horses were thrown into its stream

440

450 ἀλλ' ελέαιρε, ἄναξ ο ίκετης δε τοι εὔχομαι εἶναι."

ως φάθ', ο δ' αὐτίκα παῦσεν εον φόον, εσχε δὲ κῦμα,

ποόσθε δέ οι ποίησε γαλήνην, τον δ' ἐσάωσεν^ι
ἐς ποταμοῦ προχυάς· ε΄ δ' ἄρ' ἄμφω γούνατ' ἔκαμψεν ^h
χεῖράς τε στιβαράς· άλὶ γὰρ δέδμητο φίλον κῆρ.
455 ἄδεε δὲ χρόα πάντα, θάλασσα δὲ κήκιε πολλὴ
ἄν στόμα^ι τε ρίνάς θ'· δ' δ' ἄρ' ἄπνευστος καὶ
ἄναυδος

κεῖτ' ὀλιγηπελέων, καματος δέ μιν αίνὸς ἵκανεν.
ἀλλ' ὅτε δή ὁ ἄμπνυτο καὶ ἐς φοένα θυμὸς ἀγέρθη,
καὶ τότε δὴ κρήδεμνον ἀπὸ ἔο λῦσε θεοῖο.
460 καὶ τὸ μὲν ἐς ποταμὸν ἀλιμυρήεντα μεθῆκεν,

ο καὶ τὸ μὲν ἐς ποταμὸν άλιμυρήεντα μεθῆκεν,
ἄψ δ' ἔφερεν μέγαο κῦμα κατὰ ρόον, αἶψα δ' ἄρ' Ἰνών
δέξατο χερσὶ φίλησιν· δ δ' ἐκ ποταμοῖο λιασθεὶςτ
σχοίνως ὑπεκλίνθη, κύσε δὲ ζείδωρον ἄρουραν·
δχθήσας δ' ἄρα εἶπε πρὸς δν μεγαλήτορα θυμόν

a Ç. 175. b cf. y. 380. с п. 67, г. 269; cf. 9. 546. d cf. Ф. 369. e &. 391 mar. f y. 231, d. 513, 765. g λ . 242, v. 65 P. 263. h H 118, T. 72, i 4. 777 k O. 24, 245, τ 356; cf. e. 468. 1 K. 312, 399. m ω. 349, A. 359, X. 475. n ε. 346 mar. o s. 327 mar.

p e. 333. q e. 482, P. 620, \(\sum_{\text{.}} 27, \(\text{.} \text{.} 99. \)

s cf. B. 497. t [ν.354; cf. δ. 522. u γ. 3 mar. v z. 298 mar.

450. Γάναξ. 451. Γεὸν sive ἐΓόν. 452. Γοι. 459. Γέο. 464

464. ut 298.

455. Φζεε δὲ var. 1. Eustath. Schol. H., Φζηκει var. 1. Scholl. H. P., Φδησεν (δ) ὅγκφ var. 1. Schol. V. 456. τε ὅ δ΄ omisso αρ΄ Barnes. Ern. Cl. ed. Ox., δ΄ ὁ δ΄ ἄρ΄ Eustath. Harl. Wolf. et recentt., δ΄ ὁ δ΄ ἀνάπνευστος Vr. 458. ἔμπνντο Schol. H. (lectio Arist. ut liquet e Scholl. Venet. et Voss. ad K. 475). 459. ἔο Zenod., ἔθεν vulg., Scholl. H. P., ἔο Eustath. et edd. omn. 460. καθηκε Vr. 461. κατάρροον Harl. Scholl. H. P., κατάρροον (i. e. κατ΄ ἄρ δόον Dind. ed. Scholl.) Heidelb.

called Examárdosos. These tokens of a cultus of rivers, as also the tremendous oath by Styx (see on 179 sup.) are probably to be connected with general nature-worship, as remnants of an old Pelasgic belief; cf. B. 751-5.

451-2. γαλήνη, see on 391 sup.—
έσαωσεν, "brought safely"; so mar.

453-7. This picture of a weary swimmer, drooping and dragging his limbs, is perfect. We see the hero reduced to the lowest point of prostration to which the poet carries him in the whole struggle with Poseidon's wrath. He cannot, till a while recruited, muster strength to cast off the χρήσευνον of Ino. the service of which in supporting him may be understood, although we only trace his own effort and the river god's aid. Her directions given 348-50 sup. are per-

(Φ. 132). From it too Hector's son was

haps complied with in 459-60, as far as circumstances permit. Instead of casting it into the sea a long way from land he "lets it go into the river", apparently floating away. This tacitly adds a further touch to the image of utter exhaustion.

455-6. Θάλασσα κ. τ. λ., see App. B. 2. — ἄπνευστος καὶ ἄναυσος, cf. Penelopê's condition, κεῖτο ἄσιτος ἄπαστος, δ. 788, and Hes. Theog. 797, κεῖται ἀνάπνευστος καὶ ἄναυδος.

457—8. With ολιγηπελέων, and 468 inf. ολιγηπελέης, cf. ολιγηδοανέων in X. 337.— φοένα in the physical sense, "his chest".

462-3. λιασθείς, see on δ. 838. χύσε, the pres. is κυνέω; cf. δ. 522. ζείδωρον, ζειαί occurs in δ. 41 as a grain, see note there, and cf. Soph. Philoct. 1161 Dindorf, βιόδωρος αία, γαῖα φερέσβιος Hes. Theog. 693.

a e. 299. b ∑. 521. c K. 188, 312, 399; cf. v. 52-3. d Q. 25. e ξ. 122, **T**. 97, **K**. 27, **Ψ**. 409, μ. 369. f cf. e. 457 mar. g E. 698. h 5. 36, A. 50. i O. 273. k η. 285 l τ. 511, K. 4. m γ. 271 mar. n σ. 204, ζ. 145, κ. 153, σ. 93, χ. 338, ω. 239, Ν. 458, Ξ. 23, Π. 652.

" ώ μοι έγω, τί πάθω; τί νύ μοι μήπιστα γένηται; 465 εί μέν κ' έν ποταμώ ο δυςκηδέα νύκτα ο φυλάσσω, μή μ' ἄμυδις στίβη α τε κακή και δηλυς · έέρση έξ όλιγηπελίης δαμάση κεκαφηότας θυμόν. αύρη δ' έκ ποταμοῦ ψυχρή πνέει ήῶθι πρό. εί δέ κεν ές κλιτύν αναβάς και δάσκιον ύλην 470 θάμνοις k έν πυκινοίσι καταδοαθώ, εἴ με μεθείη όῖγος καὶ κάματος, γλυκερὸς δέ μοι ΰπνος ἐπέλθη, δείδω μη θήρεσσιν έλωρ καὶ κύρμα γένωμαι." ώς η άρα οί φρονέοντι δοάσσατο κέρδιον είναι. βη δ' ζμεν είς ύλην· την δε σχεδον ύδατος εύοεν 475

467. έξέρση. 473. FÉLWO. 474. Foi.

466. φυλόξω Harl. Heidelb. Eustath. Barnes. Ern. Wolf. ed. Οχ., φυλάσσω Arist., 300. φυλυζω Hall. Heldelb. Hastath. Barnes. Ern. von. et. c., φ., φ., μεθείς. Scholl. H. P., Dind. Bek. Fa. 469. αὔοη γὰο var. l. Harl. mar. et Scholl. H. P., mox pro πνέει πέλει Vr. Schol. ad Apoll. Rh. iv. 111. "πέλετ' Eustath. in comment.", Ern. annot. 471. θάμνοισιν πυπνοῖσι Vr., mox εἴ κε var. l. Steph., mox μεθείη Eustath. Barnes. Ern. Cl. ed. Ox. Löw., μεθείη Wolf. Dind. Fa., μεθήη Bek. 472. πυπινὸς Vr. pro γλυπερός. 475. βῆ δ' var. l. Schol. E.

465-93. Odys. in his "choice of difficulties" resolves to sleep in a neighbouring wood; there creeps under an olive-tree, and embeds himself in fallen leaves. Athenê sends refresh- · ing slumber.

465. See note on 299 sup.
466. ἐν ποταμῷ, "in the bed or cavity of the river", so mar. φυλάσσω is probably subjunct., since εί μέν κ' requires the fut., when the mood is indicat. (Jul. Werner p. 30): φυλάξω may, if read, be fut. ind. or aor. subj. 467. μη, see on 415 sup. 9 navs έέφση, so Hes. Scut. 395: for the mas. form with fem. noun, see on δ. 442. The sense (akin to δάλλω) is that of nourishing, refreshing etc.

468. όλιγηπελίης, see on 457 sup. κεκαφηότα, cf. Χ. 466 από δε ψυχην έκαπνοσεν, which Crusius makes an aor. of καπύω, but Doederlein 2227, imperf. of καπύσσω, comparing αλύειν άλύσσειν, άφύειν άφύσσειν, and citing Hesych. A Schol. gives κάπος (presumably akin to $u\alpha\pi\nu\sigma\varsigma$) = $\pi\nu\varepsilon\tilde{\nu}\mu\alpha$. With the form of the particip, here cf. πεχαρηώς, πεπμηώς etc. It seems to agree with us and govern &vuov.

469. αυρη, the well-known sea-coast phenomenon of a land-breeze in the

early morning, owing to the land cooling more rapidly than the sea. might possibly be $= \gamma \alpha \varrho$, as in α . 71, y. 48, but a mere coordination of the clauses would satisfy the sense. no91. Ni. takes this as a form of the gen., but Donalds. Gr. Gr. 156 as dat. It probably is, like the termination - \varphi_i, common to both cases (- quaccording to Donalds. 148 (b) is accus. also). Here and in Ἰλιόθι προ (mar.) and in ὄθι = ov it is gen.; but in the adverbial forms αλλοθι, τηλόθι, αποπροθι, έγγύθι, ετέρωθι probably dat.

471. μεθείη, epic subjunct. with εl; see on α. 168. There is no difficulty of syntax in the var. lect. usdsin optat., when the clause becomes parenthetical, and γλ. δε μ. υπνος επέλθη following must be read conjoined with εί ... καταδράθω. But this condition within a condition is foreign to the simpler Homeric style. εί δέ κεν is commonly found with aor. subj.; see Jul. Werner p. 31.

474. This recurring formulaic line is followed by infin. — "thus it seemed best - to do so and so" - save in two other passages: in one, as here, an indic. succeeds (mar.), and in the

other an optat. with ὅφρα.

έν περιφαινομένω, δοιούς δ' ἄρ' ὑπήλυθε θάμνους δές ὁμόθεν πεφυωτας. ὁ μὲν φυλίης, ὁ δ' ἐλαίης.
τούς μὲν ἄρ' οὕτ' ἀνέμων διάει μένος ὑγρὸν ἀέντων,
οὐδέ ποτ' ἠέλιος φαέθων ἀχτῖσιν ἔβαλλεν,
480 οὕτ' ὅμβρος περάασκε διαμπερές. ὡς ἄρα πυχνοί

δο ουτ ομβρος περαασκε σιαμπερες ως αρα πυκνοι ἀλλήλοισιν ἔφυν ἐπαμοιβαδίς οῦς ὑπ' Ὀδυσσεὺς δύσετ' ἄφαρ δ' εὐνὴν ἐπαμήσατο ' χερσὶς φίλησιν εὐρεῖαν ' φύλλων γὰρ ἔην χύσις ἡλιθα κολλὴ, ὅσσον τ' ἡὲ δύω ἡὲ τρεῖς ἄνδρας ἔρυσθαι

485 ¹ ώρη^m χειμερίη, εί καὶ μάλα περ χαλεπαίνοι.
τὴν ⁿ δὲ ἰδων γήθησε πολύτλας δίος 'Οδυσσεὺς,
ἐν δ' ἄρα μέσση ^o λέκτο, ^ν χύσιν ^q δ' ἐπεχεύατο ^r φύλλων.
ώς δ' ὅτε τις δαλὸν ^s σποδιῆ ἐνέκρυψε μελαίνη,

a N. 179 b e. 471 mar. c cf. E. 245-7, d z. 410-3. e 2. 16. f Ω . 165; cf. η . 285-6. g e. 462 mar. h τ. 443; cf. ι. 330. i a. 487. k ξ . 215. 1 cf. 71. 385-6. m B. 471. n v. 353, w. 501, v. 104. ο δ. 413. p S. 453 mar. φ ε. 483.

r e. 257.

s cf. 8. 300.

486. Fiδών.

477. ἐξ ὁμόθεν Eustath. Wolf. et recentt., ἐξομοθεν Heidelb. et Schol. Barnes. Ern. Cl. ed. Ox., mox γεγαῶτας var. l. Scholl. H. Q. Τ΄, πεφνῶτε Schol, ad E. 245. 478. διάη Bek. Fa., διάει omnes rell. 479. οὖτ αὖ Eustath., οὐδέποτ Barnes. Ern., οὐδέ ποτ Cl. ed. Ox. Wolf. Dind. Löw., οὔτε ποτ Bek. Fa., οὖτε μὲν vel μιν Bek. annot. 482. ὖλην pro εὐνὴν Vr. et var. l. Eustath. 483. γάρ οἶ ἔην Harl., γὰρ ἔην Eustath. vulg. et edd. omn.

477. ἐξ ὁμόθεν, "from a common stem". Ni. interprets it of size, "grown equally"; but for this H. would probably have said ἐξ ἴσου. We need not supply ην with ὅ μὲν: it is an instance of anacoluthon in apposition, such as (mar.) ἐν ἀπέλεθου ἔχοντας ὁ μὲν τόξων εὐ εἰδὼς χ. τ. λ., cited by Ni. The statement is probably meant to convey a poetic marvel. We have no trace in H. of the sacredness of the olive to Pallas, or this might be significant of her favour for the hero. ψυλίης, the Scholl. explain "a wild olive", or, "a kind with leaves like a myrrh tree". Obs. the varlect. δάφνης from the Schol. on E. 325.

478—80. ἀνέμων ... μὲν, ὑγο. ἀ., Hes. Ορρ. 625 has adopted this phrase. It is more forcible to refer ὑγοὸν as adverbial accus. to ἀἐντων than as nom. to μένος. Ni. remarks that διάει refers to the fact at the time, but πεσάσσε to what was usual whenever it rained: et. with the whole passage Soph. Œd. Col. 676—8, Diudorf, φύλλαδα ... ἀνήλιον ἀνήνεμόν τε πάντων χειμώνων.

481. ἔφῦν (-ῦν by ictus), "clung", as in ὀδάξ ἐν χείλεσι φύντες α. 381. — ἀλλήλοισιν may best be governed by ἐπαμοιβαδὶς, as if, "each taking in turn the other's place", i. e. interlacing"; unless we were to read ἀλλήλοις ἐνέφυν.

484. ἔρυσθαι, Buttmann's leading conclusions on this verb are (1) that the v is naturally short in both senses, to "draw" and to "save"; (2) that, when metre requires it long, δύσσατο. έφονσσατο, etc. should be written; (3) that the v is due to the Attics; (4) that είουτο είουσθαι ξούτο ξουσθαι cannot in sense be perf. or plup., nor the last two even in form; and can be acrists only when, as in E. 538, the action of saving etc. is completed at the instant; and therefore (5) that, as a continued action is mostly intended, these forms are pres. and imperf. syncopated from elquero etc., and so here from equeodai; (6) that the ep. fut. of fovw is also lovo (Lexil. 53. Gr. V. s. v.).

488. ἐνέκουψε, nor. of simile; see on δ. 338.

a d. 517 mar.

b η. 286, λ. 245,Ω. 445.

c v. 86.

ἀγοοῦ ἐπ' ἐσχατιῆς, α ῷ μὴ πάρα γείτονες ἄλλοι, σπέρμα πυρὸς σώζων, ἵνα μή ποθεν ἄλλοθεν αὕη, 490 ως Όδυσεὺς φύλλοισι καλύψατο τῷ δ' ἄρ' 'Αθήνη ὅπνον α΄ ἔπ' ὅμμασι χεῦ', ἵνα μιν παύσειε τάχιστα δυςπονέος καμάτοιο, φίλα βλέφαρ' αἰμφικαλύψας.

489. ἐσχατίη MS. G. C. 490. ανόι Eustath. Barnes. Ern. Wolf. ed. Ox., ανή Ixion, Scholl. H. P., Bek. Dind. 493. δυσπραγέος Dion. Halicarn. Vit. Hom. XXIII.

490. μη ... ανη, "he may not have to kindle", akin to ανα, "dry" 240 sup.; cf. ἐνανω, Herod. VII. 231. ανη, Ixion's reading, would throw the clause into pres. time giving us, as it were, the actual words of the τις aforesaid; see App. A. 9 (17). This 32nd day of

the poem's action ends without any of the usual forms $\eta \not\in log \ na\tau \not\in \delta v \ n. \ \tau. \ l.$; but its end is implied in $v \not= v n \alpha \ 466$; also in η . 283—4 Odys. tells Alcinoüs that at this juncture $\not\in n l$ δ ' $\alpha \not= \mu \beta \rho \sigma \sigma (\eta \ v \dot{v} \not\in \eta l v \dot{v}$ '.

Ο Δ Υ Σ Σ Ε Ι Α Σ Ζ.

SUMMARY OF BOOK VI.

The night of the 32^{nd} day closes with a visit of Athenê, as the daughter of Dymas, to the sleeping Nausicaa, daughter of Alcinoüs king of the Phæacians (1-25). On her suggestion early on the 33^{nd} day Nausicaa obtains leave of her father to drive with her maidens to the river, to wash linen for the household (26-84).

The laundry work done, the maidens dine and amuse themselves with ballplay. The ball being lost, their outcry rouses Odysseus; who, emerging from his covert as a suppliant, terrifies all but Nausicaa, whom he addresses in a speech of much compliment (84—185). She answers his enquiries, rebukes the alarm of her maidens and clothes him, on which Athenê gives him a surpassing comeliness (186—246).

Nausicaa then directs him how to find the city, the palace and the presence of her father (247—315). She then drives away. He follows, and by the way implores the aid of Athenê, who for a politic reason does not yet appear to him. The 33nd day here ends with sunset (316—331).

'Οδυσσέως ἄφιξις είς Φαίακας.

Ως ο μεν ένθα καθεύδε πολύτλας δίος Όδυσσεύς υπνω καὶ καμάτω ἀρημένος · αὐτὰρ 'Αθήνη βη δ' ές Φαιήκων ανδοών δημόν τε πόλιν τε, οι πρίν μέν ποτ' εναιον έν εύουγόρω τη περείη, ι ς άγχου Κυκλώπων ανδρών υπερηνορεόντων,

a ι . 403, λ . 136, σ . 53, ψ . 283, Σ . 435; cf. μ . 281, K. 98, ξ . 318. b λ . 14, ξ . 43. c δ . 635. d B. 734, Z. 457. e η . 206, ι . 106. f ϱ . 581, ψ . 31.

1. καθεύδε Zenod., Scholl. H. P., ita Eustath. Barnes. Wolf., κάθευδε Ern. CI. ed. Ox. 2. αρημένος var. l. Eustath., βεβαρημένος (e gloss. natum) Bek.

1-48. The night following the 32nd iay of the poem's action is continued in the visit of Athenê to Scherie, and her appearance in a night vision to Nausicaa, daughter of Alcinous the king, to whom she suggests an excursion from the city to the river-side in order to wash linen in its laundry-pits; reminding her that such provision will be needed for her approaching marringe. As Athenê disappears the dawn of the 33rd day takes place.

toils and perils recently surmounted. It occurs by Seber's index 34 times in Ody, and 5 in Il., a difference suggested by the subject matter itself. agnueros, the Scholl render this by Biblaumivos, which seems too severe a rendering for L 136, w. 283, which speak of the quiet torpor of old age ending in a painless death. Thiersch (Gr. Gr. § 232, 24) suggests an etymology,

1-2. xolvilas, the epithet has especial force here, by reason of the

which removes this difficulty and satistics all the passages (mar.). It is that appulvos is contracted by loss of the I from Jesagnuevos of Japem = Bagin (Bagis), when 'overwhelmed, or sunk, in slumber and fatigue", would be the sense; cf. $\alpha\delta\eta\kappa\delta\tau\epsilon\varsigma = \int \epsilon$ -Fαδημότες (App. A. 6 [6]), also found with χαμάτω and υπνω. It uniformly occurs in the same place in the line with the $\bar{\alpha}$ in thesis, showing that the quantity is natural. Doederl. 1044 prefers to take it from αραρημένος, αράω, id. q. άράσσω, for which see on ε. 248; virtually \Longrightarrow the $\beta \varepsilon \beta \lambda$. of the Scholl. It is found elsewhere (mar.) with dvy and γήραϊ as instrumental dat.

4-5. εὐρυχορω, see on δ. 635. — Υπερείη ... Αυκλώπων, see App. D. 15. Ükert takes in the main the same view of the question as there given (Hom. Geogr. 28), and concludes, with Callimachus and Aristarchus, and against Crates, Erutosthenes, Apollodorus, Posidonius and Strabo, that Odysseus wandered in the "inner" (Mediterranean) sea, only just touching the "outer" or ocean (ibid. 5-7, 34). Völcker (§ 55-64) and Ni. in his remarks prefixed to & adopt a similar view. The three Cyclopes, Brontes, Steropes and Arges mentioned Hesiod. Theog. 140, as sons of Kronos, show a total diversity of legend.

a μ. 246. b K. 179. c η. 56, 62-3. d cf. ζ. 204-5, 279. e α. 349 mar. f I. 349, H. 450. g Σ. 564. h γ. 410. i cf. Υ. 294. k cf. ζ. 18. 1 β. 38 mar. m e. 242. n γ. 9. o δ. 143. p cf. δ. 310. q X 370; cf. e. 212-3, B. 58, ζ. 151-2, A. 115, Ω. 376. r ζ. 213, γ. 464. s ζ. 196, 299, η. 85, 93. t α. 331 mar. u γ. 364, σ. 193, E. 338, Ξ. 267, 275, P. 51.

οῖ σφεας σινέσκοντο, βίηφι δὲ φέρτεροι ἦσαν.
ἔνθεν ἀναστήσας ἄγε Ναυσίθοος θεοειδης,
εἶσεν δ' ἐν Σχερίη, ἐκὰς ἀ ἀνδρῶν ε ἀλφηστάων αμφὶ δὲ τεῖχος ἔλασσε πόλει, καὶ ἐδείματο οἴκους,
καὶ νηοὺς ποίησε θεῶν, καὶ ἐδάσσατ' ἀρούρας.

ἀλλ' κο μὲν ἤδη κηρὶ δαμεὶς "Αϊδός δε βεβήκειν,
'Αλκίνοος δὲ τότ' ἦρχε, θεῶν κο ἄπο μήδεα εἰδώς.
τοῦ μὲν ἔβη πρὸς δῶμα θεὰ γλαυκῶπις 'Αθήνη,
νόστον 'Οδυσσῆι μεγαλήτορι μητιόωσα.
βῆρ δ' ἴμεν ἐς θάλαμον πολυδαίδαλον, ῷ ἔνι κούρη 15
κοιμᾶτ' ἀθανάτησι φυὴν καὶ εἶδος ὁμοίη,
Ναυσικάα θυγάτηρο μεγαλήτορος 'Αλκινόοιο πὰρ δὲ δύ' ἀμφίπολοι, 'Χαρίτων απο κάλλος ἔχουσαι,

7. θεο Γειδής. 8. Γεκάς. 9. Γοίκους. 11. ΑΓιδός δε. 12. Γειδώς. 16. Γεϊδος.

8. δὲ Σχερίη Arist., Scholl. E. H. Q., ita Schol. H. ad I. 345, mox ἀνδρῶν ex emend. ἀλλων a man. pri. Harl. Apollon. Plutarch. de exil. (Ni.). post 8. Barnes. ἀνδρώπων ἀπάνευθε πολυκλύστω ἐνλ πόντω se a Plutarcho (περλ φυγῆς fol. 603) restituisse ait pro ἀνθρώπων legens Κυκλώπων. 10. θεοῖς Rhian., Schol. H. 16. ἀθανάτοισι a man. pri. Harl., eadem manus in ἀθανάτησι mutavit. 18. ἐχούσα Vr.

7-8. Navoi9., son of Poseidon and Peribea (η. 56). The Phæacian proper names are chiefly derived from the sea or ships, with some exceptions as regards the royal family, whose names denote vigour, wisdom, sway etc.—αλφηστάων, see on α. 349. ἐκὰς ἀνόφ. ἀλ., means to say, in a position of safety "out of the reach" of such intrusive adventurers, who might molest their serene inertness. Migration under pressure of troublesome neighbours was not strange probably to any age. Later the Phocæans, when besieged by Harpagus, embarked with their wives, children and treasures in quest of a new settlement, and left their vacant city to the enemy (Herod. I. 164).

9-10 concisely depicts all the elements of an ancient πόλις, providing for defence, habitation, public worship and sustenance, according to the ἀστυνόμοι ὀογαὶ of the Greek mind; cf. πόμους παρείρων χθονὸς θεῶν τ᾽ ἔνορνον δίπαν, ὑψίπολις, Soph. Antig. 355, 368, Dindorf. The only temples mentioned in Scheriê by H. are the Πο-

σιδήιον 266 inf. and the loov Aθηναίης 322, which perhaps implies one, although strictly a mere epithet of alsos. The half-wild shepherd life of the Cyclopes (ύβοισταί τε καὶ ἄγοιοι οὐδε δίκαιοι) and the developed political humanity of the Phæacians (φιλόξεινοι καί σφιν νόος έστι θεονδής 120-1 inf.) stand in typical contrast, as it were the wild and the cultivated stem from the same stock (s. 477); both Nausithous and Polyphemus, mightiest of the Cyclopes, being sons of Poseidon (η . 56, α . 70–3), and the Phæacians claiming kindred with the gods both for the Cyclopes and for themselves $(\eta. 205-6)$. Nausithous may be compared with Theseus in Attic legend as regards political institutions. The name is also given in Hes. Theog. 1017 to a son of Ulysses by Calypsô.

18. Xaqirwv, the Graces attend upon Aphroditê in the toilet and the dance. In Il. beautiful hair is described as locks like the Graces', the veil of Aphroditê is of their weaving, and Pasitheê is mentioned by name as

σταθμοιιν · έκάτερθε · b θύραι · δ' επέκειντο φαειναί.

20 ή δ' ἀνέμου ώς πνοιή ἐπέσσυτο α δέμνια κούρης,
στῆ ο δ' ἄρ' ὑπὲρ κεφαλῆς, καί μιν πρὸς μῦθον ἔειπεν,
εἰδομένη κούρη ναυσικλειτοῖο Δύμαντος,
ῆ οι ὑμηλικίη μὲν ἔην, κεχάριστο δὲ θυμῷ τῆ μιν ἐεισαμένη προςέφη γλαυκῶπις 'Αθήνη

25 "Ναυσικάα, τί νύ σ' ὧδε μεθήμονα ^j γείνατο ^k μήτηο; εϊματα μέν τοι κεῖται ἀκηδέα σιγαλόεντα, ^l σοὶ δὲ γάμος σχεδόν ἐστιν, ἵνα χοὴ καλὰ μὲν αὐτὴν εννυσθαι, ^m τὰ δὲ τοῖσι παρασχεῖν οἵ κέ σ' ἄγωνται. ⁿ

a App.F.2(16) mar.
b cf. χ. 181.
c χ. 230, 256, 312,
Ξ. 169.
d cf. ν. 87.
e δ. 803 mar.
f cf. η. 39, 9. 191,
369, ν. 166, ο.
415, π. 227.
g γ. 49.
h δ. 71 mar.
i B. 795, 22, Γ.
389, Π. 720, Ρ.
226, 585, Υ. 82.
j B. 241; cf. N.
108, 121.
k N. 777, Ξ. 126,
H. 198—9, Φ.
84—5.
l X. 154.
m cf. Σ. 517.
n cf. δ. 10, ξ. 211,
ο. 238, Π. 189.

19. Γεκάτερθε.

έ Εειπεν.
 Εέματα.

22. *Γειδομένη*. 28. *Γέννυσθαι*. 24. έξεισαμένη.

20. ἐπ' ἔσσυτο var. l. Barnes. 22. ναυσί κλειτοῖο nonnulli, Scholl. P. Q. 24 μεν ἐειδομένη Eustath., μιν ἐειδομένη Harl.

"one of the younger Graces", but no number is fixed for them. Charis is there too individualized as the wife of Hephæstus (mar.). Hes. Theog. 907 mentions three, and gives their names Aglaïa, Euphrosynê and Thalia. In v. 71 beauty is the gift of Herê, but this might be ministerially through the Graces. Pind. Ol. XIV. 9—11 calls them πάντων ταμίαι ἔργων ἐν οὐρανῶ, χουσότοξον θέμεναι παρὰ Πύθιον Απόλλωνα θρόνους.

19-21. σταθμοῖιν έχ., 30 placed probably that the doors might not be opened without arousing them. For σταθμοί "door-posts" see App. F. 2 (16). - 9 voat, these would be of course secured with a bolt (xlyls) and thong $(i\mu\alpha\varsigma)$; see α . 442, δ . 801, 838, φ . 241: thus in η δ are μ ov $\omega\varsigma$ $\pi\nu$. the δ is emphatic, "but (in spite of these obstacles) as a breath of air she glided in", Par levibus ventis volucrique simillima somno, Virg. En. VI. The Homeric deities are corporeal; but the eldwlor of Pallas is here adapted to the sleeper's state, and referred subjectively to its consciousness; see on d. 803. - Séuria, probably derived from depas, as enwrapping the body. στή δ' н. т. λ., see on d. 803; cf.

Virg. Æn. IV. 702 Devolut et supra caput astitit.

25-8. μεθήμονα, cf. ἤε έκὰν μεθίης, δ. 372. — γείνατο μ., to speak of qualities, claimed or disclaimed, as imparted or witheld at birth, is a Homeric formula of self-assertion; cf. οὐδ΄ ἐμὲ πάμπαν ἀν άλκιδα γείνατο μ., and οὐκ ἄν με γένος γε κακὸν καὶ ἀνάλκιδα φάντες; so ἐπεὶ οὐδ΄ ἐμὲ νήιδά γ' οῦτως ἔλπομαι ἐν Σαλαμῖνι γενέσθαι, and μινυνθάδιον δέ με μήτηο γείνατο (mar.). It is common, however, to other poetry, Eurip. Alcest. 677-8 Dind. οὐν οἶσθα Θεσσαλόν με κ' ἀπὸ Θεσ-

πατρός γεγῶτα
Hor. Curm. III. X, 11 Non te Penelopen
difficilem procis Tyrrhenus genuit parens.
On γείνατο see App. A. 20. — κείται
ακηθέα is the predication: σιγαλόεντα, as a fixed epithet, describes the
normal state of the είματα rather than
their exact condition at the moment.
γάμος σχεδόν έ., she being of marriageable age, it is assumed as a matter of course that she will soon marry;
although from ξ. 245, η. 311 foll. it is
plain that whom she was to marry was
not settled. — σ' άγωνται, see the

k ε. 469 mar. 1 Ω. 179. m Ω. 263,190, ζ. 57. β. 295, χ. 419.

έκ γάο τοι τούτων φάτις^α άνθρώπους άναβαίνει έσθλή, χαίρουσιν δὲ πατήρ να πότνια μήτηρ. 30 άλλ' ζομεν πλυνέουσαι ε αμ' d ήοι φαινομένηφιν. καί τοι έγω συνέριθος ε αμ' ε εψομαι, υφρα τάχιστα έντύνεαι, έπεὶ ού τοι ετι δην παρθένος έσσεαι. ήδη γάο σε μνώνται άριστηες κατά δημον πάντων Φαιήκων, όθι τοι γένος ή έστι και αὐτῆ. άλλ' αγ' επότουνον πατέρα κλυτον ή αθι k προ ημιόνους ταλ αμαξαν έφοπλίσαι, π ή κεν αγησιν

29. τοιούτων pro τοι τούτων Harl., mox ανθρώπων, Callistratum Aristophani τὸ φάτις tribuentem χάρις legisse testantur Scholl. H. P. 33. ἐντύνεοι ἐπεὶ οὐτι Harl. 34. ἀνὰ δημον Bek. annot. 35. [] Bek. ὅ σοι αὐτη τὸ γένος ἐστὶ melioribus tribuit glossa inter lin. Harl., ita Scholl. R. T., pro ὄθι τοι. Schol. V. ητοι (an η τοι), ότι τοι Aloys. et MS G. C., έσσι και αὐτή Harl.

descriptions of wedding festivities in Σ. 493-4, νύμφας δ΄ ἐκ δαλάμων δαίδων ὑπο λαμπομενάων ηγίνεον ανα αστν, and Hes. Scut. 274 foll., ήγοντ' ανδοί γυναϊκα κ. τ. λ. (Ni.). The ceremony is that of bringing the bride from her father's house to her future husband's, and is a public spectacle; see on 150 inf.

29-31. τούτων, the same as τοίσι in 28, "they, being well-contented, spread your fame abroad". The reading χάοις would rather require τούτων to mean "these things", viz. the being fairly robed yourself, and the giving fair clothing to others. πλυνέουσαι and πλύνοι, 40 inf., but πλύτω pres. It is always used of garments, as νίπτω of the person (Löwe).

32-3. συνέφιθος, the Scholl. derive it from working wool (ἔρια) together: see App. A. 7 (2). We may perhaps infer from this promise that the daughter of Dymas is one of the actual aupinoloi in 84 inf. - Evrvνεαι, the -εαι being read in synizesis. έπει μ. τ. λ., see above on γάμος σχέδον έ. in 27.

35. 691 x. \tau. \tau. whether this or the Harl, reading be followed, the meaning will amount to "to which thou too belongest by birth", our referring naturally to the δημος Φαι. It seems, at first sight somewhat superfluous, to remind Nausicaa that she is a Phæacian, nor if odi were understood, as Voss takes it, as referring to ἀριστῆες,

it is less so, she being the king's daughter, to remind her that she is of high rank. This has probably led Bek. to omit the line. But it is not clear that all weak lines in our text of H. are spurious, and further, a simple primitive taste does not feel truisms offensive any more than verbatim repetitions. But besides, it is not wholly irrelevant as regards the advice given, to point out that her own family dwell where she, when married, will still probably dwell, for it suggests that the φάτις ἀνθρώπων (29) will there-fore have greater force. Thus the line has some point. With yéroc here cf. Virg. A.n. VI. 123, et mi genus ab Jove summo. H. uses alike the plurals yévea (y. 244) and yενεαl for "generations". but for the "race" or "collective stock" γενεή, as in οίη πεο φύλλων γενεή x. 7. 1. in Z. 146 foll.

36-7. ηωθι πρό, see on ε. 469. ημιόνους, see on δ. 636. They or oxen (Ω. 782) usually drew the αμαξα; with horses we find agua dippos or οχεα used. αμαξα is the name of a constellation in ε . 273, where see note. It was probably here four-wheeled; see on 70 inf.; cf. Herod. I. 188 αμαξαι τετράκυκλοι ημιόνειαι, and Ω. 324 τετράκυκλον απήνην; απήνη meaning properly a mule-car, see Pind. Pyth. IV. 94 ανα δ' ημιόνοις ξεστα τ' απήνα, and Schol. on Ol. V. 7, cf. also 57, 69, 73 inf. Plato Theæt. 207 A. (cited by Ni. on 68-73 inf.) enumerates its

35

ζῶστρά τε καὶ πέπλους καὶ ἡήγεα ε σιγαλόεντα.

καὶ δέ σοι ὧδ' αὐτῆ πολὺ κάλλιον ἡὲ πόδεσσιν

40 ἔρχεσθαι· πολλὸν γὰρ ἀπὸο πλυνοί ἀ εἰσι πόληος."

η ε μὲν ἄρ' ως εἰποῦσ' ἀπέβη γλαυκῶπις ᾿Αθήνη

[Οὐλύμπονδ', ὅθι φασὶ θεῶν ἔδος ἡ ἀσφαλὲς αἰεὶ
ἔμμεναι ἱ οὕτ' ἀνέμοισι τινάσσεται οὕτε ποτ' ὄμβρω
δεύεται, κοὕτε χιων ἐπιπίλναται, ἀλλὰ μάλ' αἰθρη

a λ. 189, τ. 318, 337, ψ. 180. b γ. 543, ρ. 583, Ω. 52. 52. c α. 49 mar. d ζ. 86, Χ. 153. e α. 319, Ψ. 212. f v. 55. g B. 783, Ω. 615. h Ε. 360, 367, 868, Ω. 456. i cf. δ. 565—8. k ε. 53.

41. Γειποῦσ'.

38. pro ζῶστρά τε var. l. ζώνας Schol. P. 40. ἄπο Eustath. Heidelb. et Schol. ejus et Schol. ad Σ. 64. Barnes. Ern. Cl. ed. Οχ., ἀπὸ Wolf., mox πόλιος Harl. 42. ον φασί Schol. V. 44. ἐπιπίδναται Herodian., mox αίθης Rhian., Scholl. H. P.

parts as τρόχοι, ἄξων, ὑπερτερία, ἄντυγες, ζυγον, where, however, if four



wheels were an essential characteristic, we should expect άξονες, even as άντυγες, plur. Το those parts the φυμὸς "pole" (Ω. 271) should be added. The epithet ὑψη-λὴν, applied in 58

inf. to ἀπήνην = ἄμαξαν, since it is never found with ἄρμα, δίφρος or ὅχεα, probably implies that it stood considerably higher on its wheels than they. The annexed figure of a mule-car is from a coin of Messana.

42-7. φασι, this word seems to condemn the whole of this fine passage as an interpolation, although a very early one. Homer's view of Olympus as the dwelling of the gods has a fulness of objectivity inconsistent with it. See, however, note on ε. 50 for certain differences in this respect between II. and Ody. We find also (x. 307, 0. 43, v. 55) a departure of Hermes, and again of Pallas, προς μαχούν Όλ., where the narrative runs on, as it would here, if this passage were omitted. Further, φασι in this connexion is used by II., apparently (mar.) of some non-constant or purely local tradition; and the passage is itself a pannus purpureus, there being no reason why, between the view of the sleeping Nausicaa in her δάλαμος and her meeting with her parents, we should be carried off to the glories of divine

abodes. Contrast it in this respect with the passage somewhat similar regarding the "Elysian plain" in δ . 563 foll., which springs directly from the subject of the moment. The hint of it was probably borrowed from Hes. Theog. 117-8 παντων έδος ασφ. α l ε l άθανάτων οἱ ἔχουσι κάρη νιφόεντος Ολύμπου, (cf. also Pind. Nem. VI. 5, cited on γ . 2) and dressed up from δ . 563 foll. Olympus, even when spoken of as the divine abode, is recognized by H. as "snowy", as in Σ. 186 άθα-νάτων οι "Ολ. άγάννιφον άμφινέμονται. In Π. 364-5 "the storm-cloud comes from Ol. when Zeus wields the whirlwind", and in E. 750-1 the nuxivor νέφος appears as a special property of Ol., which the Seasons (Ωραι) raise and let fall—a physical fact perhaps woven into the theo-mechanism of poetry. All this the present passage flatly contradicts, and its descriptive touches savour of a later age; cf. Soph. Antig. 609-10, Dindorf.

43-5. Clarke cites Lucret. III. 18,
Apparet Divûm numen sedesque
quietæ:
Quas neque concutiunt venti, neque nubila nimbis
Aspergunt, neque nix acri concreta pruinû
Cana cadens violat, semperque innubilus æther
Integlt, et large diffuso lumine
ridet.

So Lucan. II. 271, cited by Ni., Nubes excedit Olympus Lege Deiun; minimas rerum discordia turbat; Pacem summa tenent. The alton arigalog is doubtless

a x. 94. b v. 357. c d. 45, η. 84, T. 362, κ. 94. d ε 7. e β. 55 mar. f γ. 371. g 0. 590, Σ. 9, Υ. 340; cf. d. 215. h o. 495; ef. Θ. 565. i ₹. 502, κ. 8. k η. 166, π. 462. l ζ. 305, η. 153, 160, ξ. 420, v. 123, ψ. 71. m α 362 mar. n ζ. 306, η. 105, ρ. 97, σ. 315; cf. α. 357 mar. o γ. 108. f η. 204, κ. 105, ξ. 27, Ω 709. q γ. 120, 304. r γ. 449, d. 370, κ. 400, 455, Ω. 477. s η. 22, Κ. 204, Γ. 52. t ζ. 37 mar. n ζ. 69-70.

πέπταται ἀνέφελος, λευκη δ΄ ἐπιδέδοομεν αίγλη 6 45
τῷ ἔνι τέρπονται μάκαρες δολ ἤματα πάντα.
ἔνθ΄ ἀπέβη γλαυκῶπις, ἐπεὶ διεπέφραδε κούρη.]
αὐτίκα δ΄ Ἡῶς ἦλθεν ἐῦθρονος, ἢ μιν ἔγειρεν
Ναυσικάαν εὕπεπλον ἄφαρ δ΄ ἀπεθαύμα σ΄ ὄνειρον.
βῆ δ΄ ἰέναι διὰ δώμαθ΄, ἵν' ἀγγείλειε τοκεῦδιν,
τατρὶ φίλφ καὶ μητρί κιχήσατο δ' ἔνδον ἐόντας.
ἢὶ μὲν ἐπ' ἐσχάρη ἦστο σὺν ἀμφιπόλοισι γυναιξὶν,
ἢλάκατα στρωφῶσ' ἀλιπόρφυρα το τῷ δὲ θύραζε
ἐρχομέν ρε ξύμβλητο μετὰ κλειτοὺς βασιλῆας
ἐς βουλὴν, ἵνα μιν κάλεον Φαίηκες άγανοί.
55

"πάππα φίλ', οὐκ δή ωοι ἐφοπλίσσειας ταπήνην α

56. προσέ ξειπεν.

45. ἀννέφελος Schol. A. 420, Barnes. Ern. Cl. ed. Ox., ἀνέφελος Eustath. Vr. Scholl. E. P. Q. V. Wolf. 46. pro τῷ Rhian. τῆ, Scholl. H. P. 47. διεπέσροαδε (quod laudat Hesych.) Harl. Heidelb. et edd. pleræque ante Ern., ita

Wolf. ed. Ox. Bek. Dind., διαπέφραδε Eustath. Barnes. Cl. Ern., κούρη Harl., πάντα cum var. l. κούρη Scholl. H. P., κούρη Eustath. 50. ἴμεναι Harl. Wolf. Dind. Fa. Löw., ἰέναι Eustath. Barnes. Cl. Ern. ed. Ox. Bek., mox κατὰ Eustath. Harl. cum Schol. H. Vr. Wolf. Dind. Fa. Löw., διὰ Barnes. Cl. Ern. ed. Ox. Bek. 57. ἐφοπλίσειας Vr., ἐφοπλίσειαν Rhian., Scholl. H. P.

based on the physical fact of the clouds being seen from a mountain top floating far below; see Kruse's *Hellas* I. i. p. 311 foll.

45-7. λευκή ... αἴγλη, "unchequered splendour". σιεπέφρασε, on on the whole ἐπέφρασε (Λ. 794, Π. 37, 51) is probably from simple φράζω, although Thiersch (Gr. Gr. § 208, 13) says from ἐπιφράζω; comp. η. 49 with κ. 111, and ξ. 3 with o. 423. The meaning of πέφρασον is "pointed out" or "appointed", as in the passages cited and in Κ. 127, and the διά here is as in διαειπέμεν δ. 215, see note there.

48-84. The 33rd day of the poem's action here 'begins. Nausicaa, now awake, asks her father's permission to go in a carriage and wash linen at a distance, suppressing all mention of the marriage, and substituting other

pretexts. The permission is granted and she departs with her handmaids.

49-51. $\alpha\pi\epsilon \vartheta\alpha\nu\mu\alpha\sigma'$, $\alpha\pi\delta$ with sense of utterly, as in $\alpha\pi\epsilon\chi\vartheta\alpha\iota_{\varphi\omega}$, $\alpha\pi\alpha\nu\alpha\iota_{\varphi\omega}$ etc. $\epsilon\nu\delta\sigma\nu$, not gone forth; her father, however, just going.

52-3. ἐσχάρη, the position was not so much perhaps for warmth as for light: see App. F. 2 (19)(20). — ἀλιπόρφυρα, used only of the wool of the Phæacians here and of that of the nymphs; cf. the lodrspès εἶρος used by Helen (δ. 135); and applied to describe the fleece of Polyphemus' sheep (ι. 426). In all these some thing rare or marvellous is probably meant, as in Virg. Bucol. IV. 45, Sponte suâ sandyx pascentes vestiet agnos. Through the Phænicians foreign dyes might have become known to the Greeks, although unskilled in the art, sufficiently for a poetic purpose. So we have losis epi-

ύψηλην εὔκυκλον, ἵνα κλυτὰ εἵματ' ἄγωμαι
ἐς ποταμὸν πλυνέουσα, α τά μοι ὁερυπωμένα νεεται;
60 καὶ δέ σοι αὐτῷ ἔοικε μετὰ πρώτοισιν ἐόντα
βουλὰς βουλεύειν καθαρὰ χροῖ εἵματ' ἔχοντα.
πέντε δέ τοι φίλοι υἶες ἐνὶ μεγάροις γεγάασιν,
οἱ δύ' ὀπυίοντες, τρεῖς δ' ἡίθεοι θαλέθοντες
οῦ δ' αἰεὶ ἐθέλουσι νε ὁπλυτα εἵματ' ἔχοντες
65 ἐς χορὸν ἔρχεσθαι τὰ δ' ἐμῆ φρενὶ πάντα μέμηλεν."
ως ἔφατ' αἴδετο γὰρ θαλερὸν γάμον ἐξονομῆναι
πατρὶ φίλῳ. δ δὲ πάντα νόει, καὶ ἀμείβετο μύθῳ

a ζ, 31 mar. b cf. ψ. 115. c K. 147, 327. d δ. 750. e z. 5. f β. 207, δ. 798, N. 249. g λ. 38, Δ. 474; cf. γ. 401. h Γ 393, O. 508, H 163, Σ. 590, Ω. 261; cf. θ. 260-5, ψ. 133-51. i cf. T. 213. k υ. 74. l σ. 230.

58. Γείματ'. 60. Ε΄Γοικε. 61. 64. Γείματ'.

60. ἐόντα Harl. et Schol. H. Vr. Wolf. Eustath., ἐόντι var. l. Eustath. Barnes. Ern. Cl. ed. Οχ. 61. ἔχοντι Eustath. 63. θαλέοντες et τελέθοντες Bek. annot. 64. νεοπλῦθ' Vr., ἐἔπλυτα Bek. annot.

thet of iron, descriptive of its greyishblue colour; for if among metals it came nearest to a "violet" tint, that would suffice for a poetic purpose; and, iron once lόεις, loειδής πόντος ε. 56 need cause no scruple.

54. βασιλήας, so the suitors are called βασιλήες Αχαιών in α. 391.

57. πάππα, hence παππάζω (Ε. 408). Ni. cites Aristoph. Pax 120 πάππαν με καλούσαι. — οὐκ ἄν κ. τ. λ., see mar. for places where the question thus introduced requires an affirmative, and where a negative, or perhaps ironically affirmative reply. The reading ἐφοπλίσσειαν probably arose from a wish to be minutely in accordance with the sequel in 71 foll. For ἀπήνη see on 37 sup.

60-5. For rhyming lines or members of lines see Bek. Hom. Blätt. ch. xvi and s. 114 mar. It is probable that H. neither studied nor avoided them. Observe a poetic economy in male attire being included in the errand, as thereby Odys. is enabled to be clothed.

62. πέντε κ. τ. λ., Nausicaa is sisterless: she is "all the daughters of her father's house", and is evidently the cherished darling of the family. Thus, on her return, her brothers at once surround her and attend upon her equipage, although the servants had prepared her departure (69—71 inf., cf. η. 4—6). Thus it was, too, that the charge of linen for the household devolved upon her exclusively, and the

words τὰ δ' ἐμῆ φοενὶ πάντα μέμηλεν. state with something of humorous gravity her sense of the cares of her department, here made a maidenly pretext to veil the topic of the γάμος (27 cf. 66). Perhaps the self-possessed firmness which, under all its feminine grace, lies at the core of her character, has a subtle relation to her being reared so largely in male society among five brothers; just as, conversely, the weakness of Dolon in K. has been connected with the fact, αὐτὰρ ο μοῦνος ἔην μετὰ πέντε κασιγνήτησι. K. 317.

63-5. ὀπυίοντες, always of the husband. Ni. cites Aristot. Eth. Nicom. VII. 5 τὰς γυναῖκας, ὅτι οὐκ ὁπυίοιν ἀλλ' ὁπυίονται, and so ὁπυιομένη Θ. 304.—χορὸν, in mar. will be found the leading passages relating to the dance, whether as an element of worship, of artistic display (as among the Phæacians), or of revel. One of these is reproduced in Hy. Ven. 118-20. χορὸν probably means the space or floor cleared for dancing, as in θ. 260 λείηναν δὲ χοσοῦν.

66-7. αἴσετο, this maidenly reticence prevents Nausicaa's words from being a mere reproduction of those of Pallas in the vision (as e. g. Agamemnon's are of those of the dream-god in B. 60-70, cf. 23-4), and gives play to the free, untrammelled cast of her character. πάντα, including probably the γάμος, which she had suppressed.

a θ. 400, σ. 16, 18, τ. 318.
b θ. 508, κ. 320.
c ζ. 37 mar.
d ζ. 57-8.
c Ε. 744, Ν. 407, Ξ. 181.
f ν. 147.
g Ω 189, 266.
h γ. 476, Π. 148, Ψ. 291, Ω. 279.
ι Ω 275, 578, 590.
k ε. 196.
l γ. 480, ε. 267.
m ν. 260.
n ε. 265.
q Ν. 26, Ω. 322;
cf. Κ. 529.
ρ ζ. 215.
q η. 107, Ψ. 281.
r cf. Ψ. 281-2.
s α. 362 mar.
t Ε. 226, Ρ. 479.
n Ε. 840, Ρ. 452, Ω. 441.
ν Θ. 116.

"οὕτε τοι ἡμιόνων φθονέω, τέχος, οὕτε τεῦ ἄλλου.
ἔοχευ ' ὁ ἀτάο τοι δμῶες ἐφοπλίσσουσιν ἀπήνην ὰ
ὑψηλὴν εὕχυχλον, ὑπερτερίη ἀραρυῖαν." ⁶
70

ῶς εἰπῶν δμῶεσσιν[†] ἐκέκλετο, τοὶ δ' ἐπίθοντο.
οῖ μὲν ἄο' ἐκτὸς ἄμαξαν[‡] ἐῦτροχον ἡμιονείην
ῶπλεον, ἡμιόνους δ' ὕπαγον^ħ ζεῦξάν δ' ὑπ' ἀπήνη.
κούρη δ' ἐκ θαλάμοιο φέρεν ἐσθῆτα φαεινὴν,
καὶ τὴν μὲν κατέθηκεν ἐϋξέστη[†] ἐπ' ἀπήνη· 75
μήτηο δ' ἐν κίστη ἐτίθει μενοεικέ' ἐδωδὴν^k
παντοίην, ἐν δ' ὄψα[†] τίθει, ἐν δ' οἶνον^m ἔχευεν
ἀσκῷⁿ ἐν αἰγείῳ· κούρη δ' ἐπεβήσετ' απήνης.
δῶκεν^p δὲ χρυσέῃ ἐν ληκύθ ῷ ὑγρὸν ^q ἔλαιον,
εῖως χυτλώσαιτο τοὺν αμφιπόλοισι γυναιξίν. 80
η ' δ' ἔλαβεν μάστιγα καὶ ἡνία σιγαλόεντα,

71. *Εειπών*. 74. *Εεσθητα*. 76. μενο*Εει*κέ'.

68. οὐτέ τοι Harl. sed τεν var. l. Scholl. H. P. 72. ἡμιόνοιιν Eustath., ἡμιονείην cum var. l. ἡμιόνοιιν Harl. 73. ὥπλεον Vr. Barnes. Wolf. Bek. Dind. Löw., ὅπλεον Eustath. Ern. Cl. ed. Ox. Fa. 74. 75. φέφον κατέθηκαν Eustath., Aristoph., Scholl. H. P., ita Harl. a man. pri. quod κούψη, κούψης (Buttm.) aut κοῦραι posceret, φέρειν Heidelb., mox ἐυξέστη Bek. et ἐυξεσται ο. 33. 78. ἐπεβήσατ' Harl. Vr. 79. δῶκε δὲ χρυσέη Eustath. Flor. Lov., χρυσέω Vr., δῶκεν δὲ χρυσέη Harl., δῶκε δὲ χρυσείη Barnes. Ern. Cl. ed. Ox., δῶκεν δὲ χρυσέη Harl. Wolf.

69, 73. απήνην, see on 37 sup.

70. ὑπερτερίη, this was perhaps specially fastened on (ἀραρνίαν) to receive the linen, as the πείρινς in Ω. 297 πείρινθα δὲ δῆσαν ἐπ' αὐτῆς. The Scholl. call it a πλίνθιον "platform", or "tray", and describe it as "four-square" and "fitted on to the top" of the vehicle to receive baggage. This seems to imply four wheels to the carriage; the pair in front supporting the sitters' place, and that behind the receptacle for baggage, including here the κίστη, 76 inf.

72-5. ἐχτὸς, "out of doors", as opposed to the collecting the linen and provisions, which whould be done indoors; cf. ἐκ θαλάμοιο. ἡμιόν., see on δ. 636. — ἐυξέστω, Bekker's reading ἐυξέστη may be justified by such instances as αἰγιό ἀθανάτην, Β. 447, πύλης εὐποιήτησι, Ε. 466, πήρην ... ἐυπλείην, ρ. 467.

76-80. μήτης, the queen prepares

the provisions, the princess the washlinen, who also 253 inf. harnesses the mules, and so in η . 5, 6 the young princes cooperate: - a picture of primitive manners the more forcible, as the Phæacians embody the Homeric ideal of refined and luxurious life. With this harmonious domesticity the reading of Aristoph. of Byz., xovon ... φέρον ... κατέθηκαν, would sadly interfere. With the öwa cf. the είδατα πόλλ' ef. α. 140, the ἐδωδή including the σίτος there. So the γυνή ταμίη puts up σίτον καὶ οἶνον ὄψα τε for Telemachus and Pisistratus when starting for Sparta, γ. 479—80.— είως, see on δ. 800.— χυτλώσαιτο, "anoint after bathing", is the explanation of the Scholl.; this accounts for the secondary meaning in Galen (Liddell and S.), "to rub with a mixture of water and oil"; for, if the body were still wet when the oil was applied, such a mixture would be effected.

81-4. σιγαλόεντα, see on 26 sup.

μάστιξεν δ' έλάαν καναχή δ δ' ἦν ἡμιόνοιιν αϊ δ' ἄμοτον τανύοντο, φέρον δ' ἐσθῆτα καὶ αὐτὴν, οὐκα οἴην ἄμα τῆ γε καὶ ἀμφίπολοι κίον ἄλλαι.

85 αι δ' ότε δη ποταμοῖο φόον περικαλλέ' ϊκοντο, ἔνθ' η τοι πλυνοὶ η ήσαν ἐπηετανοὶ, πολύ δ' ὕδωρ καλὸν ὑπεκπρορέει μάλα περ φυπόωντα καθηραι, ἔνθ' αι γ' ἡμιόνους μὲν ὑπεκπροέλυσαν ἀπήνης. καὶ τὰς μὲν σεῦαν ποταμὸν πάρα δινήεντα, 90 τρώγειν ἄγρωστιν μελιηδέα ταὶ δ' ἀπ' ἀπήνης

εξματα χερσίν ελοντο και έςφόρεον μέλαν δοως στεξβον δ' εν βόθροισι θοως εριδα προφέρονσαι.

a y. 484. b H. 105, 794, T. 365. c H. 375; cf. 475. d T. 601, α. 331 mar. e Z. 399. f ζ. 40, 31 mar. g v. 247, J. 88, η. 128. 9. 233. h cf. ζ. 88, 9. 125, μ. 113. i v. 435, τ. 72; cf. ζ. 93. k λ. 242, Θ. 490, Φ. 206; cf. Υ. 73, Φ. 603. l 9. 372, Ξ. 373. m J. 359 mar. n Y. 499. o z. 517, λ. 25, 36, 42, P. 58. p Γ. 7.

90. μελι Εηδέα. 91. Εείματα.

87. ὑπεκπροθέει Vr., mox ὁυπόεντα var. l. Scholl. H. P. 88. ἀμάξης var. l. Schol. H. 89. τοὺς Eustath. Barnes. Ern. Cl., τὰς Harl. Vr. Wolf. ed. Ox. ita Apollon. (teste Pors.), mox πάρα Arist., Schol. P.

- ἄμοτον ταν. expresses the sustained intensity of the effort in the draught, not the rapidity of the pace, which, as the handmaids accompanied on foot was evidently slow. Thus we have καναχή δ΄ ήν ήμ., as if substituted for the formula with horses, τω δ΄ οὐκ ἄκοντε πετέσθην; see γ. 484. — ἄλλαι, see α. 132 and notes on α. 79 and ε. 105. There is no further mention of the daughter of Dymas, who (see on 32 sup.) should have been, and may be supposed to have been, of the number.

84-126. Nausicaa with her attendants, after reaching the river, despatch their laundry business, bathe, dine and play at ball. An accident in the game causes a sudden outcry, which arouses Odys. Wondering where he is, and what reception awaits him, he resolves to explore for himself.

86. πλυνοί, those near Troy are described (Χ. 153-5) as εὐρίες καλοί, λαΐνεοι, όθι εἶματα σιγαλύεντα πλύνεσκον Τρώων άλοχοι. Fresh water of course was preferable; cf. ποταμοίο δόον 85. — ἐπηετανοί expresses the sustained supply, or continuous oozing of the water into the πλυνοί, see on δ. 89: the sequel, πολύ δ΄ ύδωρ καλόν ύπεκπ., then paraphrases the

epithet as in γ. 383, α. 1, where see notes. Ni. compares Hes. Opp. 517 έπηεταναί τρίχες of sheep's "wool thickly matted". This sense of continuity will be found to suit the word, wherever occurring in H. or elsewhere; as (Ni.) in Pind. Nem. VI. 10 cornfields supply βίον ἀνδράσιν ἐπηετανὸν πεδίων; and so Theocr. XXV. 20, πλατάνιστοι ἐπηεταναί; cf. Cowper's "boundless continuity of shade". The word is not found in Il. πολύ goes best as predic. with ὑπεχπ., "oozes in plenty".

88-91. υπεκπροέλυσαν, the υπέκ expresses the release from under the yoke, the noo the free action of the mules when released. - ayouttiv, the "conch-grass" (triticum repens Linn., see Dunbar Lex. App.), or, as it is called in some parts of England the "squitch". Theocr. XIII. 42 gives it the epithet ellivern's "spreading in the marsh", so here, on the river's brink. Enstath, says it has diuretic properties. Billerbeck (Flor. Cl. p. 23) says it is the Panicum dactylon Linn, "Agrostis" is the name of a large class of grasses. εσφόρ. κ. τ. λ., i. e. φόρεον είματα είς μέλ. υδ. - μέλαν ύδωρ, see on 70 sup.

93-5. Dows qualifies στείβον, and έφιδα προφ. resembles Virgil's fa-

a ξ 87 mar.; cf. Ξ. 171. b y. 292 mar. с ғ. 433. d = 394, e. 147; e γ. 466 mar.; cf. ζ. 227. f x. 57, q. 176, B. 399, \(\theta\). 53; cf. \(\Delta\). 86. g ∑. 533, △. 475. h cf. τ. 213, 251, φ. 57. i 9. 372; cf. η. 290—1. k α. 334 mar. 1 ξ. 186, 251, η. 12. m d. 19, Σ. 606. n Φ. 485. ο λ. 172, 198, ο. 478; cf. ζ. 151,

αὐτὰο ἐπεὶ πλῦνάν τε μάθηράν τε δύπα πάντα, έξείης πέτασαν παρά θῖν' άλὸς, ἦχι μάλιστα λάϊγγας ο ποτί χέρσον αποπλύνεσκε θάλασσα. 95 αί e δε λοεσσάμεναι καὶ χρισάμεναι λίπ' έλαίφ δεϊπνον εκειθ' είλοντο παρ οχθησιν ποταμοίο, είματα δ' ήελίοιο μένον τεοσήμεναι αύγῆ. αύταο έπει σίτου τάρφθευ διωαί τε και αύτη. σφαίοη ταί τ' ἄρ' ἔπαιζον, ἀπὸ κρήδεμνα βαλοῦσαι 100 τῆσι δὲ Ναυσικάα λευκώλενος ἤοχετο μολπῆς. Τ οίη δ' "Αρτεμις είσι κατ' ούρεα η ιοχέαιρα, ο

98. Εείματα.

95. ἀποπτύεσιε Harl. Vr. et duo Vindobb. MS. G. C. Ambros. B. Schol. V., ἀποπλύπτυεσκε νεσμε Eustath. Heidelb. Ambros, var. l. Schol. B. αποπλύνεσμε Harl. mar., αποπτύνεσης var. l. Vindob. 96. χρισάμεναι Harl. Vr. Wolf., άλειψάμεναι Eustath. Schol. V., χρισσάμεναι Barnes. Cl. ed. Ox. 99. δμῶές Harl. ex emend. 100. ταὶ δ' Scholl. H. P. Ni., γ' Bek. Dind. Fa, τ' Eustath. Barnes. Ern. Cl. Wolf. ed. Ox. 102. οὔρεος Harl. Eustath. Barnes. Ern. Wolf. et recentt., sed ούρεα citat Heracl. Pontic. (Ern.) quod malunt Scholl. H. P.

vourite word certatim, as in Æn. II. 628 et al. ουπα, metaplastic plur. of δύπος, like κέλευθα, λύχνα, κύκλα etc. Jelf Gr. Gr. §. 85 obs. 2. — ποτὶ χέρσον, cf. (mar.) βοάα ποτὶ χέοσον "roars (as it rolls) ashore", so some verb of motion might be easily understood from αποπλύνεσαε, "was scouring". μάλιστα indicates the preference for that particular spot. To bring out this notion more clearly in the expression itself Ni. would read ποτίχερ-

σον adj., but this seems needless. 96-9. $\lambda i\pi'$ έλαίω, see on γ. 466. σεῖπνον, the mid-day meal, the sun being high; cf. Λ . 86 and note on δ . 194. — $\mu \acute{\epsilon} \nu o \nu$ has $\alpha \ifmmode i \ifmmode i \ifmmode j \ifmmode$ better than είματα; although neut. plur. nouns take pl. verb sometimes in H., see on y. 298. The imperf. in this and $\ddot{\epsilon}\pi\alpha\iota\zeta o\nu$... $\ddot{\eta}\varrho\chi\epsilon\tau o$ (100—1) appears to have its exact force. - avτας seems explanatory of μένον, "were waiting, and so, when they had dined, were playing".

100. σφαίοη, the men of the place excel in a similar callisthenic exer-

cise — a touch of effeminacy (mar.). Ni. finds fault with Athen. I. 25 (14) for supposing that a dance here formed part of the game, but surely μολπής in 101 justifies the notion. Of the readings here δ , γ , τ , the first is cumbersome, the second imparts a sharpness to the personality which there is nothing in the sense to require; τ' has therefore been restored, to which the weight of authority also seems slightly to incline. κρηδεμνα, see on a. 334: these would have impeded freedom of movement.

102-9. Virgil Æn. I. 498-502 has borrowed this simile, exquisite as it stands here, to adorn the view of Dido, who there appears in the midst of her princes, and in the heart of her capital, instans operi (the work of masons and builders) regnisque futuris. All the surrounding circumstances of the Virgilian scene are entirely the reverse of the Homeric, and there remains but the solitary central image of the queen -- a widowed queen too -- on which the simile may fasten. Indeed the

η κατὰ Τηΰγετον περιμήκετον η Ἐρύμανθον, τερπομένη κάπροισι καὶ ἀκείης ἐλάφοισιν .

105 τῆ δέ θ' ἄμα νύμφαι κοῦραι Διὸς αἰγιόχοιο

a v. 183, \(\overline{\pi}\). 287;
cf. \(\tau\). 487.
b \(E\). 783, \(H\). 257.
c \(\tau\). 154, \(\nu\). 356, \(Z\).
420; cf. \(\delta\). 752
mar.

105. τη δε αμα Eustath.

line which is the gem of the whole passage here (108) is dropped by Virgil as beside his purpose. Aul. Gellius N. A. IX. 9 cited by Löwe ad loc., similarly reviews the Virgilian simile. Helen and Penelopê are also likened generally to Artemis in δ. 122, ρ. 37, τ. 54. We have a glimpse of the Homeric Artemis as "queen of the quarry" (πότνια θηρών) in Φ. 470 foll., her death-dealing power over women being also alluded to (cf. o. 410, 478, o. 202 -4); and in E. 51 fol. she bestows skill in the chase and the gift of a "dead shot". See further on ε . 123. Winckelmann on Ancient Art says of Diana, p. 133, "her figure is lighter and more slender than that of Juno and even of Pallas. A mutilated Diana would be as readily distinguishable among the other goddesses, as she is in Homer among her beauteous Oreads"; and mentions (note ibid.) a Diana in the palace Colonna, "the wonderful head of which is probably the most beautiful of all the heads of this goddess now remaining. The features are delicate, and of exceeding beauty; her bearing divinely lofty". Compare the well-known Diane Chasseresse of the Louvre.

102. zar overa, the other reading overos seems condemned by the accusatives in the next line, which particularize the general expression of this. The change to ovosos may be accounted for by the probable anxiety of certain critics about the hiatus, and perhaps also the all-but homoioteleuton of overa logiatea. The gen. too is less proper, as it should mean "down from" as in καθ δε κάρητος in 230 inf. "down from the head", and A. 44 βή δλ κατ' Ούλυμποιο καρήνων, which sense there is nothing in the thing compared to require: cf. also Ф. 485 nas overa vipas traiger. - toxiαιρα, Doederl. 2065 justly prefers to derive this from χέω: cf. O. 590 βέλεα réorto. For the ending cf. véos véapos νέαιρα, μέγας μέγαρα μεγαίρω, which seem to show that we need not suppose with Doederl. - έειρα as in τεπνολέτειρα to have been the original, and - έαιρα a later form based on a supposed connexion with χαίρω.

103-4. Taÿgetus is the mountain spine stretching down to the promontory which parts the Messenian and Laconian Gulfs, περιμήκετον, however, probably (cf. mar. περίμηκες όρος) refers to height rather than extent. Erymanthus is the ridge between Arcadia and Elis. κάπροισι, the proper appellative of the male, λ. 131, sometimes added distinctively to ύσι, to mean "boar-pigs".

105-6. νύμφαι, these in H. are distinguished by name as Neïades, of the springs, and Orestiades, of the mountains (ν. 104, 348, 356, Z. 420). Those of the πίσεα "fens" are not distinctively named by him, as neither are those of the alosa "groves", T. 8. Later writers, as Hesiod Theog. 363, seem to include the τανύσφυροι Ώκεάνιναι among them, and the Hy. Ven. 264-72 has the elegant fable of the Hamadryads. They all are impersonations of the power of life and beauty in God's works: "- the poet's uplifting and vitalizing process is every-where at work. Animate nature is raised even into divinity, and inanimate nature is borne upwards into life" (Gladst. III. iv. § ii. p. 423). His idea disengages the life which we view as bound up in nature, and gives it an objective existence. So in Tennyson's Talking Oak,

the days were brief Whereof the poet's talk, When that which breathes within the leaf

Could slip its bark and walk.

Yet in such passages as x. 350—1 and in the Nymphs' affiliation to Zeus (see note on dunstios d. 477), their elemental relation is seen underlying the poetical idea. Man abhorred the moral vacuum of an impersonal nature, and peopled the scene about him

a Ø. 559, A. 683; cf. N. 493.

b П. 798.

c d. 207 mar.

d ζ. 228.

e α. 17, Z. 189.

f Ω. 277.

g J. 252, a. 439,

 τ . 255 – 6.

h β. 382 mar.

i ζ. 142.

άγοονόμοι παίζουσι· γέγηθε² δέ τε φοένα Αητώ· πασάων δ' ύπεο ή γε κάοη δέχει ήδε μέτωπα, δεϊά τ' ἀριγνώτη² πέλεται, καλαὶ δέ τε πᾶσαι· ως ή γ' ἀμφιπόλοισι μετέποεπε παρθένος αἰ ἀδμής.

ἀλλ' ὅτε δη ἄρ' ἔμελλε πάλιν οἶκόνδε νέεσθαι, εξεύξασ' ήμιόνους πτύξασάς τε εἴματα καλὰ, ἔνθ' καντ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις ᾿Αθήνη, ώς ᾿Οδυσεὺς ἔγροιτο, ἴδοι τ' εὐώπιδα κούρην, η οἱ Φαιήκων ὰνδρῶν πόλιν ἡγήσαιτο.

σφαῖραν ἔπειτ' ἔρριψε μετ' ἀμφίπολον βασίλεια.

110. Γοϊκόνδε. 111. Γείματα. 113. Γίδοι.

108. ξεῖά τ' Arist. et pæne omnes, Scholl. H. P. Wolf., ξεῖα δ' Eustath. Barπρὸς
nes. Ern. Cl. ed. Ox. 110—1. δή ξα ζεύξεν Vr. et abest τε. 115. μετ' Harl.
inter lin. Hunc v. apud Suidam corrupte citatum notat Pors.

with the reflex of his own consciousness. Their cultus in Ithaca (v. 350, £. 435, Q. 208-11, 240) perhaps implies that in every region the local nymphs were so honoured. They attend the divine synod of Olympus, and assist mortal weakness or sympathize with mortal sorrow. There is nothing in Homeric mythology to correspond to the Fauns and Satyrs of the old Italian and later Greek: - a remarkable testimony to the superior purity of the Homeric conception, since this unisexual idea opened no door to licentious imagery. A fragment of Hesiod CXXIX. ed. Göttling adds what is perhaps the earliest mention of the Satyrs,

έξ ων ουρειαι νύμφαι θεαί έξεγένοντο,

καὶ γένος οὐτιδανῶν σατύρων καὶ αμηχανοεργῶν.

Yet here, too, the epithets show that impurity formed no part of the first conception of the Satyrs. But see Hy. Ven. 263. Another curious fragment of Hesiod CLXIII ibid. computes the duration of the nymphs' existence as no times that of the phænix, 90 times that of the raven, 270 times that of the stag, 1080 times that of the crow, and 9720 times that of man; which gives a greater intensity to the idea of longerity than a mere statement of duration without limit. Calypsô is called a vύμφη; not so Circê, who, as daugh-

ter of the Sun-god, is derind deal avolutions, and has nymphs to attend on her. — ayouromou, some ancient critics made this word proparoxytone; but the analogy of ardoopovos, vlovomos etc. seems against this. Yérnde dé te, in A. 683, where this phrase recurs in a strictly similar context, we have, owing to the tense being past, $\gamma \epsilon \gamma \eta \vartheta \epsilon \iota$ (here pres.): the dè also is dropped, an example of the elasticity of Homeric practice as regards particles.

107. ὑπεο ... ἔχει, in tmesis for ὑπερέχει "exceeds" (παρη ἡδὲ μέτωπα being accus. of relation) or is, as we say familiarly, "a head taller". Such phrases as παλῆ τε μεγάλη τε, ν. 289, and εἰδός τε μέγεθός τε. ζ. 152, constantly remind us that largeness of scale was a constituent element of beauty in the Greek ideal. Thus H. elevates the goddess; conversely Pope, to dignify the nymph, sinks the distinction in Windsor Forest,

"Scarce could the goddess from her nymph be known, But by the crescent and the golden zone."

110-1. δη ἄρ', an unusual hiatus. ζευξασ'... πτυξασα, the sequel 252 inf. shows that these actions were not performed now, and that these participles must therefore be closely combined with νέεσθαι and subordinated to ξμελλε.

110

115

ἀμφιπόλου μὲν ἄμαοτε, ε βαθείη δ' ἔμβαλε δίνη·
αι δ' ἐπὶ μακοὸν αὐσαν. δ δ' ἔγοετο δίος Όδυσσεὺς,

έζόμενος δ' ἄρμαινε κατὰ φρένα καὶ κατὰ θυμόν '' ἄ' μοι ἐγὰ, τέων αὖτε βροτῶν ἐς γαῖαν ἰκάνω; 120 ἦ ἡ ρ' οῖ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἡε φιλόξεινοι, καί σφιν νόος ἐστὶ θεουδής; κας τέ με κουράων ἀμφήλυθε δῆλυς ιἀῦτὴ,

a O. 430, Δ. 491, Θ. 119, Φ. 171. b Φ. 213, 239. c Θ. 160, X. 294. d ν. 187. e δ. 120 mar. f ν. 200-2. g δ. 545, ε. 28, 144, 168, ζ. 202, η. 193. h ε. 175-6, 9. 575 -6. i cf. Z. 15. k τ. 109, 361; cf. ξ. 389, χ. 39. l ε. 467 mar.

116. ἔμβαλε Eustath. Harl, et Scholl. H. P. Q. Vr. Rom. Wolf., ἔμπεσε Barnes. Cl. Ern. ed. Ox., mox λίμνη pro δίνη Bek. annot. 122. ἀὐτὴ Harl. ἀὐτμὴ Scholl. V. et var. l. Schol. P., ἀὐτὴ Heidelb.

116. Εμβαλε, the var. l. Εμπεσε would involve a change of subject, since by Homeric usage (mar.) αμαρτε is to be referred to the person, not the missile. Such a change is not, however, uncommon in H., as in α. 69, 162; but the balance of authority is decidedly in favour of ξμβαλε; and perhaps a remembrance of the έμπεσε πόντω found in δ. 508, ε. 50, 318, may have beguiled some copyist here. The Scholl., noticing the terseness of this line, remark that βαθείη assists the sense, as implying the probable loss of the ball, and accounting for the outery in v. 117, by which Odys. is roused. Eustath. has here an anecdote that the poet Sophocles, who wrote a satyric drama entitled Ναυσικάα or the Ilivroia, himself performed Nausicaa, and earned great applause by his adroit ball-play. To the same effeet speaks Athenæus I. p. 20 c. A single characteristic line of this drama has been preserved by Pollux VII. 45, πέπλους τε νήσαι νεοπλυνείς (λινογε-νείς ed. Bek.) τ' ἐπενδύτας.

sean commonplace (mar.). The notions of reverence for the gods and respect to the stranger, the suppliant, etc. are parts of one whole, and stand like the "first and greatest commandment of the Law" with the "second like unto it", in Homer's ethical system. Thus their insolent outrage to the wanderer, and their neglect of the usual token of piety at meals (see Gladst. II. p. 426) complete the wickedness of the sni-

tors. Ni. observes that the word φ_l - $l\acute{o}\xi sivo_S$ is not read in Il., but that the character is mentioned (mar.) with commendation there; and conversely the Trojans, as the abettors of Paris' outrage, regarded not the $\mu \tilde{\eta} viv Z \eta$ - $v\acute{o}s \xi siv\acute{i}ov$, N. 625. Buttmann shows (Lexil. 65) that $\delta \acute{e}os$ is the second part of $\partial sov \delta \acute{\eta}_S$. He supposes $\delta \mathcal{F}$ to have been in the original root, as in δls (i. e. $\delta \acute{v}ls = \delta \mathcal{F}ls$), and the \mathcal{F} lost after δ to have been compensated by v before it; whereas in the false etymology from $s\acute{l}\delta os$ ($\mathcal{F}si\delta$.) the \mathcal{F} would impede the crasis.

122 foll. @c, "to such an extent", i. e. as to lead to the answer to his question (119) suggested in the question of 125 inf. For 9ηλυς with fem. noun see on 8. 442. The false reading dutun is probably an echo of µ. 369. Ni. and Bek, rightly condemn 123-4 as impeding the sentence, and the latter as betraying, by its clumsy over-development of the sense, the interpolator's hand. Ni. rejects the explanation of the Scholl. who take rumpawr x. r. l. as interrogative, and similarly view n in 125 as η disjunctive, indicating the alternative question, "or (if not to nymphs) am I near to men?" But to make νυμφάων κ. τ. λ. a question, with no particle or interrogative word to lead up to it, is a strain on Homeric language, in which questions are put very plainly, as in 120-1 here: nor does the notion of their being possibly nymphs suit that previous question in 120 1. - For vvµqawv see on 105 sup.

135

a Y. 8, 9. b Y. 58, B. 869. c &. 334 mar. d e. 174. e v. 53, s. 337; cf. d. 435, s. 481-2. f 7. 448, v. 299, x. 376, φ. 6, Γ. 376, φ. 424. g o. 67, 87, χ . 476; cf. B. 262. cf. B. 262.

h A. 462.

i M. 299, P. 61,
 i. 292.

j E. 299, N. 471,
 i. 158.

k cf. D. 386.

l H. 487.

m cf. d. 652 mar.

n D. 486.

o M. 300—1; cf.
 o. 53.

p n. 81, 88, K. 267.

q 5, 222.

r p. 28, a. 225 mar.

s B. 309.

t d. 754 mar.

[νυμφάων, a αὶ ἔχουσ' ὀρέων αἰπεινὰ b κάρηνα καί πηγάς ποταμών καί πίσεα ποιήεντα.] η νύ που άνθοώπων είμι σχεδον αυδηέντων; c 125 άλλ' ἄχ' έγων αὐτὸς πειρήσομαι d ήδὲ ἴδωμαι." ώς είπων θάμνων ύπεδύσετο δίος 'Οδυσσεύς, έκ πυκινής δ' ύλης πτόρθον κλάσε χειρί παχείη! φύλλων, ώς δύσαιτο περί χροΐ μήδεας φωτός. $\beta \tilde{\eta}^i \delta' l' \mu \epsilon \nu \omega s \tau \epsilon \lambda \epsilon \omega \nu \delta \rho \epsilon \sigma (\tau \rho \sigma \rho \sigma s, \lambda \lambda \lambda l^i \tau \epsilon \pi \sigma \iota \vartheta \omega s, 130)$ ος τ' εἶσ' νόμενος και ἀήμενος, k ἐν δέ οί ὄσσε δαίεται αὐτὰο ο βουσί μετέρχεται! η δίεσσιν ήὲ μετ' m ἀγροτέρας n ἐλάφους· κέλεται δέ ε γαστήρ o μήλων πειρήσοντα καὶ ές πυκινόν δόμον έλθεῖν. ως 'Οδυσεύς κούρησιν εὐπλοκάμοισιν ἔμελλεν μίξεσθαι, γυμνός πεο έών γοειώτ γαο ίκανεν. σμερδαλέος · δ' αυτησι φάνη κεκακωμένος · άλμη ·

126. Είδωμαι. 127. Γειπών. 131. For. 133. FE.

123-4. [] Bek. 126. αγε τῶν Bek. annot. ex Harl. ἀλλά γε τῶν. 127. ἐπεδύσατο Harl., sed ε prius scripserat et α ex emend. ejusd. man., ὑπεδύσατο Vr. Scholl. V. P. 131. έμ pro έν Vr. 132. αίθεται (fortasse glossa) Bek. annot., mox ο omittebat Rhian., Scholl. H. P., mox βουσί μετέρχεται Eustath. Harl. Wolf. ed. Ox., βουσίν ἐπέρχεται Barnes. Cl. Ern. 135. ἐυπλομάμησιν Bek. annot. 136. μίξασθαι ed. Ox. 137. λευγαλέος et Zenod. ἀργαλέος, utrumque male, Scholl. H. P., suegdaléws var. l. Ern.

- αὐδηέντων, see on ε. 334. - πει- οησομαι ηδὲ ἴδ., for fut. followed by subjunct in same clause see App. A. 9 (4)—(6); the "seeing" is a sequel to the "trying".

127-85. Odys. emerges from his covert; the maidens shrink away, all save Nausicaa, who, by grace of Athenê, unabashed confronts him. He addresses her in a speech of refined homage, and moves her pity by the tale of his sufferings and by his forlorn appearance.

127. ὑπεδύσετο, the genitive θάuvwv is that of local removal, just as the accus. (mar. δ .) is that of motion towards.

130-4. The point of this simile, which recurs with slight variation (mar.), seems to be, that the hero moves forth from his covert with forlorn desperation, heedless whom or what he may encounter, even as the hungry lion endures wind and rain, and all prey, wild or tame, comes alike to him. Further, the effect produced on the maidens resembles that by the lion on the animals. The constancy of Nausicaa alone is not included in the simile. The simile dignifies a passage which seems to us perhaps to need such relief, but nothing in the whole context is more remarkable than the simple and unruffled gravity of its tone. No later poet could have attempted such a scene save in the Satyric vein, as indeed Sophocles in his Illurrolai, (see on 115-6 sup.) it seems, did. anuevos, Ni. remarks that αητο occurs with passive sense (mar.), and so perhaps αηται in Pind. Isthm. III. 27. — μετ' ... έλαφους, for accus. with ustà "among", see on δ. 652: μετέρχομαι in sense of "pursuing", like μετοίχομαι, takes properly an accus., see y. 83, Z. 280. The sense accordingly here is that of "coming among"; and this makes the change to the accus. more remarkable. It is doubtless metri gratia, since the epic

τρέσσαν δ' άλλυδις α άλλη έπ' ηιόνας προύχούσας. οξή δ' 'Αλκινόου θυγάτηο μένε τη γαο 'Αθήνη 140 θάρσος b ένι φρεσί θηκε και έκ δέος είλετο τυίων. στη δ' ἄντα d σχομένη· δ δε μεομήριξεν Όδυσσευς e η γούνων τλίσσοιτο λαβών εὐώπιδας πούρην, η αύτως h ἐπέεσσιν i ἀποσταδὰ k μειλιχίοισιν λίσσοιτ', εί δείξειε πόλιν και είματα δοίη. 145 ως πάρα οί φρονέοντι δοάσσατο κέρδιον είναι, λίσσεσθαι ἐπέεσσινο ἀποσταδάρ μειλιχίοισιν, μή οί γοῦνα λαβόντι χολώσαιτο φρένα κούρη. αὐτίκα μειλίχιου 9 καλ κερδαλέου φάτο μῦθου χ "γουνουμαί" σε, ἄνασσα θεός νύ τις η βροτός έσσι; 150 είι μέν τις θεός έσσι τοι υούρανον εύρυν έχουσιν, 'Αρτέμιδί σε έγώ γε, Διὸς " πούρη μεγάλοιο, είδός τε μέγεθός τε φυήν τ' άγχιστα τ έτσκω.

a A. 745, . 8. 369 mar.
b γ. 76, α. 321.
c κ. 363, I. 377,
Σ. 311.
d cf. P. 167, Ψ. 686.
e φ. 235.
f ×. 264, 481, χ.
337, 342, Z. 45.
g ζ 113.
h δ. 605 mar.
i ζ. 146, κ. 442,
547, μ. 207, Λ.
137, Φ. 339.
k ζ. 146, Φ. 556.
l cf. ζ. 114.
m η. 238, 296.
n ε. 474 mar.
φ ζ. 143 mar.
η ζ. 143 mar. s x. 255. s κ. 255. t π 183. u cf. đ. 378 mar. v α. 67 mar. w ζ. 323, λ. 604, ω. 521, Z. 304, 312, K. 296. x B. 58; cf. ε. 212 mar. y v. 80, \(\mu\). 474.

143. 146. Γεπέεσσιν.

144. Γείματα. 145. 147. Fol. 152. Γείδος Γεβίσκω.

149. Γάνασσα.

140. yvwv Harl. 141. άντα σχομένη Eustath. Heidelb. Ambros. Wolf., άντασχομένη Barnes, Cl. Ern. ed. Ox. 143. αντως Heidelb. Eustath. edd. præter L. (Ern.) Bek. Fa. Ni. (laudans Thiersch. § 198. 5), αντως Barnes. Cl. Ern. Wolf. Dind. Löw., mox ἐπισταδὰ Bek. annot. 144 abundare et Athen Cl. Suspectum fuisse notant Scholl. H. P., [] Bek. Dind. 149. θεός νύ τοι Vr., mox η Ascalonites, Schol. P., Bek. Fa., η Eustath. Barnes. Ern. Cl. Wolf. ed. Ox. Dind. Löw. 152. εἰσάντα ἐἴσκω Vr.

form of dat. plur, would be άργοτέρησι llάφοισι. - σμερδάλεος, this keeps up the moral attitude, which the simile at first gave.

138. τρέσσαν, "τρείν est fugere non

tremere". Lehrs p. 91.
141-3. arra is best joined with στη, but might (mar.) go also with σχομένη. — σχομένη, "checking herself" (from flight). γούνων, depends on λαβών. — αυτως, "as be was", see on δ. 665.

144-8. et, "to try if she would". Soassato, see on Seat' inf. 242. reodulior, the sense of "winning", from néodos suits well enough as seconding usilizios; so in 0.451 x208a-Mov is exactly the North-country word "winsome".

150-6. Deóg loot, vol, for plur.

relative following a sing. antecedent see on ε. 438. - Διός πούρη μεγά-2010 is a phrase elsewhere applied to Athenê (mar). The nymphs are also collectively called xovour dios 105 sup. With this address of that cf. Anchises to Aphroditê, Hy, Ven. 92 foll., zaige ανασσ', ήτις μακάρων κ. τ. λ. - μέve9oc, see 107 sup. and note there. The well-known passages from Virg. Ten. I. 331 foll. 606 are cited by Ernesti, as also Musæus Hero et Lean.
138 δλβιος ός σ΄ έφύτευσε, καὶ όλβίη ἡ τέκε μήτης, γαστής ἢ σ΄ ἐλόχευσε μακαγεάτη; and by Ni. and Lüwe Ov. Metam. IV. 322-4 Qui te genuere beati, Et frater felix, et fortunata profecto Si qua tibi soror est, et quæ dedit ubera nutria. That the strain of feeling was not confined to the gentile world is

а в. 306. b ζ. 30 mar. c a. 306. d J. 549 mar. e cf. \(\ell \) 256—7, 458, \(\frac{\pi}{\pi}\), 26—7, 139—41, \(\xi\), 527—8. f cf. \(\xi\), 163. g \(\ell \) 36 mar. h \(\xi\), 171 mar. i App. A. 14 mar. k M. 346, 359, P. k M. 346, 359, P.
233.
1 d. 269 mar.; cf.
I. 169-70.
m d. 142 mar.; cf.
π. 243.
n cf. χ. 334, 379,
Θ. 249.
o ξ. 175, Σ. 56-7,
437-8, P. 53-6.
p B. 675; cf. B.
115, I. 22, B. 664,
I. 483, Σ. 452.
q γ. 316, A. 151.
r α. 244, α. 244,
Σ. 108.
s d. 108. s d. 108.

εί δέ τίς έσσι βροτών τοὶ έπὶ χθονὶ ναιετάουσιν, τοίς μάκαρες α μέν σοί γε πατήρ καὶ πότνια μήτηο, τοίς μάκασες ε δε κασίγνητοι· μάλα πού σφισι θυμός 155 αίεν ευφροσύνησιν ζαίνεται d είνεκα σείο. λευσσόντων ε τοιόνδε θάλος τορον είςοιχνεῦσαν. κεΐνος δ' αὖ περίε κῆρι μακάρτατος έξοχον h άλλων, ος κέ σ' ἐέδνοισι βρίσας k οἶπόνδ' ἀγάγηται. ού γάρ πω τοιοῦτον ίδον βροτόν όφθαλμοῖσιν, 160 οὕτ' π ἄνδο' οὔτε γυναίκα σέβας μ' ἔχει εἰςορόωντα. Δήλω δή ποτε τοΐον 'Απόλλωνος" παρά βωμώ φοίνικος νέον ἔφνος ο ἀνεφχόμενον ἐνόησα: ήλθον γάρ καὶ κείσε, πολύς ν δέ μοι έσπετο λαός, την όδον q ή δε έμελλεν έμοι κακά κήδε's έσεσθαι. 165

159. έΓέδνοισι Γοικόνδ'. 160. τοίον Γείδον.

153. εἰ δ' αν γε βοοτῶν ἐσσὶ (pro γ' ἐσσι βοοτῶν, mendose, quoniam βοοτὸς a man. pri. βοοτῶν ex emend.) οἱ ἀρούςης κάρπον ἔδουσι Harl. sed in mar. vul-

gata pro var. l. nisi quod οί pro τοί. 154-5. τοισμάπασες omnes, sed vide ad ε. 306. 156. ἐν εὐφροσύνησιν var. l. Scholl. P. Q. 160. τοσοῦτον ἴδον ἐγὼν (mendose pro ἐγὼν ἴδον) Harl. sed ἐγὼν diverso atramento et ex emend. τοῖον εἶδον βοστον (salvâ f) Bek. laudans Schol. ad α. 1. p. 8 16. 164. καὶ κεῖσε Harl. Wolf., κἀκεῖσε Eustath. Schol. H. Barnes. Ern. Cl. ed. Ox., mox pro εσπετο var. l. ἔπλετο Schol. E. 165. ἢ Eustath. Barnes. Cl. Ern. ed. Ox., ἡ Vr. et Harl. ex emend. Wolf., mox μέλλεν Heidelb. et Harl. ex emend.

clear from the benediction pronounced in St Matt. XVI. 26.

157-9. λευσσόντων, for the anacoluthon apparent on comparing this with oquou in 155 see examples in mar., and cf. Jelf Gr. Gr. § 710 Obs. - The fem. εἰσοιχνεῦσαν is by a construction κατά σύνεσιν; cf. Hy. Ven. 272, τον μὲν ἐπὴν ἴδης δάλος. Ni. also cites Eurip. Bacch. 1307-8 Paley, τὸ δ' έρνος κατθανόντα and the more remotely illustrative passage μ . 74-5 νεφέλη δέ μιν αμφιβεβήκειν κυανέη· το μεν ου ποτ' έρωει, in which το seems to suppose végos as having preceded. For $\pi \epsilon \varrho \iota$ $\varkappa \tilde{\eta} \varrho \iota$ see on ϵ . 36. For έεδνοισι see App. A. 14. Ni. says that according to Hellanicus and Aristotle the "happy man" of 158 was Telemachus; but see on γ . 464. $\beta \varrho i$ - $\sigma \alpha \varsigma$, "preponderating in gifts", Löwe remarks that βρίθω in H. is always neuter (mar.).

162-5. Voss (cited by Ni.) says in his Mythol. Br. Part III p. 108 that "in Agamemnon's time Delos had for sea-voyagers the most frequented oracle of Apollo, as Pythô for land-travellers". The Scholl, suppose that the tree intended was that under which in Delos Letô bare Apollo (Hy. Ap. Del. 18, 117); but νέον ... ἀνερχόμενον clearly means a tree which was still a sapling at the time of Odysseus' visit. Cf. Theognis 5—6, Φοῖβε ἄναξ, ὅτε μέν σε Θεὰ τέκε πότνια Λητὰ, φοίνικος ὁαδίνης χερσίν έφαψαμένη. Löwe cites Euripid. Hec. 458, ἔνθα ποωτόγονός τε φοῖνιξ δάφνα τ' Γερούς ἀνέσχε Λατοὶ φίλα πτόρθους ἀδῖνος ἄγαλμα δίας. Cf. Euripid. Ion 919 foll., Iph. Taur. 1100 foll. in both of which the olive and the palm are combined. Cicero de Legg. I. 1 says, Quod Homericus Ulixes Deli se proceram et teneram palmam vidisse dixit, hodie monstrant eandem:

a ω. 90, 391-2; cf. ψ. 105. ως δ' αύτως καὶ κείνο ίδων, ἐτεθήπεα ε θυμφ b cf. y. 366. δήν ' έπει ού πω τοτον ανήλυθεν έκ δόρυ γαίης, c σ. 80, N. 481, Ω. 358, K. 93. d χ. 339, Φ. 65, A. 512, O 76, Υ. 468, Ω. 357; cf. X. 345. ώς σὲ, γύναι, ἄγαμαί τε τέθηπά τε, δείδιά τ' αίνῶς γούνων αψασθαι· χαλεπον δέ με πένθος ε ίκάνει. e A. 254; cf. β. 41, σ. 274, s. 457, B. 170 γθιζός εξεικοστώ φύγου ηματι οἴνοπα πόντον. f β. 262, μ. 451, ω. 379, Α. 424. τόφρα δέ μ' αίεὶ κῦμαι φόρει κραιπναί κε θύελλαι! g z. 446. h α. 183 mar. νήσου m ἀπ' 'Ωγυγίης · νῦν δ' ἐνθάδε κάββαλε n δαίμων, i e. 111 mar... k a. 385. l d. 515 mar.; cf. ὄφο' ἔτι που καὶ τῆδε πάθω κακόν. οὐο γὰρ όἴω θ. 409. m α. 85 mar., η. 254, 244, ψ. 333. n cf. T. 80. ο γ. 27, θ. 754, λ. 101, γ. 324, π. 372, φ. 91. p ψ. 344, ψ. 286. q α. 322, Ο. 227, r γ. 380 mar. t cf. θ. 462, γ. 228. u ξ. 191, 195, χ. 39. §. 555, γ. 233. v ξ, 194. 9. 409. παύσεσθ' άλλ' έτι πολλά θεοί ρ τελέουσι πάροιθεν. 9 175 άλλα, ἄνασσ', ελέαιρε σε γαρ κακά πολλά μογήσας ξς πρώτην ι εκόμην των δ' άλλων ου τινα οίδα άνθρώπων οι τήνδε πόλιν καὶ γαιαν έχουσιν. άστυ δέ μοι δείξου, δὸς δὲ δάκος κάμφιβαλέσθαι, ν ζ, 194. w. ξ 342, 349, ν. εί τί που είλυμα σπείρων * έχες ένθάδ' Ιούσα. x d. 245 mar.

166. Γιδών. 170. ἐΓεικόστφ Γοίνοπα. 175. Γάνασσ'. 176. Γοίδα. 178. Γάστν.

171. τόφοα δέ με μέγα Vr. 172. μ' ἥγαγε δαίμων var. l. e Scholl. H. P. Q. collegit Pors. sed dubium an vere, κάμβαλε Harl, Bek. 174. παύσασθ' Ambros. (3) Harl. sed παύσεσθ' ex emend. ejusd. man. 178. ἄστυ τε Harl.

so Pliny (N. H. XVI. 99, 44), Nec non palma Delt ab ejusdem dei ætate conspicitur; by all which passages we may understand that there was always a sacred palm cherished in Delos. We may compare the olive-trees on the Mount of Olives and other sacred trees in Palestine (Dean Stanley, Sinai and Pal. p. 141 foll.). Ni. remarks that no trace of any locality being honoured as the birth-place of a god occurs in H.

167—70. δόου, here bears the sense (rare in H.) of "tree" πένθος is explained in 170—2: render ἐχάνει "is come upon me". φύγον, "I escaped, was quite of".

173-7. ὄφο' ἔτι κ. τ. λ., he pleads not only what he has suffered but what he expects to suffer, and alleges the

infliction as from the gods, to move the sympathy of man. — $\tau \varepsilon \lambda \acute{\epsilon}o v \sigma \iota v$ is fut. and $\pi \acute{\alpha}\varrho \iota \vartheta \varepsilon v$ means "here after"; more commonly words connected with priority refer to past time in H., those with posteriority to the future, so $\~{\alpha}\mu\alpha$ $\pi \varrho \acute{\sigma}\sigma \omega$ $\nu \alpha l$ $\acute{\sigma}n l \sigma \omega$; see on $\rlap/{\varepsilon}$. 270. — $\~{\alpha}v \alpha \sigma \sigma$, this title is equally applicable to a divine and to a human being, thus he sustains the tone of his exordium in 149 sup.

178-9. Odys, seems designedly to ask the least possible favour at his first overture; a hope of more solid benefit is subsequently held out to him unasked in 289-90. Thus the due delicacy on his part who seeks, draws forth generosity on hers who shows the kindness— a bright instance of the refined standard of heroic manners

a η. 148, 9. 413, ω. 402; cf. **T.** 264. b β. 34 mar. c o. 198; cf. ζ. 183, L. 456. d v. 45. e cf. ε. 5-6, O. 509-10. f cf. ζ. 181 mar., γ. 127-9, χ. 263. g cf. I. 51. h cf. N. 734, A. 218. 1 ζ. 101 mar. k υ. 227; cf. α. 411. i δ. 237, Ω. 527 seqq. m Ω. 530, o. 488; cf. I. 319. n γ. 209, ν. 307, υ. 311. o 5. 177 mar.

σοί δὲ θεοί τόσα δοΐεν ὅσα φοεσί ο σῆσι μενοινᾶς. άνδοα τε καὶ οἶκον, καὶ ὁμοφροσύνην ο ἀπάσειαν d έσθλήν· οὐ · μὴν γὰο τοῦ γε κοείσσον καὶ ἄρειον. η όθ' δμοφοονέοντε νοήμασιν οἶκον ἔχητον άνηο ήδε γυνή πόλλ' άλγεα δυςμενέεσσιν, ε χάοματα δ' εύμενέτησι μάλιστα δέ τ' ξηλυον αὐτοί."

185 τὸν δ' αὖ Ναυσικάαὶ λευκώλενος ἀντίον ηὔδα "ξεῖν', ἐπεὶ κ οὔτε κακῷ οὔτ' ἄφρονι φωτὶ ἔοικας — Ζεὺς 1 δ' αὐτὸς νέμει ὅλβον Ὀλύμπιος ἀνθοώποισιν, έσθλοῖς τη ήδὲ κακοῖσιν, ὅπως ἐθέλησιν, ἑκάστω. καί πού σοι τά γ' έδωκε, σὲ δὲ χρὴ τετλάμεν τ ἔμπης — 190 νῦν δ', ἐπεὶ ἡμετέρην τε πόλινο καὶ γαΐαν Ικάνεις,

181. 183. Foinov. 187. Féfoinas. 189. Γεκάστω.

180. φοεσίν ήσι Bek. annot. fortasse ex β. 34. 182. τουδε Vr. 185. δ΄ εκιλυον Eustath., δέ τε κλύον Ambros. (1) (3) Heidelb. 187. έπει οὔτι Vr. 190. τάδ' Harl. ex emend. ejusd. man. Barnes. Ern. Bek. Cl. ed. Ox., τά γ' Eustath. Wolf. Dind. Fa. Löw.

180-5. This propitiatory peroration resembles that with which Ægyptius concludes his opening speech in the Ithacan Assembly $(\beta. 33-4)$. In the petition of Chryses (A. 18-9) such a phrase forms the prelude. It here derives extra force from the mention of Feol in 174 sup., "may the gods, who afflict me, give every blessing to you!"

182-4. With this noble maxim cf.

Eurip. Med. 14,

ή πεο μεγίστη γίγνεται σωτηρία όταν γυνή πρός ανδρα μή διχο-

στάτη.
185. ἔκλυον, this verb does not seem to bear in H. the sense, "to hear one's self spoken of", or μάλιστα πλύ-ειν would be closely parallel to the εὐ or κακῶς ἀκούειν of later Greek. It seems to mean here not the outward sense but the inward recognition; cf. Tennyson Lotus Eaters, "Nor listen what the inner spirit sings." Its object doubtless is the δμοφροσύνη itself. "Strong as is the testimony of enemies and friends, they themselves feel it most profoundly of all." Yet this is an unusual sense of Exlvov, and so slight a change in the ms. would convert αὐτῶν or αὐτοῖν into αὐτοί that it seems likely one of them may be the true reading, which would fur-

nish a more effective close - "men listen most to them, '' i. e. unanimity begets influence: cf. τῆς μάλα μὲν

κλύον, 247 inf.
186—246. Won by the entreaty of Odys. Nausicaa promises relief and declares her parentage, people and country. She then recalls her handmaids from their needless flight, and bids them succour the stranger, whom they then assist to dress and bathe. He accepts their services with due reserve. Meanwhile Pallas confers on his outer man the comeliness of youth, until it is Nausicaa's turn to admire.

187. The sense is suspended from έπει ... ἔοικας to νῦν δ' in 191.

187-90. To the same purport speaks Helen in δ . 236-7, where see note. The sentiment, however, here arises directly from the facts: - his misfortunes need not detract from his merit, since Zeus bestows his blessing without regard to character. The only difference is that in the man of merit misfortune draws forth fortitude; cf. Theogn. 444-6, 1162-4, ἀθανάτων δε δόσεις παντοΐαι θνητοίσιν έπές-χοντ' άλλ' έπιτολμαν χοή δως' άθανάτων, οία δίδουσιν έχειν, Sophoc. Trachin. 129—30, άλλ έπι πῆμα και χαρά πασι κυκλούσιν.

ούτ' 2 οὖν ἐσθῆτος δευήσεαι οὕτε τευ ἄλλου, ών ἐπέοιχ' ίκέτην ο ταλαπείριον ἀντιάσαντα.c αστυ d δέ τοι δείξω, ερέω δέ τοι ούνομα λαων. 105 Φαίηκες μεν τήνδε πόλιν καὶ γαταν έχουσιν, είμὶ δ' έγω θυγάτης ε μεγαλήτορος 'Αλκινόοιο, τοῦ δ' ἐκ Φαιήκων ἔχεται κάρτος ε τε βίη τε." ή όα, και άμφιπόλοισιν ή έϋπλοκάμοισι κέλευσεν "στητέ μοι, αμφίπολοι πόσε φεύγετε φωτα k ίδουσαι; 200 ή μή πού τινα δυςμενέων φάσθ' ἔμμεναι ἀνδρῶν; ούκ εσθ' ούτος άνηρ διερός βροτός, ούδε γένηται,

a §. 510-1. b η. 24, φ. 84, τ. c cf. η. 293, φ. 402, Ω. 62. d ζ. 178. e ζ. 177. f ζ. 17 mar. g đ. 415. h ζ. 238, X. 412. i II. 422. k n. 144. 1 4. 405-6. m cf. ψ. 187. n π. 437; cf. A. 262.

192. Γεσθήτος.

193. ἐπέ. Γοικ'.

194. Γάστυ Γερέω.

199. Γιδοῦσαι.

200. past' Eustath, var. 1. Scholl. H. Q. 201. δυερός Callistratus, Scholl. E. H. P. Q. T., disgo's Aristar. Schol. H.

191. πόλιν is inserted by anticipation, and implies assent to his request

άστυ δέ μοι δείξου in 178.

193. άντιάσαντα, Ni. thinks this a participle for infin. referring to Matthiæ p. 1091. Jelf. Gr. Gr. § 691 obs.
2. prefers supplying un devectual after enecus, to govern wv; this requires us to render ἀντιάσαντα, "having met (some one)", as in v. 312. The other construction would require the sense of "to obtain", as in A. 66-7 el nev πως άρνων πνίσης αίγων τε τελείων βούλεται ἀντιάσας ... ἀμῦναι. 197. ἐκ governs τοῦ. Ni. thinks this

a reason for giving it il e acute accent (Ex); but the consensus of editors is against him, since & intervenes.

199-200. πόσε φεύγ., the question implies that flight is absurd; the answer implied being, "you need not flee any whither." $\mu\eta$, for this conjunction with questions where the verb is in-

dic. see App. A. 9 (5).
201. ουτος κ. τ. λ. The word διερός, and perhaps βροτός elso, is doubt-less corrupt here. We need for ανήρ some predicate corresponding in sense to dvouevns, so that, "tais man is not one whom you need dread", is the sense required, carrying on the rebuke of nose wavyers. A colon at sporos would exhibit this better, and that stop was read by Voss, see on diegos below. As the text stands, our only chance seems to be to take 202-3 as far as pipor, as a completion of the subject: - "that man who would come to the Ph. land with hostile purpose is not a living mortal, nor can be"
But I cannot believe that H. wrote this. To interpose the predic. and then go back to complete the subj. by a further clause, is a departure from his usually direct style. Assuming, how-ever, this sense, the words "living mortal", so taken, give force to the manner of stating, although they add nothing positively to the statement: and the vehemence so imparted shows the feeling of the speaker, viz. triumphant assurance, as in saying, "the man breathes not on the face of the earth", instead of simply "is not". In the somewhat similarly worded ανδρῶν δ' ου κέν τις ζωός βροτός ... δεία μετοχλήσειεν ψ. 187, ζωὸς βροτός is part of the subject and the passage is no true parallel to the present. So also in π. 437-8 ούκ έστ' ούτος άνηρ, ουδ' Eσσεται, οὐδὲ γένηται, ος κ. τ. λ. a sentence modelled somewhat similarly, the predicate is contained in oun fore which precedes the whole; there is, however, a similar extension of the subject in og x. 7. 1.

σιεφός means originally "moist", as shown in Hes. Opp. 460 αυην και διεφήν, "dry and moist", Pind. Fragm. 74, 11 νύτιον θέρος ύδατι ζακότω διεoov: hence, referring perhaps to the blood, as fluid in life, congealed in death, it means "living" or "lively", as in διερφ ποδί, ε. 43, = "with all a ξ 119 mar.)
b Ω. 61.
c cf. ζ. 7-8.
d δ. 354 mar.
e α. 23.
f ζ. 241, K. 548.
g ϑ. 28, ε. 448.
h.ξ. 57-8.
i Δ. 239; cf. η.
165, ε. 270, π.
422.
k Δ. 167.
l cf. η. 295-6.
m α. 191 mar., ε.
176, μ. 320, T.
210.
n ε. 443 mar.

ός κεν Φαιήκων ἀνδοῶν ἐς γαῖαν ε ἵκηται,
δηιοτῆτα φέρων μάλα γὰρ φίλοι ε ἀθανατοισιν.
οἰκέομεν ε δ' ἀπάνευθε πολυκλύστω ἐνὶ πόντω,
ἔσχατοι, ε οὐδε τις ἄμμι βροτῶν ἐπιμίσγεται ἄλλος. 205
ἀλλ' ὅδε τις δύστηνος ἀλώμενος ἐνθάδ' ἰκάνει,
τὸν νῦν χρὴ κομέειν πρὸς μαρ Διὸς εἰσιν ἄπαντες ε
ἔεῖνοί τε πτωχοί τε, δόσις δ' ὀλίγη τε φίλη τε.
ἀλλὰ δότ', ἀμφίπολοι, ξείνω βρωσίν τε πόσιν τε,
λούσατε τ' ἐν ποταμῶ, ὅθ' ἐπὶ σκέπας εστ' ἀνέμοιο." 210

204. Fοικέομεν.

203. φίλοι ἀνθοώποισι edd. præter Rom. male (Ern.). 205. βοστός var. l. Flor. Ald. Lov. Steph., βοστών Eustath. Harl. Rom., cf. ad 153 sup. 207. τῶ Vr. male (Ern.), supra τὸν νῦν script. Callistratus τῷ μιν, Harl. 210. τ' Harl. Wolf., δ' Eustath. Barnes. Cl. Ern. ed. Ox.

speed" (cf. the word "quick" in its two senses); although possibly that may refer in a literal sense to escape by sea (the liquido pede of Lucret. VI. 638). The reading of Callistratus, $\delta v \varepsilon \varrho \delta \varsigma$, from $\delta v \dot{\eta}$, "causing woe", is worth notice, but is probably a subterfuge from a difficulty. Voss reads a colon at βοοτός, and then, pressing the sense of dispos. (but this seems forced) renders, "this man (Odys.) is not formidable", as "causing flight"; which he contrasts with διεφῶ ποδὶ "with startled foot", 1. 43, as showing the act. and pass. force respectively of discos, just as "fearful" and "frightful" are used in old English; and if dispos properly contained any notion of fear, this might be accepted. But it does not. ούδε γένηται, not strictly subjunct.

as = future, as shown by oὐδ ἔσσεται οὐδὲ γένηται, π. 437; see App.
A. 9 (10): render, "nor ever can be".
202. ἴκηται, the subjunct. marks the
statement as general — as true of whoever comes; if it were indic. it would
denote that the fact of some one's
coming had an independent existence,
if it were optat. (not being due to the
past or narrative tense of the principal sentence), it would denote that such
coming were regarded as a pure contingency by the speaker — a thing
which might happen or not. The line
rhymes with the preceding. Bek. (Homer. Blätt. p. 185 foll.) has collected
many examples of such as, π. 573—4,

έθέλοντα — πιόντα; ο. 483—4, ξοῖσιν — όφθαλμοῖσιν; σ. 279—80, διδοῦσιν — ἔδουσιν; χ. 323—4, γενέσθαι — τεπέσθαι.

203-4. φίλοι, so Alcinoüs claims kindred with the gods either for the Phæacians at large or for his own family, and boasts of their intimacy. — πολυκλύστω ἐ. π., the phrase probably indicates an island; although H. restricts the use of νῆσος to smaller islands only; see on ở. 607. Thus Corfu (supposing that to represent his Scheriè, see App. D. 15) would not be so called. Compare ζ. 8 for the remoteness of the situation.

207-8. πρὸς, local nearness is the basis of this notion, shown literally in such phrases as πρὸς ἀλὸς, πρὸς Θύμ-βρης, Κ. 428, 430: hence it means here "under the protection of"; cf. Διλ ... ος δ' ἐκέτησιν ἄμ' αἰδοίοισιν ἀπηδεῖ, η. 164-5, also δ. 33-4 and note. ξεῖνοί τε πτωχοί τε, cf. ρ. 366, 371, where Odys. acting as a πτωχὸς is called a ξεῖνος. — ὀλίγη τε φίλη τε, "though small, is no less welcome"; cf. "And love can make a little gift excel", Worsley translu. ad loc. The passage recurs (mar.).

210. λούσατέ, for the force of this expression see on γ. 464. — ἐπὶ, see on ε. 443. — σχέπας, this probably refers to the bed of the river within lofty banks, so that one descending to the water would find shelter.

ῶς ἔφαθ', αι δ' ἔσταν τε καὶ ἀλλήλησια κέλευσαν, κὰδο δ' ἄρ' Όδυσση' εἶσαν ἐπὶ σκέπας, ως ἐκέλευσεν Ναυσικάα, δυγάτηρ μεγαλήτορος 'Αλκινόοιο πὰρ δ' ἄρα οἱ φᾶρός τε χιτῶνά τε εἰματ' ἔθηκαν, 215 δῶκαν δὲ χρυσέη ἐν ληκύθω ὑγρὸν ἔλαιον, ἤνωγον δ' ἄρα μιν λοῦσθαι ποταμοῖο ἡ ὁρῆσιν. δή ρα τότ' ἀμφιπόλοισι μετηύδα δῖος 'Οδυσσεύς ''ἀμφίπολοι, στῆθ' οὕτω ἱ ἀπόπροθεν, ἑ ὅφρ' ἐγωὸ

αλμην ὤμοιιν ἀπολούσομαι, ἀμφὶ δ' ἐλαίφ

220 χρίσομαι ἡ γὰρ δηρὸν ἀπὸ χροός ἐστιν ἀλοιφή.™
ἄντην δ' οὐκ ἂν ἔγωγε λοέσσομαι αἰδέομαι γὰρ
γυμνοῦσθαι, κούρησιν ἐϋπλοκάμοισι μετελθών.'

ῶς ἔφαθ', αῖ δ' ἀπάνευθεν ἴσαν, εἶπον δ' ἄρα κούρη.

αὐτὰρ ὃ ἐκ ποταμοῦ γροόα νίζετο δῖος 'Οδυσσεὺς

a B. 151.

b Ω. 578, Ψ. 698.

c ζ. 17 mar.

d γ. 467, η. 234, ξ. 154, π. 79, ρ. 550, φ. 339.

е ζ. 79.

f ζ. 79 mar.

g cf. s. 264, x. 361.

h II. 669, 679, A.

i e. 146.

k η. 244, ι. 188, Q. 408.

1 e. 53, \$. 225; ef. e. 322, K. 574-6.

m σ. 179, φ. 179.

n ζ. 198 mar.

ο α. 134.

p ζ. 216 mar.

214. Γοι Γείματ'. 223. Γείπον.

211. ἴσταντο Eustath. Rom., ἀλλήλοισι Harl. Vr. et edd. præter Rom., mox κέλενον Eustath. 212. Ὀδυσσῆ 'edd. fere omnes, Ὀδυσσέα Vr. Eustath. Rom., Ὀδυσσῆ Löw. secutus Thiersch. § 194, 46 d. 215. χουσείη Vr. Eustath. Rom., χουσέη edd. fere omnes: vide ad 79. 220. χοίσομαι Eustath. Harl. edd. vett. Wolf. et recentt., χοίσσομαι Barnes. Cl. Ern.

due to a wish to avoid so nearly a repetition of the same word in 212 έκελευσεν; but in ι. 248—9 the same word είη closes both lines, and other instances might be found. The handmaids, rebuked, "standing, calling to each other", is a happy picturesque touch; it shows each, uneasy render reproof, endeavouring slily to throw the blame on her fellow, and it indicates that flight had scattered them. Thus we get a lively notion of the group.

214. φαρός τε κ. τ. λ., here male attire; see on 60-5 sup. at end, but

also on y. 467.

218-9. ovitw, the word would be assisted by a gesture. ooo, see note on s. 800. — avio, "by myself", without aid from you. It is, however, evident, as he declines such aid, that they were offering it. Contrast this with note on y. 464. Possibly the poet means here to indicate the Phæacian standard of female delicacy as less refined than the Greek, although for dignity's sake he avoids including the

king's daughter in the rebuff; just as Phæacian manliness is made to be somewhat effeminate (3. 246 foll.). But again, it is possible that, for the reason which Odys. assigns in 220 η γαρ δηρον από κ. τ. λ., he uses the word γυμνοῦσθαι in 222 in an unusually literal sense. His long privation of such comforts required his bath to be now more thorough. This would also account for the emphatic πάντα λοέσσατο, 227, not found in any of the parallel passages. Either reason will explain είπον δ' ἄρα κούρη in 223, they told their mistress that he had declined their aid - words which seem to hint that Odys. spoke aside to them unheard by Nausicaa, and this seems a further tribute to the refinement with which the poet invests her character. αλμην, so (mar.) Diomedes and Odys. bathe in the sea and afterwards take a fresh-water bath.

223. See last note.

224—5. νίζετο has here two accusatives, as καθαίρο, λούω, mar. but in τ. 376 τω σε πόδας νίψω the two a ζ. 219 mar.
b χ. 488, Γ. 210,
227, Π. 360.
c cf. N. 342.
d α. 72, ε. 52, β.
49, χ. 179, Δ.
316, 327, ... et
sæpissime ... Ω.
752.
e γ. 466 mar.
f d. 253 mar.
g ε. 321, 372, χ.
394.
h ζ. 109.
i d. 184 mar., 219,
Γ. 199, 448.
k β. 20, σ. 195, ψ.
157-63, w. 369.
l d. 50, 299, η. 338,
χ. 451, ρ. 89, τ.
246, Ω. 646, Κ.
134; cf. γ. 441, ρ.
343, Β. 6.
m γ. 384 mar., Κ.
294.
n cf. d. 617, Θ. 195.
ο η. 110, υ. 72, Ε.
60-1, Ο. 411-2;
cf. β. 493.
p χ. 223.
q β. 12 mar.
r β. 260, Δ. 35.

ἄλμην, η οι νῶτα καὶ εὐρέας κάμπεχεν ἄμους, 225 ἐκ κεφαλῆς δ' ἔσμηχεν κάλὸς χνόον ἀτρυγέτοιο. αὐτὰρ ἐπειδὴ πάντα λοέσσατο καὶ λίπ' ἄλειψεν, ἀμφὶ δὲ εἴματα ἔσσαθ', ἄς οι πόρε παρθένος κάθμης, τὸν μὲν 'Αθηναίη θηκεν, Διὸς ἐκγεγαυτα, μείζονα τ' εἰςιδέειν καὶ πάσσονα, κὰδ δὲ κάρητος 230 οὔλας ἡκε κόμας, ὑακινθίνω ἄνθει ὁμοίας. ὡς δ' ὅτε τις χρυσὸν περιχεύεται ἀργύρω ἀνὴρ ἔδρις, δν Ἡφαιστος δέδαεν καὶ Παλλὰς κάθηνη τέχνην παντοίην, χαρίεντα δὲ ἔργα τελείει, ὡς ἄρα τῷ κατέχευε χάριν κεφαλῆ τε καὶ ἄμοις. 235 ἔζετ' ἔπειτ', ἀπάνευθε κιὼν ἐπὶ θῖνα θαλάσσης,

225. Fοι. 228. Γείματα Γέσσαθ' Γοι. 230. ἐσΓιδέειν. 231. Γούλας. 233. Γίδρις. 234. Γέργα.

230. καδδε Vr. 237. χάριδι Harl., χάριτι Apollon., χάρισι Eustath. et edd. omnes.

are really in apposition as whole and part: in 219 sup. ἀπολούσομαι has acc. and gen. ἄμπεχεν, "clung about".

227. $\pi \alpha \nu \tau \alpha$, see on 218-9. – $\lambda i \pi$,

see on y. 466.

229-31. See mar. for similar enhancement of beauty by Pallas. Beauty is the special gift of the Charites (ξ. 18) or of Herê (v. 70-1): but as a means to an end, viz. here the procuring him the favour of Nausic., the prerogative of Pallas includes all such special resources. πάσσονα for παχύς, like έλάσσων for έλαχύς, βράσσων for βραχύς (although some say βραδύς), μάσσων akin to μημος. — οὐλας, see App. A. 3 (2). - νακινθίνω α., al the critics suppose colour only to be intended, and there is a hyacinth, common in Greece, which is black. It may be questioned, however, whether the delicate curl of the corolla of the flower at its edge, be not intended to represent the line of the hair quoixos ένουλισμένη (Aristænet. I. 1. p. 3, cited by Ni.).

232. αργύρω is not with silver but

on silver, so, of silver cups H. usually says, χούσω τ' έπλ χείλεα κεκοάανται, δ. 616; the gold, being thinly but entirely overlaid, represents the χάρις or grace superfused pervading every part: so κατέχευε, 235, corresponds with περιχεύεται here. Virg. Æn. I. 592-3 has reproduced — with a variation — this simile,

Quale manus addunt ebori decus, aut ubi flavo

Argentum Pariusve lapis circumdatur auro.

233—5. "Ηφαιστος... καὶ ... Αθήνη, he as specially gifting with metallurgic craft, she as holding the master-key of all skill. κατέχευε, active, as done for Odysseus' benefit: but περιχεύεται in 232 mid. as done for his own artistic purposes. In τελείει the subject is ανήρ.

the subject is $\alpha \nu \eta_0$.

236—7. $\varepsilon \zeta \varepsilon \varepsilon'$, "he sat", to await the refreshment which had been ordered in 209 sup., and which follows in 246 inf. — $c \pi \alpha \nu \varepsilon \nu \vartheta \varepsilon$, whilst they are about to prepare his meal he goes apart — another touch of the delicacy

κάλλει καὶ χάρισι στίλβων ε θηειτο δε κούρη δή ρα τότ' ἀμφιπόλοισιν ε ἐϋπλοκάμοισι μετηύδα "κλῦτέ μευ, ἀμφίπολοι λευκώλενοι, ὅφρα τι εἴπω 240 οὐ πάντων ἀέκητι θεῶν οῖ ε "Ολυμπον ἔχουσιν Φαιήκεσο' ὅδ' ἀνὴρ ἐπιμίσγεται ἀντιθέοισιν. πρόσθεν μὲν γὰρ δή μοι ἀεικέλιος δέατ' εἶναι, νῦν δε θεοισιν ἔοικε τοὶ οὐρανὸν εὐρὺν ἔχουσιν. αι γὰρ ἐμοὶ τοιόςδε πόσις κεκλημένος εῖη,

245 ἐνθάδε ναιετάων καί οί ᾶδοι αὐτόθι μίμνειν. ἀλλὰ δότ', ἀμφίπολοι, ξείνω βρῶσίν τε πόσιν τε." ῶς εραθ', αι δ' ἄρα τῆς μάλα μὲν κλύον ἠδ' ἐπί-θοντο,

a Γ. 392; cf. Σ. 596.
b ε. 75 mar.; cf. 9. 459.
c ζ, 198 mar, d o. 172.
e σ. 198.
f γ. 28, α. 79 mar., d. 504.
g γ. 331, μ. 337, ξ. 304. σ. 180.
h ζ. 205.
i α. 21 mar.
k γ. 402, Ξ. 84, ξ. 32.
l π. 187, 200, Κ. 440-1; cf. β. 5 mar.
n γ. 205.
o Β. 260; cf. Ξ. 210.
p o. 360, 255, φ. 523.
q λ. 356, μ. 161, Γ. 616.
r ζ. 209 mar.
s γ. 477, o. 220, ν. 157, χ. 178, ψ. 141 (in Il. totics).

239. Fείπω.

240. αξένητι.

242. ἀΓεικέλιος. Γάδοι. 243. Féfoine.

245. Foi

239. μοι Eustath. Harl. Barnes. Cl. Ern., μευ Schol. H. Wolf., mox ὅττι μευ εἴπω Bek. annot. 241. ἐπιμίξεται Schol. H. 242. δόατ Έustath. Fl. Rom. Barnes. Cl. Ern. ed. Οχ., δέατ Harl. Ambros. (3) Vr. Ald. Lov. Aloys. Hesych. Etym. Mag. Wolf. 244—5 † Arist. (dubitabat autem de priore), Scholl. H. Q. 245 [] Bek., αδοι Eustath. 247. ήδὲ πίθουτο Eustath. Barnes, Cl. Ern. ed. Οχ., ήδ ἐπίθουτο Vr. Wolf.

in handling with which the poet refines all the circumstances of this interview. στίλβων, literally, "glittering", thus the planet Mercury (ignis cæti Cyllenius, Virg. Georg. I. 337) was called ὁ στίλ-βων from his peculiar brightness. The previous simile of silver overlaid with gold leads np to this sense of the word. Θηείτο, "gazed with admiration", as in ε. 74—6.

239—46. Her previous speech had merely expressed pity for the forlorn suppliant; this one rises to glowing admiration for the now attractive hero, for "pity is akin to love". Perhaps the poet meant to insinuate her discernment of Odysseus' merit as superior to her Phæacian suitors, the inward man being presumed to correspond with the outward. But observe that this is addressed privately to the maidens, he being seated ἀπάτευθε, 236. This seems to obviate the repugnance of Aristarchus, who rejected the lines 244—5 as unsuited to maidenly decorum. ου ... ἀέχητι θεών

means "with their goodwill", cf. y. 28 note, and συν γαο θεω ελλήλουθμεν, I. 49. - δέατ', restored by Wolf from the best mss. and oldest editions for δόατ', the previous reading, which arose from a mistaken association with δοιή "doubt", and the deceptive use of δοιάζεσιε, δοιάζοντο by Apollon. Rhod. (III. 819, IV. 576) for a person deliberating, or labouring under indistinct impressions. Buttm. (Lexil. 38) traces δέατο here to δέδαα δαῆναι, and from it deduces δοάσσατο aor., ε. 474, \$. 145, δοάσσεται fut., Ψ. 339, the change of & to o in verb forms being common (Irreg. Verbs s. v.). He hints also at a connexion with Edoge doxei, "for a x too much or too little can be no objection to the affinity of words", and wholly rejects doin, remarking that δοάσσατο occurs where resolve is intended after doubt has elapsed. zeμλημένος είη seems to be = "might be", as shown by the next line; cf. mar. - ador, on the connexion of this word with adjoses adjuores adju, and

a \$. 209 mar. b s. 94 mar., ξ c J. 788 mar. d \$. 101 mar. e \$. 382 mar. f ζ. 111 mar. g Ω. 277; cf. ζ. 73. h γ. 11, δ. 785, Γ. 113. i 13.
i Γ. 249, P. 215.
k β. 302 mar.
l Γ. 250, Π. 126.
Σ. 179, Φ. 331,
Ε. 109.
m ζ. 298, η. 14, π.
f55, φ. 185.
n α. 48 mar.
c. of π. 49. o cf. η. 49. p α. 245 mar., γ. 108 mar. q s. 342 mar. r H. 392, T. 131; cf. 5. 344. s cf. 5 72 mar. t z. 501. u cf. 5. 297. y z. 334.

πάο δ' ἄρ' 'Οδυσσηι έθεσαν βρωσίν ε τε πόσιν τε. η τοι δ πινε καὶ ήσθε πολύτλας διος Όδυσσεύς άρπαλέως · δηρου γάρ έδητύος · ή εν απαστος. αύταο Ναυσικάα d λευκώλενος άλλ' e ένόησεν. είματ' άρα πτύξασα τίθει καλης έπ' απήνης, ζεῦξεν ε δ' ἡμιόνους κρατερώνυχας, αν δ' ἔβη καὐτή. ώτουνεν i δ' 'Οδυσηα, έπος k τ' έφατ', έκ τ' ονόμαζεν: "ὄρσεοι δη νῦν, ξεῖνε, πόλινδ' m ζμεν, ὄφρα σε πέμψω 255

πατοός έμου πρός δώμα δαίφοονος, η ένθα σέ φημι πάντων Φαιήκων είδησέμεν όσσοι ν άριστοι. άλλὰ τ μάλ' ὧδ' ἔρδειν, δοκέεις δέ μοι οὐκ ἀπινύσσειν: ὄφο' αν μέν κ' αγρούς ζομεν και ξογ' τ ανθρώπων, τόφοα σύν ἀμφιπόλοισι μεθ' ἡμιόνους ε καὶ ἄμαξαν καρπαλίμως ἔργεσθαι· έγω δ' όδον ήγεμονεύσω. αὐτὰο ελην πόλιος ἐπιβείομεν - ην πέρι πύργος

254. Γέπος. 257. Γειδησέμεν. 258. ως Γέρδειν. 252. Γείματ'.

248. θέσαν Vr. et edd. præter Rom., θέσσαν Eustath. Barnes. Cl. Ern. ed. Ox., έθεσαν Harl. Wolf.
253. ζεῦξε δ' νφ' Vr.
255. δη νῦν Eustath. edd. pleræque, Cl. Ern. Barnes. Wolf., νῦν δη Harl. Fl. Rom. Ald.
256. pro ἐμοῦ Ζεnod. έμεν male, Scholl. H. Q., mox ένθάδε Bek. annot. 261. ἔρχεσθον Eustath. Rom., ἔρχεσθαι Harl. Fl. et edd. pleræque. 262. ἐπιβήσομεν Eustath. Barnes, Cl. Ern. ed. Ox., ἐπιβήομεν Scholl. H. Q. T. Fl. Ald. (1), ἐπιβείομεν Vr. Schol. V. Wolf.

the relation of the rough breathing to the F, see App. A. 6, especially (8).

247—315. Odys. refreshes himself with food; Nausicaa packs her linen and departs; first giving him directions to keep company with them till they enter the city, and then, in order to avoid scandal, to let them precede and reach the palace first, that done, to follow, enter boldly, and supplicate not the king but the queen.

252-3. τίθει ... ζεῦξεν, in these actions ascribed to Nausic, the ἀμφίmoloi are of course to be understood

as assisting.

254-5. ἔπος μ. τ. λ., see on γ. 374 -5, but observe the absence of any such action as $\tilde{\epsilon} k \epsilon \chi \epsilon \tilde{\iota} \phi \alpha$ there, or $\tilde{\epsilon} \nu$ $\tilde{\iota}$ $\tilde{\iota}$ would have been unseemly familiarity. "μεν, might be 1. pers. plur., "we are going", but to take it as infin. for imper. is more in Homeric manner, cf. 298.

256. δαίφφονας, see on α. 48. σέ is more naturally the subject than ob-

ject of eldnoéwer.

258. For ἀπινυσσειν see on ε. 342. 259. av is not here the particle reinforced by ne, but the prep. governing ayou's and egy. This is remarkable, since in ε . 361 ogo ar mer ne, it is certainly the particle—an example of the flexibility of Homeric phrase. But the prep. here is required the sense being not, "till we come to the fields" etc., for he was not to quit them till they actually reached the city, 262) but "whilst we are going along them", where ἀνὰ indicates a line of motion marked by objects as in K. 297-8 βάν δ' ἴμεν ... αμ φόνον, αν νέπυας. Observe, however, that είμι ίκανω are found with the direct accus. of place to which; see α. 176 and mar.

262. ἐπιβείομεν, with this epic form of 2 aor. subj. cf. στείω, θείω, δαμείω; the 2nd person prefers -η- as στήης, στήητον. Nausicaa describes the prospect which will present itself when he comes within view of the city. All the objects described must be understood as lying without its walls,

250

ύψηλός, « καλὸς δὲ λιμην εκάτεοθε αόληος,

λεπτή δ' εἰςίθμη · Ι νῆες δ' όδὸν ἀμφιέλισσαι

265 εἰρύαται· · πᾶσιν γὰρ ἐπίστιόν · ἐστιν ἐκάστφ.

a F. 384, H. 338. 437. M. 386; cf. 5. 9. b cf. η . 43 - 5. c cf. F. 329. d cf. x. 90. e A. 248, Ξ . 30, 75, O. 654. f cf. \$. 159, \(\rho\). 156, \(\tau\). 304.

263. Γεκάτες θε. 264. άμφι Γέλισσαι. 265. Γειρύαται Γεκάστφ.

264. εἰσίσθμη Harl. ex emend. Aristoph., Scholl. B. H. Q. 265. ἐφέστιον Bek. annot. e Schol. ad K. 418, sed dubium an glossa.

yet much frequented by its people. He is therefore to stop before he reaches all this, viz. at the τέμενος of Alcinous, 293-5 inf., and he would know that by the grove of Athenê close to the path - doubtless a striking object. Her object is to drop his company before they could attract notice as fellow-travellers. The apodosis of αὐτὰρ ἐπὴν is suspended. What he is to do when they approach the city, is postponed till 295-6; the interval being filled as far as 272 with a detail of the local features, accounted for by the characteristic pursuits of the people, and thence to 288 with her reasons why he is so to act. Then she resumes with a minute indication of the spot where he is to wait, and at last gives the direction, which is the pith of the whole, "wait there till we have reached home". $\pi v \phi \gamma \sigma \varsigma$, no gates are mentioned. We are to conceive that they were open and unguarded - a token

of Phæacian security.

264-5. λεπτή δ' εἰσίθμη κ.τ.λ.,

"and the way in is narrow, for ships line the approach". The "haven on either side", 263, accounts for the ships being there. This gave rise perh. to the reading εἰσίσθμη of Aristoph., as if from ἰσθμός. It is, however, like ἐθμα "a going", Ε. 778, directly from εἰνι. imper. ἔθι, "go". εἰφύαται, nearly = Lat. servant; see on ἔρυσθαι, ε. 484. This perf. pass. with pluperf. meaning "have or had been drawn", viz. into position, passes over into an absolute sense, "keep" that position, or, as here, becomes trans. with object ὁδὸν; cf. mar. In π. 463 it further acquires the sense of "keep a look out for". In some passages the v, long naturally, as in εἰρῦτο (if this be a pluperf., see Buttm. Irreg. Verbs, s. ν. ἐρυω) χ. 90, becomes short before α,

but may be lengthened by ictus (mar.). έπίστιον, Eustathius explains this by έποίκιον "shed" or "hut" as if a compound adj. from έστία, epice ίστίη, citing Herod. I. 44, τον μεν Δία επίστιον καλέων, "invoking Zeus who presides over the hearth", and so in V. 72, 73, as noun, "houses" or "households". But the sense of olnos, being wider than that of lovin, makes it easy to take ἐποίκιον as an addition to the olxos, whether adjoined or detached, and so = "shed" or "hut"; but we cannot analogously conceive of ἐπίστιον as if an addition to the ίστίη. especially as the lorin is in this case locally remote, being within the wall, while the έπίστιον is without it. Yet we may get really closer to the sense of Herod. by taking lotin (mar.) as it were in the moral sense, as the centre of family life; when ἐπίστιον ἐστιν might mean "it, viz. shipping is a matter of domestic business", as opposed to the semi-foreign aspect of ordinary navigation; or even locally, "each has a spot (viz. where his ship was drawn up) belonging to the family' as we speak of "a family vault". And this, as giving greatest force to yao seems preferable. The scope of the whole passage is to illustrate the extent to which among the Phæacians sea-faring habits were taken up into domestic and civic life. Thus their άγορη, usually in the heart of the city, and the Mosidniov, doubtless its chief sanctuary, which in ordinary cities would have formed the centre of everything, are here at the sea-side without the walls; and these are attached to the lorin of the state, even as the spot where his ship lay was to that of each citizen: hence we derive a special force for έκάστω. The aspirate dropped in Infocior for farin need be

a B. 506; cf. ζ. 10. b ξ. 10. c t. 185. d App. F. 1 (7) mar. e .. 136, x. 465. f e. 318 mar. g t. 326. I. 446. h φ. 233, χ. 2, K 260. 260.

i η. 34—5, γ. 191; cf. ξ. 224.

k δ. 709, ε. 176.

i ξ. 239, ο. 467, π.

75, π. 527, ω. 200: cf. σ. 225, φ. 323

—4, Z. 351, X.

105—6.

m H. 87, 300.

n γ. 138.

δ. 547 mar

ρ Γ. 226.

q Φ. 108; cf ν.

289, ξ. 7, ο. 418, π. 158.

f Σ. 282; cf. η. 313.

ένθα δέ τέ σφ' άγορη καλον Ποσιδήιον a άμφις. ουτοῖσιν b λάεσσι κατωρυγέεσσ' c άραρυῖα. ένθα δὲ νηῶν ὅπλα d μελαινάων ἀλέγουσιν, πείσματα e καὶ σπεῖρα, f καὶ ἀποξύουσιν ε έρετμά. ού γαο Φαιήκεσσι μέλει βιος h ούδε φαρέτρη, άλλ' ίστοὶ καὶ έρετμὰ νεών καὶ νήες έῗσαι, ήσιν άγαλλόμενοι κ πολιήν περόωσι θάλασσαν. των άλεείνω φημινι άδευκέα, μή τις οπίσσω μωμεύη μάλα δ' είσιν ύπερφίαλοι κατά δημον, καί νύ τις ώδ' εἴπησι^m κακώτερος αντιβολήσας. ο 'τίς P δ' ὅδε Ναυσικάς ἕπεται καλός q τε μέγας τε $\int_{0}^{\pi} \frac{158}{\xi_{1}} \frac{158}{(61.9.313)} \left| \xi \tilde{\epsilon} \tilde{\iota} v o \tilde{\varsigma} \right| \pi o \tilde{v} \delta \tilde{\epsilon} \left| \mu \iota v \right| \tilde{\epsilon v} o \tilde{\epsilon}; \pi o \tilde{\sigma} \iota \tilde{\varsigma}^{\dagger} v v o \tilde{\epsilon} \left| \tilde{\epsilon} \sigma \tilde{\epsilon} \tilde{\epsilon} \tau \alpha \iota \right| \alpha v \tilde{\eta}.$

271. έξισαι. 275. ως Γείπησι. 277. Foi.

269. σπείρας Barnes., quod Eustathium (in comment.) edd. Ald. Lov. Schol. V. et H. Stephanum agnoscere affirmat, mox ἀποξείνουσιν Harl., ἀποξύνουσιν Eustath. Schol. H. Barnes. Cl. Ern. Wolf. Löw., ἀποξύουσιν Bek. Dind. Fa. secuti Buttm. 275-88 † nonnulli, Scholl. H. Q. 276. δ' omittunt nonnulli, Bek. annot. 277. νν οί Vr., δέ οί Harl. sed δὲ ex emend.

no more objection than the shortening of the t. Thus we have (Eustath.) Λευκίππη Λεύκιππος (Hy. Ceres 418, Hy. Apol. Pyth. 34) fr. ἶππος, and ἐπ-άλμενος, as well as ἐπιάλμενος, from έφάλλομαι (ξ. 220, ω. 320, cf. δ. 103, 128). Certain Scholl. derive the word for lovos, "a place for masts", and so by synecdoche = νεώριον, - a likely snare for a prosaic interpreter.

266-8. άγορη, see previous note. Ποσισήιον, see on νήους 10 sup. oυτοῖσιν λ., see App. F. 2 (6) and note *. ὅπλα, see App. F. 1 (7).

268-9. σπείρα, the reading σπείoαs perhaps arose from a repugnance to lengthen the -α by arsis; certainly to lengthen the final short vowel of a properispomenon is an extreme case of arsis, but in this penthemimeral cæsura H. lengthens anything: see on ε. 318 and App. F. 1 (7) for the sense. ἀποξύουσιν, Buttmann's correction (Lexil. 26, 4) has been adopted, the word being $\alpha \pi o \xi v \omega$ ($\Longrightarrow \xi \varepsilon \omega$) to "shave" or "plane"

270-2. βιὸς οὐδὲ φ., much less therefore the sword and spear of the stand-up-fight. This measures the interval between them and the Greeks. άγαλλόμενοι, as if for the mere pleasure of the run. Their vessels are, as it were, all pleasure yachts in which they give a free passage to au occasional stranger.

273-5. άδευκέα, cf. the name Πολυδεύκης and the adv. ένδυκέως, used of all kinds of ministry to another's comfort; so Curtius, who refers both (II. 229) to a sanscrit root, traced in Lat. as dec-us, dec-et, and related presumably to dulcis (II. 77). For the sentiment see on 29 sup. — ὑπερφίαλοι, "unscrupulous". Some commentators rejected 275-88 for the same reason as 244-5, vid. sup. But the more repugnant such female freedom was to later Greek notions of decorum, the more certain the genuineness of the passage.

276-9. vis o', the d' marks surprise "why! who is this?" — εύοε, "picked him up". έπει ου τινες κ. τ. λ., Löwe takes this ironically, "since for sooth there are none (for her to marry) near home!", but it seems more simple to take it as epexegetic of thλεδαπῶν, and stating the fact on which the Phæacians were fond of dilating - their remoteness from all men.

270

275

ἤ τινά που πλαγχθέντα κομίσσατο ής δο ἀπὸ νηὸς ἀνδρῶν τηλεδαπῶν, ἐπεὶ οὔ τινες ἐγγύθεν εἰσίν 180 ἤ τίς οἱ εὐξαμένη πολυάρητος θεὸς ἦλθεν, οὐρανόθεν καταβάς, ἔξει δέ μιν ἤματα πάντα. βέλτερον, εἰ καὐτή περ ἐποιχομένη πόσιν εὖρεν ἄλλοθεν ἢ γὰρ τούς δε γ' ἀτιμάζει κατὰ δῆμον Φαίηκας, τοί μιν μνῶνται πολέες τε καὶ ἐσθλοί.' 285 τος ἐρέουσιν, ἐμοὶ δέ κ' ὀνείδεα ταῦτα γένοιτο. καὶ δ' ἄλλη νεμεσῶ, ἤ τις τοιαῦτά γε ρέζοι, ἤ τ' ἀέκητι φίλων πατρὸς καὶ μητρὸς ἐόντων ἀνδράσι μίσγηται, πρίν γ' ἀμφάδιον γράμον ἐλθεῖν. ξείνε, σὸ δ' ὧδ' ἐμέθεν ξυνίει ἔπος, ὄφρα τάχιστα 290 πομπῆς καὶ νόστοιο τύχης παρὰ πατρὸς ἐμοῖο. δήεις ἀγλαὸν ἄλσος 'Αθήνης ἄγχι κελεύθου αἰγείρων ἐν δὲ κρήνη νάει, ἀμφὶ δὲ λειμών ·

a Θ. 284. b d. 489. c cf. ζ. 8, 204-5. d τ. 404. e v. 31, Δ. 184, P. 545. f β. 55 mar. g γ. 255, Z. 260; cf. B. 238. h cf. ζ. 34-5. i χ. 204, ω. 427, Δ. 293, Z. 452, Ω. 204, 520. k Χ. 108; cf. Z. 462; Δ. 182, H. 91. I Γ. 242. m o. 69, Ψ. 494, β. 239. n α. 47 mar. o ζ. 51, o. 432. p cf. o. 420, 430, Ξ. 296. q cf. ε. 120 mar. r θ. 241, τ. 378. s η. 151, 191-4, 317. t B. 506, ζ. 321. u ε. 70, η. 129, ε. 140-1.

278. Fῆς. 280. ἦέ τις εὐξαμένη. 285. Γερέουσιν. 287. ἀΓέκητι. 289. Γέπος.

279. ἐσσίν Vr. 282. βέλτιον Bek. annot. 285. ἐμοὶ δ' αν Eustath. Rom., mox γένοιντο Harl. 287. ἤτ' sive potius ἠδ' (Ni.) Arist., Schol. Q. 289. σὐ δ' ἀκ' Arist., Schol. H. 290. ἐμεῖο Harl. Ambros. (1), ἐμεῖο Zenod., Scholl. H. Q., ita Cl. Ern. Barnes., ἐμοῖο Eustath. Wolf. et recentt. 291. δήεις var. l. Scholl. H. Q. sed in textu δήομεν, δήεις meliores, Schol. H., Wolf., δήομεν Ευstath. Barnes. Cl. Ern. ed. Οχ., mox pro πελεύθου Harl. θαλάσσης sed supra scr. πελεύθου. 292. ἐκ δὲ Fl. Ald. Lov.

280-2. πολυάρητος, "much prayed for (to come)"; see mar. — βέλτερον, "'twere better so", i. e. "that she should wed, though her husband be one of her own picking up from abroad, since she refuses all her Phæacian suitors": the implied alternative is, "than remain unmarried". Another interpretation of the Scholl., that "if she marries any one Phæacian, she must needs put a slight upon the rest", does not seem suitable. καὐτὴ, see mar. for similar cases of crasis of καl with pronoun; although these are not found in all mss. and edd. (Bek. Hom. Blätt. p. 173). Hermann (Ni.) rejects this crasis in II., reading κ' for κε, or γ'. 286-7. νεμεσῶ, indic. where optat.

would be regular; see App. A. 9 (2).

— ἐοντων could be spared: it seems to have arisen from a confusion of two constructions, "against the will of her parents", and "her parents being unwilling". "In this remarkable passage we have such an exhibition of woman's

freedom as scarcely any age has exceeded. For it clearly shows that the marriage of a damsel was her own affair, and that, subject to a due regard freely rendered to authority and opinion, she had when of due age a main share in determining it" (Gladst. II. p. 484).

288. μίσγηται, "mixes with": the mood is certainly anacoluthon to δέζοι in 286: the change of η τις to η τ strikes a different modal key; thus τοιαῦτά γε δέζοι is a case viewed as purely hypothetical in the 2nd clause she seems to put a case contingent indeed still, and therefore not indic., but which is not purely hypothetical, as being in fact her own; and this difference is what the subjunct. probably marks. See for some somewhat similar. exx. App. A. 9 (16). — ἀμφά-διον, see on ε. 120.

 $\delta \iota o \nu$, see on 8. 120. 289-90. $\sigma \dot{v} \delta'$, the $\delta \dot{k}$ denotes contrast between her suggestion in the sequel and what she had just been deprecating. $\pi o \mu \pi \tilde{\eta} \xi$, he had made no

a 9.363; cf. o. 299, Z. 194, I. 578. b cf. E. 90, ω. 226, ∑. 561-2, Ф. 346. c s. 400 mar. d e. 138. é ζ. 256 mar. f cf. n. 300. g 5. 255 mar. h ζ. 17 mar. i &. 207 mar. k ι. 348; cf. δ. 618. 1 7. 319. m ζ. 52 mar. n ψ. 89, I. 206; cf. Σ. 610. ο ζ. 53 mar. P E. 725, K. 439, Σ. 83, 377. q v. 235, Q. 97. r v. 262, Y. 84;

cf. 9. 456.

ἔνθα δὲ πατρὸς ἐμοῦ τέμενος² τεθαλυῖά τ' ἀλωή, b τόσσον ἀπὸ πτόλιος ὅσσον ε τε γέγωνε βοήσας. ένθα καθεζόμενος μεΐναι α χρόνον, είς ο κεν ήμεῖς 295 ἄστυδε ἔλθωμεν, καὶ ικώμεθα δώματα πατρός.« αὐτὰο ἐπὴν ἡμέας ἔλπη ποτὶ δώματ' ἀφῖχθαι, καὶ τότε Φαιήκων ζμενε ές πόλιν, ήδ' έρεεσθαι δώματα πατρός έμου μεγαλήτορος h 'Αλκινόοιο. δείαι δ' ἀρίγνωτ' έστι, και αν παις ήγήσαιτο 300 νήπιος οὐ μὲν γάρ τι ἐοικότα τοῖσι τέτυπται δώματα Φαιήκων, οίος δόμος 'Αλκινόοιο ήρωος. ἀλλ' ὁπότ' ἄν σε δόμοι κεκύθωσι ^k καὶ αυλή, ώκα μάλα μεγάροιο διελθέμεν, ὄφρ' ικηαι μητέρ' έμήν· ή δ' ήσται έπ' m έσχάρη έν n πυρός αὐγῆ, 305 ηλάκατα ο στρωφωσ' άλιπόρφυρα, θαυμα ρ ίδέσθαι, κίονι κεκλιμένη· q δμωαί δέ οί εΐατ' ὅπισθεν. ένθα δὲ πατρός έμοῖο θρόνος ποτικέκλιται αὐτῆ. τῷ ος γε οἰνοποτάζει ἐφήμενος ἀθάνατος ώς.

296. Γαστυδε. 297. Γέλπη. 301. Εε Εοικότα. 306. Γιδέσθαι. 307. For. 300. Γοινοποτάζει.

παῖς Wolf. ed. Ox., Löw., πάῖς Eustath. Barnes. Cl. Ern. Bek. Dind. Fa. 301. οὐ μην Bek. 303. ηρως Ambros (2) Vindob. in text. et schol. Harl. Vr. Fl. Ald. Lov., ηρωος Eustath. Wolf., ηρω Vindob. (2); mox δόμω Harl., δόμοις Bek.

annot., mox κεύθωσι ed. Ox. var. l. Fl. Ald. Lov. Steph., mox αὐλη Harl. 304. μάλ ἐκ Eustath. Barnes. Cl. Ern. ed. Ox., μάλα sine ἐκ Harl. Wolf. et recentt. 308. αὐτη et αὐγη Eustath. agnoscit, αὐτη Barnes. Ern. Cl. ed. Ox. Bek. Dind. Fa., αὐγη Harl. Ambros. (1) et var. l. Schol. V. ita Wolf. Löw., mox ἐμεῖο Barnes. Cl. Ern., ἐμοῖο Eustath. Fl. Wolf. et recentt.

request for this, but she builds partly on his evident need, partly on the well known habits of the Phæacians in despatching strangers to their homes $(\nu. 151-2, 174).$

293. τέμενος, Thucyd. III. 70 mentions that a site in Corcyra in his time passed traditionally as the τέμενος of

300-2. xal av xals, "even a child might etc." olog refers to rola implied in έσικότα τοῖσι.

303. αὐλη, see on App. F. 2 (2) (5) (6). Observe newos, doubtless the true reading, an instacce of the elasticity of epic quantity. 305-7. ἐπ' ἐσχάρη κ. τ. λ. and

ziovi in connexion, see App. F 2 (19) (20). — άλιπόρφυρα, see on 53 sup.

 - δμωαί, see App. A. 7 (1).
 308-9. Θούνος, "seat of honour";
 see on α. 131-2. - αὐτῆ, i. e. πίονι; to refer it to the queen, since Dooros is the subject, sounds absurd since nomakes the var. l. αὐγη less suitable: it probably crept in from the end of 305. - οἰνοποτάζει, the contrasted picture of the queen plying her industry, and the king, who "sits wine-bibbing like an immortal" — the allusion being to the θεοι φεία ζώοντες — is full of force, and assists us to take the measure of the sexes in Phæacian court society: see 310 τὸν παραμειψάμενος μητρὸς ποτὶ γούνασι² χεῖρας βάλλειν ήμετέρης, δίνα νόστιμον δήμαρ ίδηαι γαίρων απαλίμως, εί και μάλα τηλόθεν έσσί. ε [εί κέν τοι κείνη γε φίλα φρονέησ' ένὶ θυμῷ, έλπωρή τοι ἔπειτα φίλους ετ' ίδέειν καὶ ίκέσθαι

315 οἶκον ές ὑψόροφον καὶ σὴν ές πατρίδα γαῖαν.]" ώς δάρα φωνήσας' ίμασεν μάστιγι φαεινή ημιόνους · αί δ' ώπα λίπον ποταμοῖο κ όξεθοα. αι δ' εὖ μὲν τρώχων, εὖ δὲ πλίσσοντο πόδεσσιν. ή δε μάλ' ήνιόχευεν, " ὅπως ἄμ' εποίατο πεζοί

320 άμφίπολοί τ' 'Οδυσεύς τε, νόω δ' ἐπέβαλλεν ίμάσθλην. δύσετος τ' ηέλιος, καὶ τοὶ κλυτὸν ἄλσος ο ϊκοντο ίρον 'Αθηναίης, ϊν' ἄρ' έζετο ρ δίος 'Οδυσσεύς. αὐτίκ' ἔπειτ' ἡοᾶτο ٩ Διὸς τ κούρη μεγάλοιο "κλυθί ε μευ, αλγιόχοιο Διός τέκος, 'Ατουτώνη.

325 νῦν δή πέρ μευ ἄκουσον, ἐπεὶ πάρος οὔ ποτ' ἄκουσας

a η. 142; cf. γ. 92, \$\mathcal{A}\$ 500, 512.

b ω. 216.

e 9. 466, α. 9 mar.

d n. 194. e n. 75-7.

f β. 280, ψ. 287.

g e. 41-2 mar.

h s. 380 mar.

i *K*. 500, *T*. 395, *Y*. 384.

k = . 245, Ф. 352, P. 749.

l cf. X. 163.

m 4. 642.

n β . 388 mar., η . 289.

o 5. 291 mar.

p ξ. 30-1.

q ω. 521, Z. 304, 311, K. 296, β. 433, 261.

r ζ. 151, I. 536.

s d. 762 mar.

t cf. I. 262.

314. Γελπώρη Γιδέειν omisso τ'. 315. Foinov.

310. ποτί Eustath. Barnes. Cl. Ern. ed. Ox. Wolf. Dind. Löw., περί Harl. Vr. Ambros. (1) (3) Schol. V. Bek. Fa. 313—5 omisit Harl. sed man. ead. in mar. reposuit, [] Wolf. Bek. Dind. Löw. Fa. Ni. 318. ἔτρεχον sed a. pri. man. τρώχων Harl., τρεχέτην Callistratus, Scholl. B. H. P. Q. T., mox εν δ΄ οπλίσσοντο Vr. male (Ern.). 321. δύσσετο Ald. Lov., δύσατο var. l. Barnes. 324. μοι Eustath. Barnes. Cl. Ern. ed. Ox., μεν ex emend. ejusdem man. Harl. Wolf. et recentt.

App. F 2 (13), and comp. the following direction to pass him by and supplicate her.

312. **παρπαλίμως** qualifies ἐδηαι. 313-5. These lines occur naturally in η . 75-7. Here they seem superfluous since they say nothing which has not in effect been said before. The editors since Wolf accordingly bracket

316-31. Nausicaa starts on her homeward journey, her handmaids and Odys following. He reaches at sun-set the grove of Athene near the citygate, to whom he prays for friendly help; and, with a reminiscence of Poseidon's wrath the book closes.

316-8. queivy, to what the epithet precisely alludes it is impossible to determine. In W. 362-3 the thong, fuas, seems a distinct part of the μαστιξ; cf. suáodly 320 inf. We may surmise that the handle was of wood,

perhaps polished, perhaps ornamented with metal. τρώχων, secondary verb from τρέχω, like στρωφάω, τρωπάω, for στοέφω, τοέπω. — πλίσσοντο, the Scholl, here give πλίξ as Dorice = βημα, the Schol. on Π. 375 says Æolice, and the Etym. Mag. has, with the Schol. vulg., πλίγμα, το διάστημα τῶν ποδῶν; but these are words found in grammarians only. In Sophoc. Fragm. 538 Dind. occurs the word αμφιπλίξ. In Archiloch. Fragm. IX. 1, διαπεπλιγμένον probably means "straddling". Ern. cites Anacreon, 1269, πλίξαντες μηροίσι παρά μηρούς, and Ni. απεπλί-Eato from Aristoph. Acharn. 218.

200. vow, "with judgment", meaning so as not to go too fast for the pedestrians to keep up.

321. Sugero x. r. l., the 33rd day of the poem's action here ends.

325-7. **Ατρυτώνη**, see App. E. 4 (14). - νῦν δή πέρ, "now although

330

a ef. ϵ 221, ψ . 235. b ϵ . 423 mar. c Ω . 309. d γ . 385, K. 295, E. 121, Ψ . 771; cf. ι . 536, ν . 102, A. 43, 457, H. 249. 527.

e cf. η . 201, π . 161. f Φ . 468-9. g α . 20-1 mar.

δαιομένου, ότε μ' ἔρραιε αλυτός b έννοσίγαιος. δός α μ' ές Φαίηκας φίλον έλθεῖν ήδ' έλεεινόν." ο ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε Παλλὰς 'Αθήνη. αὐτῷ δ' οὕ πω φαίνετ' ἐναντίη· αἰδετος γάο δα πατροπασίγνητον, δ δ' έπιζαφελώς μενέαινεν h άντιθέω 'Οδυσήι, πάρος ήν γαζαν ίκεσθαι.

331. Fnv.

329. ἐνάντιον Eustath. (sed in comment. ἐναντίη) Barnes. Cl. Ern. ed. Ox., έναντίη Harl. Wolf. et recentt., mox αζετο var. l. Schol. P. et not. ms. ad mar. Fl. 330. ἐπιζαφελῶς Arist., Schol. P., ita omnes, ἐπιζαφέλως Bek.

not before". ¿alouévov őve µ' ĕç-çale, with the repetition cf. T. 316 -7, δπότ' ἄν Τοοίη ... δάηται, δαι-ομένη, δαίωσι δ' ἀρήιοι νίες 'Αχαιων, and Π. 103-5, δάμνα μιν Ζηνός τε νόος και Τρώες αγανοί βάλλοντες δεινήν δε περί προτάφοισι φαεινή πήληξ βαλλομένη παναχήν έχε, βάλ-λετο δ' ἀεὶ n. τ. λ. — δος μ' n. τ. λ., the words are a little abrupt through the asyndeton. In Ω . 309 they occur as the first clause of Priam's prayer (with 'Azıllη̃os for Φαίημας), where he is about to visit Achilles to ransom his son.

329-31. alosto. The feeling of re-

spect extends, in the politic and calculating goddess [see App. E. 4 (8)], to the forbearance of direct and outward opposition only. Her appearance in η . 19 foll. is accordingly cloaked in a strict incognito, and is her only interview with Odys, in which the veil is not thrown off. Thus appearances as regards Poseidon are saved. nargoκασίγνητον, a sense of seniority pervades the word, and we may remember that the Erinnyes, as Poseidon himself is reminded in O. 204, attend ever upon the elder members of a family. \ddot{o} δ' , $\delta \dot{\epsilon}$ here, as often, $= \gamma \dot{\alpha} \varrho$. - ἀντιθέφ ... πάρος, see on α. 21-4.

APPENDIX A.

I.

έννεπε. (1) Buttm. (Lexil. 21, 15-23) regards this as a mere lengthened form of $\varepsilon l\pi \dot{\varepsilon}$ fr. $\ddot{\varepsilon}\pi\omega$, root $F\varepsilon\pi$ -, and no compound; he takes $\dot{\varepsilon}\nu\sigma\pi\dot{\eta}$ as its direct verbal noun, and views $\partial \mu \varphi \dot{\eta}$ as similarly related to a verbal form $\dot{\xi} \mu \pi \omega = \dot{\xi} \nu \dot{\xi} \pi \omega$; with this relation he compares σύνιος, ἔγκω = ἐνέκω. Negatively, he argues that kv the prep. in no other compound doubles v. He seems to have overlooked έννεσίησι, of which the parts are έν-ίημι. But, supposing ένέπω compounded, it need not follow that the first part is έν the prep. There are a number of words, as έμμαπέως, ξαπαιος, έμπάζομαι, έναίοω, ἔναοα, in which Ev- appears, but its prepositional character is very doubtful. The forms akin to ένέπω (omitting all those from ένίπτω or ένίσσω to reproach, which he rejects as distinct,) are 2 aor. Ενισπον, imper. Ενισπες, and Ενισπε, and, there being no pres. indic. found, ἐνίψω and ἐνιψήσω fut. Now as we have ἔσπετε, (comp. έσπόμην, σπέο, σπείο from επομαι,) it is not easy to regard έν in ενισπον, etc., as part of the simple verb, and Buttm. seems to have felt some difficulty. Indeed, elsewhere he inclines to regard lous (7. 203, 7. 31) as a form of lous (x for π, as in εππος, equus). This is probable, but tends to make the rejection of ένισπε as a compound form doubtful. With these varying forms έν-έπω, έσπειε, έν-ισπον, comp. έχω, έσχον, ίσχω, an analogy which suggests that the Ev- is adventitious, not, as in Buttmann's view, radical. The Lat. inquam probably represents the same form as $\dot{\epsilon}\nu\dot{\epsilon}\pi\omega$ (q for π again), and is equally puzzling, but can hardly be simple.

(2) As regards $\partial \mu \phi \eta$ ένοπ $\dot{\eta}$, the first may be simple and the second compound. $\partial \psi$ the voice, $\partial \pi \dot{\eta}$ a hole, $\partial \mu \mu \alpha$ fr. $\partial \pi \tau o \mu \alpha \iota$ (unused pres.) $\partial \sigma \sigma o \mu \alpha \iota$, $\partial \sigma \sigma s$, os oris, oculus, (Donalds. New Crat. § 216) seem all modifications of a radical sound based on the vowel σ in connexion with a labial or some sound representing it. The simple notion of which that sound is the symbol may be assumed to be a hole or orifice, of which the letter σ is indeed the shape. The verb or adj. "open" stands in close connexion. Hence the above words expressing "mouth" or "eye" deduce themselves at once, for there is nothing which we open so frequently or easily as these organs. Hence $\partial \psi$ "voice" comes straight from the root, being the os "mouth" open for the primary pur pose of emitting sound. Then, we may suppose, came the strengthening of the root by the accession of the F, in vox, $F \dot{\epsilon} \pi \sigma \sigma$, $F \dot{\epsilon} \dot{\epsilon} \pi \sigma$, this F containing the labial of the root, with the guttural (comp., as above, inquam) into which that labial sometimes passes, as in coquo = $\pi \dot{\epsilon} \sigma \sigma \sigma \sigma \pi \pi$ (Donalds. ub. sup. and Gr. Gr. § (8 j.). Now, the $\dot{\epsilon} \pi \sigma$ in $\dot{\epsilon} \nu \dot{\epsilon} \pi \sigma$ may be from the simple root before the f

was added, and the noun $\ell\nu\delta\pi\eta$ of course from $\ell\nu\ell\pi\omega$, but $\delta\mu\phi\eta$ merely $\delta\pi\eta$, $= \delta\psi$, strengthened by the further labial μ , as in $\chi\rho\ell\mu\pi\tau\omega$, $\gamma\nu\alpha\mu\pi\tau\omega$, and many other words.

(3) Thus an answer may be offered to Buttmann's remark, "one well may wonder why in this compound alone $(\dot{\epsilon}\nu\dot{\epsilon}\pi\omega)$ the \mathcal{F} of the root $\ddot{\epsilon}\pi\omega$ $\ddot{\epsilon}\pi\omega$ was so passed over". And the $\dot{\epsilon}\nu$ may be received as a form of "the intensive prefix. probably a residuum of $\dot{\alpha}\nu\dot{\alpha}$," (Donalds. Gr. Gr. 374 d₁.) conveying to the root $\dot{\epsilon}\pi$ - the sense noticed by Buttm. to "announce, declare".

2. Epic forms in -ow -ww for -αw.

Ahrens Griech. Formenl., § 51, gives a table of Epic forms expanded with short or long vowels from the ordinary contracted forms of verbs in -αω, nearly as follows.

Cont	r. Expand.short.	Contr.	Expand. long
Indic. Pres. sing. 1. ooa	်စုဝ်ထ မို့	[μενοινῶ	μενοινώω
Indie, and Subj. sing. 2. coas	οράας 😕	μενοινᾶ	μενοινάα
Indic. Pres 3. ooã	δράα 📜	ήβῶσα	ήβώωσα
Indic. Pres. plur. 3. ὁρῶσ	ι όρόωσι 🗒	παραδοῶσι	παραδρώωσι
Optat. Pres. sing. 1. ὁρῷμ	ας το δοφοι το το ποροφοί το το ποροφοί το mid	έμνᾶσθε	έμνάασθε.
Infin. Pres. δρᾶν	δράαν ຊ		
masc. nom. ὁρῶν	ορόων the	\	With short
Part. Pres. masc. nom. ὁρῶν fem. nom. ὁρῶν	τος δρόωντος 🛱		vowel
fem. nom. ¿¿ão	α όρόωσα 🚎		evolved
(2 2000	θε οράασθε Α	ήβῶντες	ήβώοντες
Mid. Indic. Pres. Plur. 2. δοᾶσ	TOU OCCUPATION	έμνῶντο	έμνώοντο
Mid. Infin. Pres. ὁρᾶσ		μνώμενος	μνωόμενος
Mid. Inn. 1105. opuo	S S	ήβῶμι	ήβώοιμι.

3.

(1) ὁλοόφοων, ὁλοός, οὖλος (Ἄρης), Fοῦλος, οὔλιος, ὀλοφωίος, ὀλοφυδνός, ὀλοφύρομαι, (2) οὔλη (λάχνη), οὐλαὶ (ὀλαὶ), οὐλόχνται, ὅλῦραι, οὐλαμός, οὐλοκάρηνος, ἴονλος, (3) οὖλος (ὅλος), οὖλε, οὐλή (sear).

(2) Distinct from these is probably ovl η , fem. adj. applied to $\lambda \acute{\alpha} \chi \nu \eta$, "woolly

3. * II. 567-8. * Z. 139. * A 62. * II. 701. * P. 756, 759. Hesiod. Theog. 591, where see Mr. Paley's note.

down", or other soft nap, hair, &c., οὐλαμὸς, only found with ανδρῶν, "a close band of men", and lovlos "downy first beard". It is difficult to say whether the F is proper to these forms or not. Probably it was an inconstant element in the root: thus Bekker writes Foulag, 8 adj., epith of glaivag, but, as our text now stands, οὐλομάρηνος h rejects the F. Οὐλαμὸς might, but need not, be Forlayos.* Under this group should also probably be brought orlai, olai οὐλόγυται, ὅλῦραι i (coupled with κρί λευκὸν as horse meat). Here again we find the form lovi- in the harvest-cry to Demeter ούλω ἰούλω. Buttm. thought them distinct, referring this οὐλαί to mola, and taking οὔλη (λάγνη) from ελλέω, to press close. But it seems better to connect them, if possible. What common idea, then, can lie at the root of images so far divergent as wool, fleece, hair, down, corn, and grain? Probably the growing plant, especially in its nascent state, the young wheat with its soft beard, or even the first green crop before the ear is formed, is this radical idea. As we use "corn", properly the hard esculent portion, for the whole plant, so we may suppose the Greeks used ovlai, properly the plant or crop, with such fine wavy fibrous aspect, for the grain or produce. The 1 seems radical in ovl-, or Fovl-, as shown by Wolle, wool. αστον ούλον may probably mean a loaf of these ούλαί.

The word ἀνδοῶν always added to οὐλαμὸν might suggest that it is a metaphor connected with οὔλη λάχνη, or with οὐλαὶ the growing crop, men "thick as down or wool together", or men "thick as blades in a corn-field", might be meant.

If Buttman's notion of οὐλαλ being connected with mola molo be correct, what shall we say of μύλη μυλήφατος? Surely these last represent mola molo.

As regards the meaning of oliveau, it is variously rendered by the authorities quoted by Crusius s. v. as triticum monococcum, or triticum spelta.

(3) Distinct again is ούλος, in later Gr. ὅλος, to which seems akin ούλε, either = salve! a fragment of a lost verb, or an adj. in vocative case, idiomatically used as if a verb imperat., comp. lat. macte. It is only found in Homer in ούλέι τε και μάλα χαῖοε, θεοι δέ τοι ὅλβια δοῖεν; where ὅλβια following suggests ὅλδος becoming, with -λβ- for -λδ-, ὅλβος, and, with -λδ- transposed, ούλος. Το this belongs ούλη healed flesh, scar.

4.

βουλή, ἀγορή. (1) Mr. Gladstone's essay on the ἀγορή (Gladst. III, 1) may be recommended almost without reserve. If I venture to differ in any point from this noble picture of heroic polities, it is in favour of giving even greater weight to the popular element than there is given. The case of Theraites is no argument against practical freedom of speech in the ἀγορή;

^{*} It always occurs in the verse ending ἀνὰ οὐλαμὸν ἀνδοῶν; there is reason to think with Ahrens de hiatus legitimis quibusdam generibus, and J. La Roche über den Hiatus und die Etision, that in what they call the "bucolie diæresis", i. e. where the 5th and 6th feet are separate in word or words from the 4th, the hiatus between the 4th and 5th foot may stand. α. 6, 60, 61, 263 are examples of it, on the other hand see α. 209, 397, β. 26, 51, for elision in the same place.

⁸ δ. 50. h τ. 246. i E. 196; Θ. 564. k q. 343. i ω. 402.

for he is rebuked and chastised for splenetica insolence and personally offensive remarks; and Odys., though using the argumentum baculinum, clearly carries b the voice of the people with him. It is worth observing that v. 212 might have ended, - and perhaps would in any other speaker's case have done so — with ανόρευεν, for Odys. concedes to Thersites the quality of an αγορητής, d but the poet substitutes ἐνολώα as more descriptive of his tone. Further, in the important question raised in the Iliad, e viz. the reception or rejection of the Trojan offer to restore the property carried off by Paris, but without Helen, Diomedes alone speaks, and there is properly speaking no preliminary deliberative action of the $\beta ov \lambda \dot{\eta}$, or council of chiefs, in managing the $\dot{\alpha} \gamma o \rho \dot{\eta}$, as is ascribed to it in p. 95. In the writer's own words p. 129 "the Assembly shouts its approbation (of Diomedes' words). Agam. immediately addresses himself to the messenger; 'Idæus, you hear the sense of the Achæans, how they answer you; and I think with them.' At the least, this is a declaration as express as words can make it, and proceeding out of the mouth of the rival authority, (i. e. the $\alpha \gamma a \rho \dot{\gamma}$ viewed as the rival of the kingly power,) to the effect that the acclamation of the Assembly was, for all practical purposes, its vote, and that it required only concurrence from the king to invest it with the fullest authority. In the ninth Iliad, as we have seen, the vote held good even without that concurrence."

(2) In that ninth Iliad, Diom. says "I will contend with thee (Agam.) giving rash counsel (not in the $\beta ov \lambda \tilde{\eta}$ but) in the $\alpha \gamma oo \tilde{\eta}$ "; where, accordingly, "the proposal of Agam.", to return home re infectâ, was "heard in silence, the mode by which the army (which was nothing more, so to speak, than the State in uniform, p. 118) indicated its disinclination or its doubt. But the counterproposal of Diom. to fight to the last was hailed with acclamations", p. 100. The statement of p. 98 may on the whole be accepted: - "the βουλή seems to have been a most important auxiliary instrument of governmenth; sometimes as preparing materials for the more public deliberations of the Assembly, sometimes intrusted, as a kind of executive committee, with its confidence; always as supplying the Assembly with an intellectual and authoritative element, in a concentrated form, which might give steadiness to its tone, and advise its course with a weight adequate to so important a function." It ought to be kept in view that the members of the $\beta ov \lambda \dot{\gamma}$ were always included in the $\dot{\alpha} \dot{\gamma}$. This is plain from the instances quoted, and from the presence of the γέφοντες i in the dy, of Ithaca. In that ninth Iliad another critical point in the fortunes of the war presents itself, and there is properly speaking no action of the βουλή. Nestor only advises Agam, to consult with it after the decision of the αγορή has been taken.* The moving forces lie in the king and in the ayoon, and to the latter the speakers appeal as overruling the former

^{*} It is remarkable that at Nestor's suggestion the meeting of the $\beta ov \lambda \dot{\eta}$ here takes the form of a banquet, as perhaps most likely to smooth the passage of unpalatable advice, I, 70, 89—90. The topic discussed, involving a retractation on the part of Agam., was too delicate to be treated in public.

^{4.} a B. 214-6; 220-4; 247; 250. b B. 272-7. c B. 250; 322; cf. Θ . 29. d B. 246. e H. 381 foll. i I. 30. e I. 50-1. b B. 53. i β . 14. k I. 78. i I. 9-13; 70-6.

when unequal to the crisis. Diom. challenges the decision of the whole host "young and old", whether a reflection previously cast by Agam. on his warlike spirit was deserved; nay treats him as an isolated chief, m who might go his own way if he would, in short, as bereft of authority when advising against the sense of the $\alpha \gamma o \rho \dot{\eta}$. Again it is the $\alpha \gamma o \rho \dot{\eta}$, not the $\beta o \nu \lambda \dot{\eta}$, to which belongs "the grand epithet αυδιάνειρα", confined by Homer "to two subjects, battle and debate, the clash of swords and the wrestling of minds.... Thus with him it was in two fields that man was to seek for glory, partly in the fight, and partly in the assembly" (p. 103). And the analogy of the one may guide us in estimating the part of the aristocratic as compared with that of the popular element in the other. Homer's battle pieces resolve themselves into duels of the αριστήες, and his Assemblies into similar debates between them. Still, in the serried ranks, locked shields, and protended spears of the mass lay the weight of the shock of war; in the shout of unanimous approval, or the cold silence of distrust lay the weight of substantial decision*. They who deny practical weight to the ἀγοφή must in the same degree deny it to the φάλαγξ. At any rate it is important to note that the two cases are in Homer parallel. Of course I am even further from Grote's view, (Hist. of Gr. vol. II. p. 90-2) of "the nullity of positive function in the αγορή", than is the author whom I quote.

(3) In the Ody, there is no action of the βουλή whatever. This is, doubtless, due in great part to the extent to which the Suitors' faction had corrupted its spirit and usurped its functions. Yet this of itself shows that the βουλή was more, and the ἀγορή less, dependent upon the king, and so in his protracted absence easily lapsed into insignificance. The "maiden speech" of Telem. in the ay. is really an appeal to the popular element against the aristocratical τῶν ἀνδρῶν φίλοι νίες οἱ ἐνθάδε γ' είσιν ἄριστοι. He says the people countenanced them, and thus "caused him sufferings without endp". and implies that, but for that countenance, the Suitors' annoyance would cease. He appeals with confidence to their sense of justice, - "if you had been yourselves the devourers of my substance, I could recover damages by urging my pleaq". The yécovtes made way for him when he appeared in public, but clearly sided mostly against him. The other speakers in the Ithacan ay. confirm this view. Halitherses says, "let us devise plans to stop (the suitors," . Mentor chides the apathy of the people in terms which plainly show that they had the right and power to rebuke and check the suitors, and that only their will was to blame. Even Eurymachus, threatening Halith, with a mulet (800), must be presumed, speaking in the ay, to mean one imposed by its authority; cf. θωήν Αχαιών N. 669; and Leiocritus, as though in some fear lest Mentor's words should rouse the laol, proposes, with some air of an

^{*} I do not follow Mr. Gladstone in his criticism upon the "Drunken Assembly", on the break up of the victorious Greek armament" (p. 130-2), as, when flushed with victory and wine, they may have exceeded constitutional limits. Perhaps the Epic aspect of the Achman eyogi, was, that in opinion it was never divided save when under this bad influence.

¹⁰ I. 42-5. ¹⁰ A. 490. ¹⁰ β. 51. ¹⁰ β. 74; 79. ¹¹ β. 75-8. ¹¹ β. 168. ¹¹ β. 191. ¹⁰ γ. 139-68.

evasive compromise, that Telemachus' project of a voyage should be carried out by his own friends, and that the assembly should break up. Indeed, the plan which Pallas prompts, to summon the $\alpha\gamma$. Is superfluous, but for this view of its powers. Why, otherwise, would he not have been on as strong, or stronger, ground, in denouncing within his own walls the arrogance of the devourers of his substance? Accordingly the suitors never trouble themselves about any $\beta ov \lambda \dot{\eta}$, but have a vivid apprehension of the vigorous measures likely to be taken against themselves personally by the $\dot{\alpha}\gamma oo\dot{\eta}$ in case Telem. should summon it. The loyalty of the $\lambda\alpha oi$, too, had slumbered for their absentee monarch, but gave a tardy though ultimately a true response to the symptoms of manly spirit in his son, whom therefore, the suitors plot to slay before he can $\dot{\delta}\mu\eta\gamma\nu\varrhoi\sigma\alpha\sigma\vartheta\alpha i$ $\dot{\lambda}\chi\alpha\iota o\dot{\nu}\varsigma$ $\dot{\epsilon}l\varsigma$ $\dot{\alpha}\gamma o\varrho\dot{\eta}\nu$.

(4) The ἀγορή, then, must, it seems, be moved, but when moved acts with a will of its own, though habitually expecting the leady, whether from the king, from his son in his absence, or from some of the γέροντες, - a word which had already lost all meaning of age and become an official designation = ἀριστῆες, - to whom it looked up with deference and respect. But, alike where the $\beta ov \lambda \dot{\gamma}$ was in full force and where it was in abeyance, it is the $\alpha yoo \dot{\gamma}$ whose will is to be set in motion. Herê in the II. and Pallas in the Ody, have no other machinery by which to work 2. The hero, suppliant for return, sits λισσόμενος βασιληά τε πάντα τε δημον^a. The Ithacans, though here we dip into the doubtful last book, - on the news of the Suitors' massacre, go in crowds to the ἀγορη, b and proceed to action after deliberation there; and there, it is to be presumed, on their returne to the city, the oaths of loyalty were renewed which reunited the people to their king.d The δημος is also represented as giving the γέρας to the men of rank and mark.e The $u\tilde{\eta}\varrho v\xi$ ordinarily summons the $d\gamma \varrho \varrho \tilde{\eta}$. Accordingly in T. 1-10, where we have an ay. of the gods, Themis, the personification of inviolable right, performs this function. So she is coupled by Telem, with Zeus in a solemn appeal, as really sanctioning (lit. "seating and breaking up") the ayooal of men. In that Olympian dy. the nymphs and rivers — the rank and file of deity - are all present, whereas, ordinarily, what we see in Olympus is the $\beta ov \lambda \dot{\eta}$ of Zeus. The summoning authority is that of the king or some one of the ἀριστῆες. In the Il. Achilles convoked it, as one of the latter. In the Ody. & Ægyptius asks, "who has collected the assembly, on whom has come such an exigency, whether among the young men or among the elder?" But as the king Odys. had been away twenty years, and there had been no αν. held all the while, this case is too exceptional for anything positive to be built upon it. The dy, had also judicial functions. In a group on the Shield the laol sit on a trial of compensation for homicide; h the yégovtes = the δικάσπολοι, to whom the keeping θέμιστες, "judicial decisions", in store for such occasions is entrusted by Zeus, i hold the σηηπτρα, symbolical of that office, in their hands, and sit in a sacred circle, and the people's province seems to be to award the fees to the most just adjudicator.

 $^{^{}v}$ β. 252-4. w α. 90-1. v π. 375-82. v Β. 95-100. z Λ. 54-6; comp. Β. 11 and 50-2; α. 272; θ. 7-15. a θ. 157. b ω. 420-64. c ω. 536. d ω. 546. e η. 150. f β. 68-69. g β. 28-9. h Σ. 497-508. h Λ. 237-9.

5.

πεσσοί. Herod. I. 94 says, this was the only game common to Lydians and Greeks which the former did not claim as their invention,—a testimony to its antiquity. It is familiarly spoken of in the Purânas, the Sanskrit name being Chaturunga, nearly = quadripartite, and there being four parties, each of four pieces and four pawns, which in the modern game are clubbed, as it were, in pairs. Hence πεσσοί is no doubt fr πίσυψες four, not, as the Etym. M., fr. πέντε; a mistake caused by the Greek board being ruled with 5 lines (cf. Soph. Fr. 381, καὶ πεσσὰ πεντάγοαμμα καὶ κήβων βολαὶ), crossed by other 5, each representing doubtless the fingers of the hand. The middle line of each set was called the ἐερὰ γοαμμὴ, on which a single piece,* the king, was stationed, probably common to both players, and standing at the intersection of these ἐερ. γρ. He was only moved when no other way of deciding the game was left; hence κινήσω δ' ἤδη καὶ τὸν ἀφ' ἑερᾶς, Sophron. Fr. 93, = to use one's last resource. Thus the playing πεσσοί were four on a side; cf. also the Lat. tessera (τέσσαρες).

6.

(1) ἀδήσειε, ἀδημότες. (2) ἀδινός, ἄδην, ἀδήν-ένος acorn, ἄδος, ἀτος.

(3) ανδανω, αδείν, ήδομαι, ήδυς, ήδονή.

⁽¹⁾ Butm. Lexil. s. v. takes ἀδήσειε as from ἀδέω for ἀηδέω. He does not mention that the Cod. Vind. has in α. 134 δείπνω ἀηδήσειεν. On the question of this individual word, this reading might perhaps be viewed as confirmatory of Butmann's view, so far as that a verb ἀηδέω was recognized; although exactly in proportion as it confirms this, it must go against such a harsh contraction as α- for ἀη.

^{*} Athenæus (I. 14) has a story, that the suitors played mesool to see who would win Penelope, giving her name to the single central piece, and that Eurymachus had hitherto won. He understands it as a game in which counters were thrown.

- (2) But ἀδήσειε may be better connected with ἀδηκότες in καμάτω ἀδηκ. ήδε καὶ ὕπνω, b and both with ἄδην, ἀδινὸς. For thus we get a common germ of meaning for forms stamped with resemblance. The common Latin phrase satis superque shows how easily the notion of "enough" passes into "too much", satiety into disgust. Thus δείπνω ἀδη. means "might have too much of the supper", taken with all its accessories of uproar, &c.; and καμάτω ἀδηκότες ή. κ. ὕπνω represents how over-toil leads to oversleeping. The α of αδήσειε may be compared with ἔδμεναι ἄδην, c where any who consider the ictus metricus insufficient to cause the α may read ἄδδην, and here ἀδδήσειεν. The meaning of ἀδινὸς is more nearly covered by the expression ad libitum than by any other: so it is used of sound, as weeping, singing, and of motion, as applied to which last, ἀδινὸν κῆρο is "restlessly beating".
- (4) In same sense we have $\alpha\sigma\eta$, Eurip. Med. 245, showing that from this root $\alpha\delta$ the δ falls away, so that we have from a possible present $\alpha F\delta\omega$ the verbforms $\alpha\sigma\alpha\iota$, $\alpha\sigma\alpha\iota\mu\iota$, $\alpha\sigma\alpha\sigma\sigma\alpha\iota$, &c. All with α , which may be due to the ictus always found to fall on this syllable, or may be owing to $F\sigma$. This verb means to "feed" and to "satisfy"; comp. $\delta\psi\sigma\nu$ τ' $\alpha\sigma\alpha\iota\mu\iota$ προταμών, f and $\alpha\sigma\eta$: s to the same verb belongs $\alpha\mu\dot{\epsilon}\nu\alpha\iota$ i. e. $\alpha(F\delta)\varepsilon-\mu\dot{\epsilon}\nu\alpha\iota$.
- (6) In all these forms the \$\mathcal{F}\$ fluctuates greatly; in ἀδινὸς it had perished from Homeric speech, in ἄδην it is inconstant; thus we might read μίν φημι \$\mathcal{F}άδην ἐλάαν παπότητος, hut Τοῶας ἄδην ἐλάσαι πολέμοιο. In ἔδμεναι ἄδην it might possibly be ἄξδην, affatim, as above. In ἀδημότες it retains its force. Assuming a pres. \$\mathcal{F}αδέω, a grammarian, mending the text whence the \$\mathcal{F}\$ had been lost, might easily write the perf. partic. αδημότες by contracting ἐαδηπότες, i. e. \$\mathcal{F}εξαδημότες. Horace in Ode III, 4, 11 guided by poetic instinct, hit on fatigatum as the equivalent of \$\mathcal{F}εξαδημότα, which is etymologically correct, see on αδην ἐλάαν above, and substituted ludo, of the boy, for παμάτω of the man.
 - (7) In Hesiod. Scut. 101, where the same verb occurs, the true reading is prob-

h μ . 281; K. 98. c E. 203. d Π . 481, cf. α . 92 mar. c Λ . 88. f I. 489. E Σ . 280-1. h T. 402, cf. α . 290. k T. 423.

ably $\tilde{\alpha}$ εται πολέμοιο, where $\tilde{\alpha}$ εται i. e. $\tilde{\alpha}$ \mathcal{F} εται is fut. mid. of $\tilde{\alpha}$ \mathcal{F} ω ; as έλάω fut. of έλάω, έλαννω, by syncopation.

- (8) The third class of words with a rough breathing are still related to $\tilde{\alpha}\delta\eta\nu$, $\tilde{\epsilon}\sigma\varthetai\omega$, the earliest known pleasure of sense being eating to one's fill; in $\tilde{\epsilon}\tilde{\nu}\omega\delta\sigma\nu$, really $\tilde{\epsilon}\tilde{\iota}\tilde{\iota}\omega\delta\sigma\nu$, the 'is lost, being a substitute for the \mathcal{I} , and, disappearing when it appears as v.* So the curious $\nu\eta\delta\nu\mu\sigma$ in which the ν was ephelcystic of previous word, see Buttm. Lexil. s. v.
- (9) The great difficulty in these words arises from the two fluctuating elements δ and \mathcal{F} , though the former are confined to one marked branch of forms, $\ddot{\alpha}\sigma\alpha\iota\ \ddot{\alpha}\sigma\alpha\sigma\vartheta\alpha\iota\ \&c.$, to which $\ddot{\alpha}\tau\sigma\varsigma = \ddot{\alpha}\alpha\tau\sigma\varsigma$, as if $\dot{\alpha}-\dot{\alpha}(\mathcal{F}\delta)\varepsilon\tau\sigma\varsigma$ fr. $\ddot{\alpha}\mathcal{F}\delta\omega$ above, should be added.

7.

δούλη, δμώς, δμωή, ἔφιθος, θής, οἰπεὺς, ταμίη, ἀμφίπολος, θαλαμήπολος, δρηστής, δρήστειρα.

(1) The word dovly is regarded as doubtful. It occurs twice, but in one place the Schol. rejects the whole verse, in the other's reads $\Delta o v \lambda \eta s$, as a prop. name, or by a var. lect. wholly alters it. We have however δουλοσύνη°, and the adj. δούλειος, δούλιος d, which favour the genuineness of δούλη. The word δούλος, as explained by Athen. 6. pag. 267, included those who had been slaves and received freedom, libertus as well as servus. This cannot be affirmed of its Homeric use. It, however, seems by dovlios &c. to describe more precisely the state or condition of liberty lost, the opposite of Elevθερος; see especially χ. 421-3. The δμως, -η, rather denotes the doing actual service to another under compulsion $(\delta \alpha \mu \tilde{\eta} \nu \alpha \iota)$ to serve his will. The δμῶες and δμωαί constantly occur. They were obtained by ware or piracy, as captives, or by purchase δ , or birth of such parents as were $\delta \mu \tilde{\omega} \epsilon_{\delta}$, and were an' important part of the property. The males were cattle keepers, field labourers, gardeners, &c., the younger seem to have been generally set with a flocks and herds on account of the activity required. Homer's estimate of slavery is that it destroys half a man's vigour. The female slaves were concubines m to their lord, or personal n attendants on their mistress, with whom they shared the labours of the loom; we find them as domestic attendants preparing the bath or the banquet, fetching water, cleansing the hall and the vessels, spreading seats and couches, grinding meal, going on errands, &c.

(2) The number of slaves of Odys. is doubtful, save that there were 50 females besides Euryclea and Euronomê. The high prostruction trustworthiness of Eurycle, who is called δία γυναικών, makes her an important character in the poem. Her personal love for the house of Odys. and deep zeal for her lord and lady are among the most delightful features in the poem. She is probably

^{*} See Butmann's Greek Verbs, s. v. avdava.

^{7. °} Γ . 409. ° θ . 11—12. ° χ . 423. ° θ . 252; θ . 323. ° χ . 73. ° ξ . 297, 450. ° α . 430; Ψ . 705; θ . 102; H. 465. ° θ . 212; θ . 322; θ . 497. ° η . 225. ° θ . 366—70, v. 209—10; θ . 282. ° θ . 322—3. ° χ . 37; I. 664; θ . 12; ξ . 202; α . 432. ° α . 330—1; Γ . 143; ξ . 15—19. ° χ . 421. ° v. 147; θ . 345—7; v. 147—8. ° α . 432—5; θ . 361—70; θ . 742—9; ψ . 1—79.

the one pointed at in the advice of Pallas to Telem., on the assumption of Penelope being about to remarry, to set forthwith over his household δμωάων τη τίς τοι ἀρίστη φαίνεται είναι. She has supervision of the δμωαι generally, and is subsequently taken into the confidence of Odys. and Telem. in their measures to destroy the suitors, and renders them important assistance. She is also called on to point out the faithless δμωαι, as having had oversight of their conduct. The males would probably be much more numerous than the female slaves. The swineherd Eumæus, himself a δμώς, was also an ὄρχαμος ἀνδρῶν, and would have several under him, 4 were in the actual hut; but it seems unlikely that these, with 4 dogs, could have been enough to attend to 12 herds of swine of 80 each. Melanthius the goatherd has 2 slaves in attendance in merely driving to the city the goats on which the suitors were that day to banquet. Probably there could not have been less than 2 to each herd, besides the headman, ὄρχ. ἀνδρ., under whom they served. Alcinous had 50 female slaves, Circê had 4.

- (4) The remaining names are rather those of special occupations on which the servants, slave or hired, were put. The $\alpha\mu\phi'\pi\sigma\log$ (fem.) rises by usage almost to the corresponding condition of the $\partial s\rho\alpha\pi\omega\nu$ in the other sex, but the radical difference seems to be the servile origin of the former. She shares the company, labour, conversation, and sometimes bed of her mistress. The $\partial \rho\eta\sigma\tau\dot{\eta}\rho$, $\dot{\nu}\pi\sigma\partial\rho$. i might be a free-man; certainly Odys., when he proposes $\partial \rho\eta\sigma\tau\sigma\sigma\dot{\nu}\eta^{\mu}$, does not mean slavery, but the attending on the person, going errands lighting fire, and so earning a livelihood or maintenance, not a payment, but a support received on the other hand the $\partial\mu\omega\alpha$, slaves, are called $\partial \rho\eta\sigma\tau \epsilon \iota\rho\alpha\iota$. Thus the word denotes occupation only, not condition. Similarly the $\tau\alpha\mu\dot{\iota}\eta$, or $\gamma\nu\nu\dot{\eta}$ $\tau\alpha\mu\dot{\iota}\eta^{o}$ (see on β . 345), is a slave, who has charge of provisions, and sets the $\sigma\ddot{\nu}\tau\sigma\varsigma^{p}$ before the guest, and also attends

to his bath; the $\tau \alpha \mu i \eta s$ before Troy^q is a free-man, i. e. one of the force so acting; perhaps at home he would have had no place, the $\tau \alpha \mu i \eta$ doing duty there. In Pindar $\delta \varrho \acute{\alpha} \sigma \tau \alpha s$ appears distinguished from $\vartheta \varepsilon \varrho \acute{\alpha} \pi \omega \nu$ (Pyth. IV, 287), Donalds. (note ib. 41) thinks, "as slave from free", but this is not quite certain. In the Ody. the $\delta \varrho \eta \sigma \tau \dot{\eta} \varrho$ would have been lower than the $\vartheta \varepsilon \varrho$, but yet not a slave.

(5) The word ἀνδοάποδον, of doubtful Homeric usage, may be added. The Schol., in the only place where it is read, condemns it as a modernism and rejects the line. [Chiefly from a dissertation de servis ap. Hom. by H. Richard. Berlin, 1851.]

8.

χοητήο, δέπας, χύπελλον, άλεισον, χισσύβιον, σχύφος. Τhe κοητήο was the large bowl for mixing wine with water. Achilles b receiving the envoys calls to Patroclus for a bigger one, and bids him mix the wine stronger. It was often of rare skill and costly work (τετυγμένος), ascribed e. g. to c Hephæstus; a history even attaches to it, as to that of Achill., d given as a prize; this was of Sidonian workmanship, brought by the Phœnicians over sea, and given as a ransom for Lycaon son of Priam. It was mostly of silvere, as being large; that of Achill., above, contained 6 μέτρα; sometimes finished with gold as far as the χείλεα f or shallow upper portion which met the drinker's lips.* The same description is given of Helen's work-basket (τάλαρος) which was perhaps shaped like a cup. We once read of a golden one, that used by Achill. h when pouring libations all night to the dead Patroclus. One κοητήο was enough for a party; each guest sat at his own table and had a δέπας i or uύπελλον to himself. The up. was then probably at the upper end of the μέγαρον^k, as Leiodes is said to have sat by it μυγοίτατος αελ, and Phemius! who in the μνηστηροφονία was παρ' όρσοθύρην, and had doubtless retreated with the rest towards the μυχός m or upper part, deposits his lyro between the xo. and his seat. It would also be in the middle of that upper part, as a handsome object would be there most conspicuous; thus the guests of Ægisthus (Agamem. and friends) lay, when slain, αμφί πρ.º (on both sides). For a large company there would be several or many P noητῆρες; each party probably grouping around its zo. Agam, speaks q of ten as forming such a drinking party, where the whole company was large, each party having its olvoχοος, and, doubtless, its κρ. too. The κρ. was filled or crowned (ἐπιστεφέας οίνοιο) with wine by younger attendants, and a πῆουξ or θεράπων filled the

^{*} On Æsch. Agam. 790, Mr. Paley's note, referring to Aristoph. Eq. 814, ος ἐποίησε τὴν πόλιν ημῶν μεστὴν ευρών ἐπιχειλῆ, suggests that the χείλη of the cup reached some way below the actual brim. The Homeric phrase ἐπὶ χείλεα πεπο. favours this view, the gilding would probably cover an upper section of the cup, not be a mere edging.

^{8. *} α . 110; Γ . 269—70; 295. b I. 202. 6 δ . 617. d Ψ . 741 &c. 6 δ . 615—6; ι . 203; ι . 356—7; 0. 122; comp. 103, 115—6. f δ . 616. 6 δ . 131. b Ψ . 219. 1 χ . 86. k φ . 146. 1 χ . 333. b χ . 270. 8 χ . 340—1. 4. 419. P α . 110; ν . 253, (comp. 158); φ . 271—2; A. 470—1; I. 175—6. 9 B. 126—8. P comp. ι . 9; α . 110, 148. 8 Θ . 232; α . 110.

drinking cups from it. So, in pouring libations, the $n\varrho$. was only, it seems, used for the cups to be filled from. So Hector speaks of setting up the $n\varrho$. of freedom (έλεύθερον) to the gods, whenever the Achæans should be driven out of Troy. The $n\varrho\eta\tau\tilde{\eta}\varrho\varepsilon\varsigma^{\nu}$ of the nymph's cavern near Phorcys' haven are, like their looms ($l\sigma\tau ol$), of stone ($l\tilde{\alpha}\tilde{\nu}\nu o\iota$); meant, probably, to be something marvellous and exceptional.

- (2) $\delta \dot{\epsilon} \pi \alpha \varsigma$ w seems a general word = cup, including $n \dot{\nu} \pi \epsilon \lambda$. and $\ddot{\alpha} \lambda \epsilon i \sigma$. but not 20.; it was commonly sof gold. Homer knew of nothing finer even for the gods. There often occurs a δέπας, αμφικύπελλον, perhaps an upper and lower cup with connecting stem, of the figure of which an hour-glass may give one a notion. The advantage of this, probably, was that, though one part only could be used at once, one would be clean if a rarer wine or stronger draught were introduced; or, if such a potion as that of Nestor, Pramnean wine a mixed with grated cheese and meal (comp. that offered by Circê b) were required. Or, one might be used for pouring libations, the other for drinking - actions oftenc succeeding one another. The Gods who pour no libations use the δέπ. ἀμφικύπ.; but as the amplest and grandest vessel. Nestor's δέπας is elaborately described, d as brought from home, his favourite cup, material not stated, studded, however, with gold, having four "ears", being probably handles to lift, and pairs of doves about each, and with two rims or bases below; so big and heavy that it was not easy for a man to lift it when full. The size was evidently unusual and may have been from 1 to 2 gallons. Cleansing the δέπα (pl.) and ποητήρας formed a duty of female servants. Achil. had a δέπας τετυγμένον which none but he used, and in which he poured libations only to Zeus. So he alone had (above) a no. χούσεος. The word κύπελ., like 'goblet', is a diminutive of which the primitive has not been retained; both contain the root πυπ- (πύπτω, flecto, comp. πυφος curvus, and Κυφος h prop. name of a place).
- (3) αλεισον, i nearly always * in connexion with sacrifice, perhaps was only a solemn, ceremonial name, as our "chalice", for the libation cup, as the same which is called αλεισ. first, is called δέπας ἀμφίνυπ. afterwards. Its derivation is doubtful. It was of gold, the epith. ναλον or περιναλλές is sometimes added, and once ἄμφωτον, which gives a notion of some size and weight, though inferior to Nestor's δέπας above; yet three are carried off! from a house in hasty escape, $\dot{v}\pi\dot{o}$ νόλπω, by a woman. Of course size, fashion, &c. might vary, and she would choose the best worth taking, if equally easy to take. Priam offers one to Hermes (incog.) to recompense services of great moment.

^{*} It is characteristic that the day of the suitors' massacre is the festival of Apollo; the suitors never pour libations to the god; and yet the αλεισον out of which Antinous is drinking, when shot down, is consistent with a sacred occasion; comp. φ. 265—8, χ. 9—10.

L. 596-8; K. 578-9. L. 2527-9. L. 105. L. 4. 584, 596; O. 469-70, 109. L. 409-70, 109,

(4) κισσύβιον a more common (wooden?) vessel. Odys. has mone on board ship, used on an occasion when he would not have risked a precious article. Eumæns has one in common use. It corresponded to the κρ. n not to the κύπ. or άλεισ. Odys. gives the Cyclops drink out of the large bowl which men would have used for mixing — a monster goblet.

(5) σπύφος°, lat. scyphus, cup for drinking, probably of wood, used by Eumæus, corresponds to the handsomer metal πύπελλον, as the πισσύβ. to

the πρητήρ.

(6) The φιάλη b does not appear to be used in Homer for drinking, but as an urn for bones of the dead, or for heating fluids (ἀπύρωτος). For carrying wine the ἀσπὸς q, particularized as αίγειος, was used, and the ἀμφιφορεύς.

9.

ON THE USE OF MOODS BY HOMER.

(1) Homer's modal usage of verbs is less regular than that of later writers, and the rules of his usage, where ascertainable, are often peculiar. Preeminent among these is the employment of the indic. mood in clauses conditional, dependent, or otherwise not positive. By a rugged boldness which gives his style a picturesque quality, he asserts where others would obliquely intimate; hence the thing narrated by him has a point-blank directness of incidence, and the expressions which convey it an ever-lively vigour. This use of the indic. is part of the general characteristic of objectivity which stamps his poetry. We have not only the use of the indic. common to Attic writers, as in εί τι είγεν έδέδου αν, exemplified in είο ζωόν γ' Αίγισθον . . . ἔτετμεν Ατρείδης, τω κέ οι ουδε θανόντι χυτήν έπι γαζαν έχευαν, and in εί δέ μ' ετι ποοτέρω γένετο δρόμος, ... τῷ κέν μιν παρέλασσε, and so also in 1. 317. II. 847-8, but we have, further, the indic. and infin. without even zs or αν at all; thus καί μιν εφην έλθοντα φιλησεμεν έξογον αλλων, ... εί νώϊν .. νόστον έδωκεν ... Ζεύς, and, έπεια τόδε κέρδιον ή εν, εί νόστησ' Όδυσευς και υπότροπος γκετο δώμα. The same feature of style prevails where there is no formal protasis, but here us, usv assists the meaning; as in η γάρ° μιν ζωόν γε κιχήσεαι, η κεν 'Ορέστης κτείνεν υποφθάμενος. Here we have a mere alternative of fact to be ascertained at some future time; "when you reach home you will find him alive, unless it be that (xs) Orestes has killed him first",* is the sense; and new nteiver is nearly == a perf. subj. or fut perf. So where a supposed case is the object of a wish, the optative and indic, are found as parallel expressions of the same notion; as in. καί κε! το βουλοίμην, καί κεν πολύ κέρδιον ή εν. There is an example,

The disjunctive might of course be reduced to the hypothetical form, when the protesis would appear; — "If you do not find him alive, Orestes will have killed him". Here the fut, perf. is shown.

^{9. 4. 346.} B ξ. 78; π. 82. C ξ. 112. P Ψ. 243, 253, 270, 616, Q ι. 196, 212. F β. 290, 349, 379; ι. 164, 204. B Ψ. 526. C δ. 171-3. C υ. 331-2. C δ. 546-7.

perhaps unique, of αἴ κεν with a fut. indic. in αἴ κεν ἄνεν ἐμέθεν (says Herê of Zeus) Ἰλίον αἰπεινῆς πεφιδήσεται οὐδ' ἐθελήσει ἐκπέρσαι.* Hence in a doubtful instance as, εἰ '' Ὀδνσεὺς ἔλθοι.. αἶψά κε ἀποτίσεται, we may reasonably take ἀποτί. to be indic., not subj. shortened epicè. The case of ζώει ὄγ' ἢ τέθνηκε, without a verb like οἶδα &c. preceding, is not difficult. In brief phrases, where the sense is clear, such as nolens volens, bon gré, mal gré, the omission of the particles &c. which mark the alternative relation is admissible by the idioms of many languages. To render it literally, "he is alive or dead", is trivial. The assertion is, that Odysseus is ἄλλοθι γαίης, i. e. "not in Ithaca", and so, "whether alive or dead", makes no difference. Hence it is resolvable into a pair of hypothetical propositions, "if he be alive, he is not in Ithaca", and "if he be dead, the same"; which falls under εἰ with the indic., and is regular.

- (2) Homer uses the indic, where the common rules require subj. or optat.; as in dependent sentences, those expressing final cause, or the temporal or conditional relations, as also in sentences which are the objects of verbs like $\ell \phi \eta$, $old \alpha$, &c. The indic, for optat, is found also in those subjoined after historic tenses in the oratio obliq. This latter case is common to other writers, but amounts in them at most to a frequent exceptional usage, to be accounted for by the wish to impart to some circumstance mentioned an independent truth external to the statement; see the exx. given from Herodotus, Xenophon, and others by Jelf Gr. Gr. §. 886. 2, 3, and §. 890. In Homer it is not the exception, but the rule, as regards the optative mood. His choice lay between the optat, as expressing the view of a fact taken by the speaker, and the indic, as expressing the fact of itself, however hypothetical. The subj. was out of the question, as pervaded by the notion of contingency and futurition; and he prefers the indic, as developing the fact into relief, and giving it an objective prominence.
- (3) To return, however, to the use of the indic. where the subj. is regular. This, except where the tense is future, is exceptional, and to be specially accounted for, as in other writers. Thus in ὄφοα και Έκτως εἴσεται η ξα καὶ οἶος ἐπίστηται πολεμίζειν ἡμέτερος θεράπων, η οἶ τότε χεῖρες ἄαπτοι μαίνον θ' ὁππότ' ἐγώ περ ἴω μετὰ μῶλον "Αρηος: here to match ἐπίστηται, μαίνον θ' should be μαίνων θ'. The reason of the change is that the speaker, Achilles, has in his mind a vivid sense of the latter alternative as expressing what had been the fact so far: his comrade had hitherto fought only when he himself had mixed in the struggle. Again, in ώς δ'¹ ὄρνις. προφέρησι μάστακ ἐπεί με λάβησι, παπῶς δ' ἀρά οἷ πέλει αὐτῆ, Achilles is expressing his own hard case in a simile, the very pith of which is contained in this last clause. On this he would fix attention, and he does it by the indic. The other verbs here are in the subj. of simile, a well-known Homeric usage.
- (4) Where, however, the indic. verb is fut. in tense, its substitution for the subj. is one of the broad features of the poet's style. In the passage in

^{*} N. b. Bekker always ignores al, writing al for it. Surely this is wrong.

^{*} O. 213-6. h q. 539. i β. 132; cf. λ. 464. k Π. 242-5. l I. 323-4.

which Agamemnon threatens to compensate his own loss of Chryseis by depriving some other, the fut. commences, and to this the subj. succeeds, then the future is resumed —

άλλ' είπ μεν δώσουσι γέρας μεγάθυμοι Άχαιοί, ἄρσαντες κατά θυμόν όπως ἀντάξιον ἔσται, (apodos. understood, "good",) εί δέ πε μή δώωσιν, έγω δέ κεν αύτος ελωμαι η τεον, ... η 'Οδυσηος, άξω ελών' ο δέ κεν κεχολώσεται ον κεν εκωμαι. Perhaps we may say that the alternative of the Achæans' giving is considered first, and that of their not giving made to stand more remote, and contingent on the failure of the former. It is to be observed that ago may possibly be not fut., but subj. aor., of which other forms occur in O. 505, 545, Q. 663; it might, however, clearly be fut., as a more positive threat growing out of πεν . . είωμαι previous. Again in πεν as rolugerate the irritation of feeling to be produced is contemplated as a matter of course, and so put in fut. indic.; whereas the question of "whom I shall come upon", is left pending, and so is expressed by the subj. εκωμαι. The face, however, is that our own language is so much less perfect a mechanism, as also is the Latin, for rendering these delicate shades of modal power, that we are obliged to trust the Greek for a sense which we cannot reduce to adequate words, and which, in a writer of English, would certainly have been lost without being missed. A Latin writer might have began si dabunt, and have gone on sin minus dederint, but he would hardly have said tum ego abstulerim or abstulero for έγω ... Ελωμαι, much less could he have simulated the subtle turn into the paulo p. fut. with xev. There remains the expression of the final cause by oπως with fut. indic., exx. of which, however, exist in the great Attic prose writers, Jelf, Gr. Gr. §. 811. 2. Further, the subj. pres. subjoined parallel to the future, as the sentence runs on, occurs in την μένη έγω . . . πέμψω, έγω δέ κ' ἄγω Βρισηίδα; but here the second verb expresses an act depending on the first act, and on the refusal of the Greeks supposed in the previous passage.* So in ouno old' El' név μ' ανέσει θεος ή κεν αλώω the latter clause seems put as depending on the rejecting of the first.

(5) This fut. indic. by exchange for subj. is used even in final sentences, where, after determinate tenses of principal verbs the subj. is the proper form (Jelf, Gr. Gr. §. 805. 2). And this not only with ὅπως where Attic usage, vid. sup., allows the substitution, but with ὅφρα or ως, as, ως ρ κε δόλω φθίης, τάδε δ' αὐτοὶ πάντα δάσονται, and perhaps with all conjunctions except ἴνα which usually introduce the subjunct. Even μη "for fear that", of a fut. event, has a fut. indic. in μη πως τοι Κρονίδης κεχολώσεται. Thus we have θάρουνον ... ὄφρα καὶ Εκτωρ ε ἴσεται κ. τ. λ.; from which, in ὄφρα μιν ... λοχήσομαι ήδὲ φυλάξω the verbs may clearly both be fut. ind. Again, we have seen above that, in parallel alternatives, the second clause, as presented less immediately, may be put under the form of dependence on the first, this being indic. The apparently inverse case of this, μή πως μ'

^{*} A. 135-9.

^{*} A. 135-9.
* A. 183-4.
* σ. 265.
* β. 368; cf. γ. 22.
* ω. 544.

* Π. 243; Θ. 110-11.
* δ. 670.
* ε. 415-6.

έκβαίνοντα βάλη ... κῦμα μέγ' ..., μελέη δέ μοι ἔσσεται ὁρμη, is realfy a case of protasis implied in the dubitative (μη) clause, and apod. then expressed by indic.; render, "lest the wave dash me in trying to land, (for if that happens,) my attempt will be disastrous". The δè here marks the apodos. μη dubitative introduces direct questions in the indic. mood, and also dependent questions when of an act completed; of the former we have an ex. in η μη τού τινα δυσμενέων μ άσθο εμμεναι ἀνδρῶν; and again in

η μή τίς σεν μηλα βροτών ἀέκοντος έλαύνει."

- η μή τις σ' αυτον πτείνει δόλω . . .; where Bekk, and Faesi read indic. in both; Jelf. Gr. Gr. §. 74. 1, d reads MTE(V), but the reply to the question mox inf. w shows that the indic. is right. Of the dependent question, when the act referred to is completed, an instance occurs in τα το γοήματ' ἀριθμήσω καὶ ἴδωμαι, μή τί μοι ο ἴχονται.... ἄγοντες, and in δείδω, μή δη πάντα θεά νημερτέα ε îπεν, where oly. means "are gone", and είπεν "have spoken". The time therefore being completely past, the mood is indic.; the subj. could not have been used, the optat, was theoretically possible, but here, as before, Homer prefers the indic. and Attic usage in this follows him. Jelf. Gr. Gr. §. 877 d. has overlooked this, stating that $\mu \dot{\eta}$ is thus used only in subj. mood, when following a principal tense in previous clause. In δείδω μη θήρεσσιν ξίωρ καὶ πύρμα γένωμαι, the object of fear is future or contingent; so in παταβήσμεν ² ὄφρα ἴδωμεν μή τοι ποιμήσωνται; and after historic tenses this subj. becomes optat. ο δ' b ήδη τόξον ένώμα ... πειοώμενος ... μή πέρα Îπες έδοιεν. With this we may further comp. the negative oath of Herê expressed by $\mu\dot{\eta}$ with indic. O. 41-2, and the phrase $\mu\dot{\eta}$ $\delta\varphi\varepsilon\lambda\varepsilon\varsigma$ I. q68. cf. Θ . 312. But, in $\delta \varphi \rho \alpha^c \pi \rho \sigma \sigma \pi \tau \dot{v} \xi \rho \mu \alpha \iota \dot{\eta} \delta' \dot{\epsilon} \rho \dot{\epsilon} \omega \mu \alpha \iota$, as the verbs are similarly applied to same subject and object, προσπτύξ, is an epice shortened subj., and so in μνησόμεθα δρώμης μηδέ τουχώμεθα λιμφ. In οὐκο ἀλέγω, είως μοι έχέφοων Πηνελόπεια ζώει the verb is pres. in form, but with a future shade of meaning implied "so long as she shall continue to live."
- (6) It may suffice to add examples of temporal and conditional sentences where the dependent clause is subjoined in the fut. indic.: ὁππότε τεν πολύβονλος ἐνὶ φρεσὶ δήσει ἀδηνη νεύσω μέν τοι ἐγὼ πεφαλῆ, and ἀλλά σφωὲ δόλος καὶ δεσμὸς ἐρύξει, εἰς ὅ κέ μοι μάλα πάντα πατῆρ ἀποδώσει ἔεδνα, where δήση and ἀποδώση might have been used with no appreciable difference of meaning. In cases of oratio obl., where rules require the subj., the indic. is not found in Homer; nor in Attic writers does this change seem to occur; at least, in discussing such a formula as φησὶ δώσειν ἐάν τι ἔχη grammarians do not notice the substitution. (Donalds, Gr. Gr. §. 593, cf. Jelf. §. 887—8.) It seems doubtful whether φησὶ δώσειν ἐάν τι ἔχη ever becomes εἰ τι ἔχει. However, the relative clause in orat. obliq. is subjoined in Attic Greek in indic., as Antig. 193—6, πηρύξας ἔχω.. Ἐτεοκλέα μὲν, ος πόλεως ὑπερμαχῶν ὅλωλε τῆσδε..., τάφω τε πρύψαι κ.τ.λ. In Homer after verbs of knowing, enquiring, considering, deliberating whether, and the like, the indic., mostly fut., with εἰ οτ ἢ, with or without κεν, often occurs. Thus, Ἐκτωρ εἰσεται ἢ καὶ ἐμὸν δόρν μαίνε-

^u ξ . 200. ^v ι . 405-6. ^w ι . 408. ^x ν . 215-6. ^y ϵ . 300. ^z ϵ . 473. ^x κ . 97-9. ^h φ . 393-5. ^c ϱ . 509. ^d κ . 177. ^e ϱ . 390. ^f π . 282-3.

ται; and in the ex. given above, οὐκὶ οἰδ' εἴ κεν μ' ἀνέσει θεὸς; so Ζεὺς κο οἰδεν ... εἴ κεν σφιν ... τελεντήσει κακὸν ἡμαρ, and φράσαι ἡ κεν ... Ἀθήνη σὺν Διὶ πατρὶ ἀρκέσει, but also, though less surely, the subjunct. is found, τῶν m (οἰωνῶν) σὕ τι μετατρέπομ', εἴ τ' ἐπὶ δέξι' ἴωσι πρὸς ἡῶ τ' κ. τ. λ.; and ἀλλ' ἄγε μοι τόδε εἰπὲ, m . . . ἡ καὶ Λαέρτη αὐτὴν ὁδὸν ἄγγελος ἔλθω, and that more frequently when κε, κεν is added, φρασσόμεθ' ἡ κε νεώμε θ' ἐφ' ἡμέτερ' ἡ κε μένωμεν. Thus the deliberative subjunct., as it is called, and the ind. fut. are used to a great extent in common by Homer, as, it is above shown, are likewise the ind. fut. and the final subjunct.

(7) Homer uses the indic. for the optat. even with greater freedom than, except when in the fut. tense, for the subjunct. Hermann adducing αίθε βεοίσι φίλος τοσσόνδε γένοιτο οσσον έμοί τάχα κέν έ κύνες καὶ γῦπες ἔδονται κείμενον η κέ μοι αίνον από πραπίδων άχος έλθοι, says, "sensere grammatici, hic, ut in re prorsus incertâ, non esse indicativo locum, unde alii ἔδοιντο, Aristarchus recte ¿δοιεν posuit;" but the fut. indic., especially with πε, may stand in parallel subordinate clauses with the optat. as in καί q κεν ύδως φορέοις Μεσσηίδος η Τπερείης, πόλλ' ἀεκαζομένη, κρατερή δ' έπικείσετ' ἀνάγκη, therefore in X. 42 Fdorrai may be read. The optat. and the indic. have two grounds in common. (a) the superior liveliness imparted to mere assumptions by putting them as facts, (b) the implication that the fact is not so, which we make when we say "if it were so" (εἴ τι εἶγεν ἐδίδον ἄν); for this implied fact, to which the indic. mood is as much due as to any other fact, is an element in the whole assumption. On the latter ground Homeric and Attic usages meet; on the former, Homer's preference of indic. to optat. is far more frequent. Of (b) we have an incomplete instance in Virgil's "Si non alium late jactaret odorem, laurus erat", Georg II, 132; to make it complete, "si non jactabat" would have been requisite.

There is a case exactly in point in ov' γὰο Ζεὺς εἴασε Κοονίων τῷ πέ μιν ηδη παύσαμεν. It might have been εἰ γὰο Ζεὺς εἴασε κ. τ. λ. which would have been of the form we are discussing; by putting ov, the negative fact in question is not merely implied, but stated.

(8) Under (a) may be ranged the use of the indic. in subordinate clauses of the oratio obliq., which amounts to the turning such clause into the recta. Some examples are ωμοσε · · · νῆα κατειφύσθαι και ἐπαφτέας ἔμμεν ἑταίφους, οἰ ·δή μιν πέμψουσι, the rule of oratio obliq. would require πέμψοιεν. εἴφετο · · · · Μενέλαος, ὅττεν χρηίζων ἱκόμην Λακεδαίμονα, the rule would require ἐκοίμην. The following is a repeated passage: Hector tells Dolon what he wishes done, and then Dolon, captured by Diomedes, declares his errand from Hector. Our present example lies in Dolon's statement; "Hector," he says, "bade me ἐλθέμεν εκα πυθέσθαι, ἡὲ φυλάσσονται νῆες θοαὶ, ὡς τὸ πάφος πεφ, ἢ ἤδη χείφεσσιν ὑφ ἡμετέφησι δαμέντες φύξιν βουλεύοιτε μετὰ σφίσιν οὐδ' ἐθέλοιτε κ. τ. λ. Here the strict English is, "he bade me go and ascertain whether the chips were guarded," &c., but as the state of things continues up to the then present moment, and as the person addressed has a present interest in the question, the present indic. might be as easily substituted ("are guarded" for "were,") in the English as in the

* 6. 265. * 0.
$$523-4$$
. * π . 260-1. * M . 239-40. * π . 137-8:
* 1. 619. * X . 41-3. * Z . 457-8. * v . 273-4. * ξ . 331-3;
 τ . 288-90. * g . 120-1. * K . 395-8.

Greek. It is clear, also, that by the pres. indicat. the fact as it is, not as a subject of enquiry, is held up to view. In Hector's vown preceding speech, the indirect question does not, so far, differ from the direct, but has the indic. throughout. But Dolon, repeating Hector's words, breaks off into the optat. in the latter of two alternatives, both stated by Hector indicatively. Hector spoke of the Greeks in their absence; Dolon repeats his words face to face with two of their prime warriors, whom he seeks to propitiate; so he says, not, "or whether they", but, "or whether ye were meditating flight, etc. (βουλεύοιτε)". The reason is that Dolon feels the imputation he is casting on Greek courage, in quoting Hector's words, and varies the mood to show that it is Hector's assumption, not his own. He puts the alternative of watchfulness in the mood of fact, that of flight in the mood of doubt.* The indic. for indirect questions is common in later writers; see the examples in Jelf. Gr. Gr. S. 877. obs. 1, 2, and b. Comp. with the previous θ', οι τινές είσιν έναισιμοι, οι τ' άθέμιστοι, where the last clause has είσιν indic., just as a question in orat. rect. would have had it. Again, Telemachus bids his mother εύχεο πασι θεοίσι τεληέσσας έκατόμβας φέξειν, αἴ κέ ποθι Ζεὺς ἄντιτα ἔργα τελέσση. This corresponds with the regular formula, Donalds. Gr. Gr. §. 593, φησὶ δώσειν ἐάν τι ἔχη. The narrative tells us, she did just what he bade, ενητος πασι θεοίσι κ. τ. λ. verbatim. Her own actual words would be $\delta \dot{\epsilon} \xi \omega$, $\alpha \dot{\ell} \kappa \epsilon \dots \tau \epsilon \lambda \dot{\epsilon} \sigma \sigma \eta$, corresponding with the formula for orat. rect. δώσει ἐάν τι ἔχη, ibid. §. 504. But, agreably to rule, the words of the narrative should have been ευχετο φέξειν αι κε . . . τελέσσαι, corresponding with έφη δώσειν εί τι έγοι, ibid. §. 593; instead of which they retain the tense of present statement. The last example, then, is one of orat, obl. become recta: the following, though not strictly orat. obl., yet are included with it under the general form of an objective sentence, (Donalds. Gr. Gr. §. 584, 593) πατέρα ποοσεδέρκετο δέγμενος αίεὶ όππότε χείρας ξφήσει, (one cod. has ἐφείη which would be regular) giving the actual word of his own thought. Similarly Pallas says to Odys., ἐνὶ * ϑυμῶ ἤδε' ο νοστήσεις. Again, in a mere piece of narrative, πεζοι δε μενοίνεον, εί τελέουσι (fut. indic.) occurs; where, if the πεζοί were speaking, they would say, "we are considering είτελέουμεν, whether we shall i. e. can accomplish it". Thus the verb differs in person only from what it would be in orat. rect.

(9) We often find the subject matter of a deliberation or question in the indic., following the statement of the deliberative or like action in the optat., οὐνς ἀν δή τις ἀνὴο πεπίθοιθ' έῷ αὐτοῦ θυμῷ... ἐλθεῖν; εἴ τινά που δηίων ἔλοι ἐσχατόωντα, ἤ τινά που καὶ φῆμιν ἐνὶ Τρώεσσι πύθοιτο, ἄσσα τε μητιόωσι μετα σφίσιν, ἢ μεμάασιν αὖθι μένειν... ἡὲ κ. τ. λ., and in the example quoted in (8), "Athenê urged Odys. to gather broken victuals at the suitors' feast, ὡς ἀ.. γνοίη οἴ τινες εἰσὶν ἐναίσιμοι, οῖ τ' ἀθέμιστοι, i. e. the dependent sentences which state such subject matter, are put as if independent.

^{*} Bekk. has wholly slurred this striking point by printing the indic. throughout the passage.

v K. 305-11. w ρ. 360-3. x ρ. 50-1. y ρ. 59-60. z v. 385-6; cf. α. 115-7. v. 339. b M. 59. c K. 204-9. d ρ. 362-3.

- (10) The instances towards the end of (6), however, lead us on to the remark, in discussing the Homeric subjunct., that a clear distinction* occurs between it and the fut. ind.; thus in overightarrow over overightarrow over overightarrow, identity of modal power is not supposable; and thus in overightarrow overightarrow if overightarrow over overight
- (11) The subjunct. follows determinate tenses in the leading clause regularly, and historical tenses under the following limitations. It follows the aor. indic. when that tense denotes a review of a past act or series of acts from a present stand-point, comp. Donalds. Gr. Gr. §. 427 (dd). So Eurip. Orest. 1672, nal lénto έπ ήνεσ' ήνίκ αν διδ φ πατήφ; and Homer has σσον τε.. γλαφνοή νηῦς ήνυσεν, ἡ λιγὺς οὐφος ἐπιπνείησιν ὅπισθεν; and ὅς ἡ κε θεοὶς ἐπιπείθηται μάλα τ' ἔκλυον αὐτοῦ. So Diomedes says, "when two go together, naί τε πρὸ ο τοῦ ἐνόησεν, ὅππως κέρδος ἔη. Again, οὐδὲὶ γὰρ οὐδέ τις άλλος ἀνήρ τάδε φάρμαν ἀνέτλη, ὅς κε πίη. But for this latent present force, the subjunct. through its affinity with the future, could not subordinate itself to the simply past. But in οῦ γάρ οῖ τις ὁμοῖος ἐπισπέσθαι ποσὶν ἦεν ἀνδρῶν τρεσσάντων, ὅτε τε Ζεὺς ἐν φόβον ὄρση, the reading ὧρσεν should certainly be preferred, as the whole is simply a historical statement.
- (12) Very frequently the act &c. is not thus reviewed, but carries in ita own nature a quality of permanence into present time. This arises vi materiae not vi formae. So ούτε τιν' αγγελίην . . . έπλυον . . ην χ' ύμιν σάφα είπω, where the past hearing implies present knowledge. έμίμνομεν " 'Ηω δίαν, Τηλέμαζον λογόωντες, ενα φθίσωμεν έλόντες, where the subjunct. intimates that the speaker's murderous purpose was cherished into present time, as is further clearly proved in the sequel of the same speech. So roun de ('Illiov οίτον) θεοί μεν έτευξαν, επεκλώσαντο δ' όλεθρον . . . ίνα ήσι καὶ έσσομένοισιν άοιδή, because it had then just been the theme of song. Phœnix again tells Achilles, "I adopted (ποιεύμην) thee, as my son, ΐναο μοί ποτ' αξικέα λοιγον άμύνης, where the subjunct. denotes the continuance of the motive. Thus, the wish and effort of Odys. to return being a permanent fact, we read του δ' ές Δωδώνην φάτο βήμεναι, όφρα θεοΐο βουλην έπακούσαι, όππως νοστήση. This is especially common in the dependent subjunct. after a principal verb of motion whose past tense means q "am come or gone", &c. The form is not rare in Atttic writers Eur. Med. 214 έξηλθον δόμων, μή μοί τι μέμφησθ' (Jelf Gr. Gr. §. 806. 1. 2), but in Homer, and especially in the Odyssean narrative, it abounds, and largely contributes to graphic

Buttin. says Gr. Verbs s. v. χέω, "the word χεύομεν may be the conjunct. (subjunct.) aor. supplying in Homer's usage the place of the fut.". It stands in a passage (H. 331-41.) in which six verbs at least occur in a form which makes it impossible to pronounce whether they are fut. ind. or aor. subjunct. And, though the distinction above noticed is sometimes so clear, yet in many passages the fut. indic. and aor. subjunct, shade off imperceptibly into one another, especially in the epic usage of the latter with the shortened vowel, so that no valid difference can be traced.

^{*} π . 437.

A. 262.

B. 356—7.

A. 218.

K. 224.

N. 327—8; cf. II 689; I. 414—5.

E. 521.

B. 42—3. π . 368—9; cf. 384.

B. 579 80.

P. E. 327—9.

P. E. 327—9.

vividness of delineation. There is a passage to which this will not apply, or at least in which this principle supplies no satisfactory reason; it is on $\delta \epsilon^{\dagger} \lambda \dot{\alpha} \beta o \iota \mu \iota \delta \dot{\alpha} \tau \alpha \sigma o \nu \tau \epsilon \tau \alpha \gamma \dot{\omega} \nu \dot{\alpha} \dot{\alpha} \dot{\alpha} \dot{\alpha} \beta \eta \lambda o \bar{\nu}$, $\delta \varphi o$, $\delta \varphi o$, $\delta \psi \iota \eta \tau \alpha \iota \gamma \bar{\eta} \nu$. Hermann says, it exemplifies "morem Graecorum, cogitata e praeterito tempore in praesens transferendi." I do not think this will serve. Zeus is narrating his past triumphs over the other gods in a very straight-forward historical way. Probably the $\delta \varphi o$ $\delta \nu \iota \eta \tau \alpha \iota \gamma \bar{\eta} \nu$, transferred to the mood suitable to a pres. or fut. preceding, implies a general threat that he will do so again, if they provoke him.

- (13) In adjectival sentences connected by the relative words ος οστις with or without αν, Jelf, Gr. Gr. §. 829 obs. 3, distinguishes the use with subjunct. from that with indic.; the former, he says, relates to the indefinite chances of the thing spoken of happening, the latter to the thing's own indefinite nature. We must however rate the fut. indic. rather with the subjunct. as specifying such "chances"; so, "It all awaits the god's decision ὅστις * ἐν ἀμ-φιάλω Ἰθάκη βασιλεύσει Αχαιῶν". When these sentences become substantival, as standing for the object of a verb of telling, knowing, asking &c. their mood does not change, as δ. 379—80. The signification of contingency peculiar to the subjunct. is common to all Greek writers, and occurs in adjectival and adverbial sentences, signifying that the realization of the statement is regarded as probable only.
- (14) Hence comes the use of the subjunct. in simile, usually the aor. but also the pres. Thus we have où δ' ι ως τ' αἰγυπιοὶ . . . ἐπ' ὀρνίθεσσι θόρωσιν aor., and ως δ' α οτ' ὀπωρινὸς Βορέης φορέης το ἀπάνθας pres. In the indic. the pres. aor. and fut. are also used. In simile the modal fluctuations increase, as the same idea may be presented by turns under any or all of the following aspects, accomplished fact, possibility, present occurrence, probable contingency; and indeed in Hector's r speech, where he contemplates the future captivity of his wife, successive touches of sorrowful imagination break out in optat. indic. and subj. all in the space of six lines; the varied tone of his anticipative grief is similistic in the fulness of its compass.
- (15) The optative relates to things existing only in idea, and which have of themselves no special relation to time. Hence, dependent and subordinate clauses may by this mood be subjoined to principal clauses in all tenses of the indic., though such clauses in the optat. have a special propriety where a historical tense has preceded in the indic. Further, even probable contingencies, properly expressed by the subjunct., so far as they are not real, and as they have no tendency to be realized, are the creatures of idea, and may fall into the optat. Indeed whatever merely can be done but is not yet accomplished, is capable of the same expression. This accounts for the tendency, constantly indulged by Homer, as leaning less on fixed laws of language and trusting more to impulsive consciousness, than poets who composed with the pen, to mix up the subjunct. and optat. in successive clauses of the same sentence.
- (16) This admixture also arises from the fact that the probable consequence of a probable contingency recedes further from the practical chances of realization, and this remoteness is often expressed by the change of the

r O. 23-4, s α. 401. t χ. 302-3. u ε. 328. v Z. 457-62.

subjunct., with or without us, usv, into the optat. And hence even of two parallel alternative clauses, the one, being presented first, takes the lead of the other as regards probability, and assumes the subjunct. This being done, it was perhaps felt to be illogical to ascribe, as it were, the same probability to the other, which accordingly falls off into the region of the possible and conceivable. 'The two lie in perspective, though parallel, the one beyond the other. Thus αλλὰ τ μάλ ἄντην στήσομαι, ή κε φέρησι μέγα κράτος ή κε φεροίμην, and άλλον κ' έχθαίρησι βροτών, άλλον κε φιλοίη. It is remarkable that Dindorf in N. 486 gives both verbs optat., in Z. 308 varies the moods as here given, while Bekker prints both in the optat. in both places. So ως τε νέηται... is followed by αλλ' ογ' ενοιτο. So again ήμεις: δ' ενθάδε οι φραζώμεθα λυγρον όλεθρον Τηλεμάχω, μηδ' ήμας ύπειφύγοι; also οπποϊόν α' είπησθα έπος τοϊόν κ' έπαιούσαις. So in the use of subjunct. for imperat. the subjunct. changes into optat. in αλλά b φθέωμεν έλόντες έπ' άγροῦ (Τηλέμαχον).... βίστον δ' αὐτοὶ καὶ κτήματ' έχωμεν, ... οίκία δ' αύτε κείνου μητέρι δο ζμεν κ. τ. λ. Here perhaps the avis marks the last clause as an afterthought dependent on the previously stated resolve for its success. So just below 389-92, comp. also χ . 75-8. Of course where the first of two such verbs is optat., there is no reason in the above remarks why the second may not be optat. also; as in οίον α ή ε φέφοιεν 'Αχαιοί ή κεν άγοιεν, and νῦν αντέ με θυμός ανηκεν στήμεναι αντία σείο. ελοιμί κεν η κεν αλοίην, where the mere chance is expressed. Thus in Pallas' evil counsel to Pandarus: "I guess you might venture (optat.) to let fly an arrow at Menelaus, then you would reap (optat.) honour and glory from all, especially Paris, τοῦ ο κεν δη πάμποωτα παρ' άγλαὰ δῶρα φέροιο, εἴ κε ίδη (if he sees, as he probably may,) Μενέλαον σῶ βέλεϊ δμηθέντα. The passage is one of pure supposition, but is reduced to a practical suggestion of likelihood by the last clause. The mixture of the optat, and subjunct, together in a subordinate clause after a historical tense in the principal takes place because the optat., being grammatically correct, may of course so stand, whilst some of the subordinate clauses, for some of the reasons contained in (11) and (12), are changed to the subjunct. Thus, in the ransom of Hector's body by Priam, κάδ δ' Ελιπον δύο φάρε' ευννητόν τε χιτῶνα, ὄφρα νέπυν πυπάσας δώη οἰπόνδε φέρεσθαι. This merely transfers the subordinate action, as it were, to present time. Then follows mox infra δμωάς ε δ' έκπαλέσας λουσαι πέλετ' άμφί τ' άλειψαι ..., ώς μη Πρίαμος ίδοι υίον, μη ο μέν ... οὐκ ἐρύσαιτο ... καί ἕ κατακτείνειε, Διὸς δ' ἀλίτηται έφετμάς. So Herê resolves έλθειν είς Ίδην έὺ έντύνασα ε αὐτήν, εί πως ίμείραιτο (Ζεύς)....τῷ δ' (Διΐ) ΰπνον ἀπήμονά τε λιαρόν τε χεύη; the poet means the whole to be thrown before the mind as present, when the subordinate clause would be properly subjunct.; but then, εί πως ξμείραιτο is purely speculative, referred to another subject, whereas the γεύη following is referred to herself, hence the former is optat, the latter subjunct. Again Ζευπ is μερμηρίζων! ή ήδη και κείνον (Πάτροκλον) . . . Εκτωρ χαλκώ δη ωση,

^{*} N. 486; Σ. 308. * δ. 692. * ε. 31-4. * π. 371-2. * Τ. 250. * π. 383-6. * Ε. 484. * Χ. 252-3. * Δ. 97. * Ω. 580-1. * Ω. 582-6. * Ξ. 162-4. * Π. 647-51.

ἀπό τ' ὤμων τεύχε' ἕληται η ἔτι καὶ πλεόνεσσιν ὁ φέλλειεν πόνον αἰπύν. Although φράζετο θυμῷ precedes, it is plain that, here too, the action is substantially present, and the question really is, how to account for the optat. — Probably it may fall under the principle laid down for alternatives just above.

- (17) The same love of what Aristotle calls οδ όμμάτων ποιείν (Rhet. III. 11.), or what we call the graphic style, leads Homer to diverge from past into present, or from orat. obliq. to recta. Which same effect is sometimes gained by the precisely opposite change of pres. to past as in σταθμούς κάνθρώπων κεραίζετον ὄφρα καὶ αὐτὸ ... κατέκταθεν. In the statement by Hector of Paris' challenge to Menelaus, "Paris proposes," says Hector, "that the rest should put off their arms, and that he and Menel, should fight (μάγεσθαι) in the midst": so far orat. oblig., he then diverges into the actual words of Paris' offer, $\delta\pi\pi\delta\tau \epsilon\rho o \varsigma^1$ $\delta\epsilon$ as ν in $\eta\sigma\eta$ no $\epsilon \delta\sigma\omega\nu$ as $\gamma\epsilon\nu\eta\tau\alpha$ i, n. τ . λ . in the subjunct., as proper to a subordinate clause in orat. rect. Similary oblig. is turned into recta orat. by transforming optat. to subjunct. in ητοι π έφην γε ού πρίν μηνιθμόν καταπαυσέμεν, άλλ' όπότ' αν δη νηας έμας άφίνηται ἀϋτή τε πτόλεμός τε. Indeed it is very doubtful whether Homer contains an instance of orat. obliq. carried consistently through three subordinated clauses. I may take occasion here to point out that these simple rugged features of the antique style have suffered a good deal from Bekker and other recent editors, who sometimes alter the mood of the text to obtain a tame uniformity, and sometimes break up a sentence by arbitrary punctuation into the mere disjecta membra poetae. The above characteristic I cannot but regard as genuine; as it is like what we should expect in a recitatory style of poetry. There, every clause, as pronounced, filled the ear by itself, and whatever was thrown into past time, could not be kept from emerging again, often in the next line, as by a native buoyancy of style, into the present, nor an oratio, commenced as obliqua, from speedily rectifying itself.
- (i8) Telemachus, in his speech to the ἀγορή, takes up the words of the previous speaker a few lines back, but changes a mood: "I have heard no news (ἔκλυον is a completed act) of the army ἥν χ΄ ὑμὶν σάφα εἴπω, ὅτε πρότερός γε πνθοίμην". There are really two statements (1) "I have no news to tell", and (2) "if (ὅτε, in case) I had chanced to hear news first, I might have told some"; but the apodosis is suppressed. The former statement is of the form οὖκ ἔχω τι εἴπω, the second of that, [εἴποιμι αν] εἴ (ὅτε γἐ) τι πνθοίμην. The previous speaker runs* them both into one; as if he had asked, ἔχει τι εἴποι εἴ (ὅτε γὲ) τι πνθοιτο; affiliating εἴποι with πνθοιτο following rather than with ἔχει preceding; and forcing an irony into his words, as though pointing his own suggestion (about news of the army's return) with a tone of doubt. With ὅτε πρότερός γε πνθοίμην may be compared εἴ ποθεν ἔλθοι, quoted below at the end of (19).
- (19) Under the principle laid down in (16) above, as regards the extended consequence of an act which is contingent, may be brought the following,

^{*} There words are, η έ τιν' ἀγγελίην . . . ἔκλυεν, ην χ' ημίν σάφα είποι, η πε πρότερον γε πύθοιτο.

E. 557-8. Γ. 71. m Π. 61-3. n β. 42-3; ef. 30-1. b χ. 443-4.

είς οο πε πασέων ψυγας έξαφέλησθε καὶ έκλελάθοιντ' Αφροδίτης; but in έν ρ δ' αὐτοϊσι πύλας ποιήσομεν εὖ άρας νίας, ὄφρα δι' αὐτάων ίππηλασίη odos eln (Bekk & Dind.) we should read eln, epic subjunct. (recognized by Buttm. Gr. Verbs s. v. siui, Donalds Gr. Gr. §. 321); this passage is continued by έκτοσθεν δε .. ορύξομεν έγγύθι τάφρον η ζ' εππους και λαόν tovnάκοι άμφις ἐοῦσα, here the fut, ind. (or subj. aor. deliberative) is followed by optat, aor, of final cause in a matter quite beyond the control of the speaker, viz. the effect of his proposed defences on the enemy, hence the speculative uncertainty is shown by the optat. Again, in τόν ποτ' έγων ... άξω τηλ' Ίθάκης, ενα μοι βίστον πολύν άλφοι, means "on the chance of his fetching me much wealth there'' (Tva ubi), i. e. in the place to which I would take him; compare with this own αν τοι χραίσμη πίθαρις ... οτ' έν πονίησι μιγείης, "in case you ever met", derisively = if you dare; and αλόω απα πόντον είς ο κεν ανθρώποισι . . . μιγείης, optat. derisively = "if thou canst;" and ουδε "πόλινδε έρχομαι, εί μή πού τι περίφρων Πηνελόπεια έλθέμεν ότούνησιν, ὅτ' ἀγγελίη ποθέν έλθοι, where the optatives put the bare chance of such a thing happening, and the subjunctives express a probable contingency in case of its being realized; so in A. 386-7 where the order of clauses is inverted, the subjunct being put after; and so in over dyyeling έτι πείθομαι, εἴ ποθεν ἔλθοι, οὖτε θεοπροπίης έμπάζομαι ἥντινα μήτης..... έξερέηται; where the optat. infuses,* as above in β. 42-3 (18), a tone of doubt into the supposition. On the subjunct. ἐξερέηται see note ad loc.

(20) The optat, is used correspondently with the imperf. and frequentative -cnov, to express that any assumed case of the action in the dependent clause would prove to be a case of the principal action. Of this we have a strongly marked example in οσσάκι γάρ κύψει ο γέρων πιέειν μενεαίνων, τοσσάχ νόωρ ἀπολέσκετ' ... των ὁπότ' Ιθύσει' ὁ γέρων ἐπὶ χερσὶ μάσασθαι τὰς δ' ανεμος δίπτασκε κ. τ. 1. Others occur τ. 49, A. 610, Γ. 216-7, K. 188-9, 1. 549. We have a negative instance in οὐδέ τι Νηλεύς τῷ ἐδίδου ος μη Elinas βόας ευρυμετώπους έκ Φυλάκης έλάσειε, the case of any one's not driving the cattle was a case of Neleus' not giving; which seems to show that there is nothing properly frequentative in the optat. itself. There is also a rare instance of an aor. indic., with mollant however, followed by such optat, in \(\Gamma\). 232-3. The optat, has a special relation to past time arising out of its representing that which exists in conception only; since whatever is conceived must be so by a past act of conception. Hence its fitness to express this aspect of a past act. Donalds. (Gr. Gr. §. 513) regards it as merely a form developed from the aor., as the subjunct. is from the fut.; and it is remarkable that in δ. 356-7, ξ. 63, A. 218, the aor. or imperf., standing alone, has a character of indefinite frequency.

(21) The following references are to instances of & with subjunct., an usago

^{*} With this use of the optat, ironically or derisively, to insinuate a doubt of an event's happening, we may comp. the English vernacular, "I wish you may get it".

very rare in Attic, but common in Epic syntax; α. 188, 204, ε. 221, 471, η. 204, μ. 96, 348-9, ξ. 373-4, π. 98, 116, χ. 86, Λ. 86, 340, Κ. 225, Λ. 116, Ο. 16-7, Π. 263-4, Χ. 191. (Jul. Werner De cond. enunc. ap. Hom.)

[Many of the examples and some part of the arguments in the above article are borrowed from Hermann's Dissertatio Ima de legibus quibusdam subtilioribus serm. Homer.]

10.

ώσε. On the point whether this adverb ever has the local sense "here", "hither", great difference exists; Buttman, Passow, Voss, and Günther, affirming, while Heyne, Hermann, Lehrs, Rost, and others, following Aristarchus, deny it. (Funk vid. inf.) It is difficult tantas componere lites. The places which most favour it are, "Ηφαιστε, a πρόμολ' ωδε where "come thus as I bid you'' is weak and clumsy; νεμεσσαται b δ' ένλ θυμφ ώδ' έλθών το πρώτον έπεσβολίας ἀναφαίνειν, where ὧδ' is so remote from ἀναφ. and goes so naturally with έλθών as to fall into the local notion; and similarly, ἔρχεός μοι τὸν ξείνον έναντίον ώδε κάλεσσον. On the other hand is a passage which at first sight seems to turn wholly on local adverbs, "God call Ajax", says Menestheus, έπει τάχα τηδε τετεύξεται αιπύς ὅλεθρος, ώδε γὰς ἔβρισαν Αυκίων ἀγοί, εἰ δέ σφιν καὶ κεῖθι πόνος καὶ νεῖκος ὄρωρεν, κ. τ. λ. The message is repeated verbatim, but mutatis mutandis as regards the adverbs, when τηθε becomes κείθι, κείθι becomes ένθάδε, but ώδε remains unchanged, and accordingly must mean "as you see". A monograph on ούτος and όδε by Funk, Neubrandenburg, 1860, rejects the local sense of $\dot{\omega}\delta\varepsilon$. But the passages above from Σ . δ . and ϱ . are too strong, coupled with the analogy of ἐκεῖ, αὐτόθι in connexion with the pronouns ἐκεῖνος, αὐτὸς, to allow the exclusion. Thus $\delta\delta$ may mean "here;" but in α . 182, β . 28, q. 196, it is nearly impossible to say whether it means "here" or "thus".

II.

(1) $\ddot{\eta} \dots \ddot{\eta}$. (2) $\dot{\eta} \grave{\epsilon} \dots \ddot{\eta}$. (3) $\ddot{\eta} \dots \dot{\eta} \grave{\epsilon}$. (4) $\dot{\eta} \grave{\epsilon} \dots \ddot{\eta}$. (5) $\ddot{\eta}$ or $\ddot{\eta} \epsilon \dots \dot{\eta} \grave{\epsilon}$. (6) $\epsilon l' \tau \epsilon \dots$ $\ddot{\eta}$ or $\ddot{\eta} \grave{\epsilon}$. (7) $\ddot{\eta} \dots \epsilon l' \tau \epsilon$. (8) $\epsilon l' \tau \epsilon \dots \epsilon l' \tau \epsilon$. (9) $\epsilon l \dots \ddot{\eta}$.

Of these (1) (2) (3) are varying forms of the ordinary disjunctive, (4) is the mode in which most editors print the particles which introduce a dependent question, after verbs of telling, considering, knowing and the like; so α . 175. $\mathring{\eta} \grave{\epsilon} \dots \mathring{\eta}$ follow $n\alpha\tau \mathring{\alpha} l\epsilon \mathring{\xi} o\nu$, and so, l. 493, $\mathring{\epsilon} \nu \acute{\iota} o\pi \epsilon \varsigma$; but the distinction, though grammatically convenient, seems arbitrary. (5) is similarly used to introduce direct or indep. questions as ζ . 120—1, φ . 197. Jelf. Gr. Gr. § 878 has $\mathring{\eta} \dots \mathring{\eta}$ for this, and says it is rare in Attic poetry, (he cites Soph. Ocd. Col. 79. $n\varrho\iota\nu\varrho\mathring{v}\acute{v}\acute{v}\acute{v}$ $\mathring{\eta}$ $\chi\varrho\mathring{\eta}$ os $\mu\acute{\iota}\mu\nu\epsilon\iota\nu$ $\mathring{\eta}$ $\pi o\varrho\epsilon\acute{v}\acute{\epsilon} \sigma\vartheta\alpha\iota$), but frequent in Homer, as ζ . 142—3, where Dind. has $\mathring{\eta} \dots \mathring{\eta}$, Bekk. $\mathring{\eta} \dots \mathring{\eta}$, and similarly in τ . 525—8, ν . 11, 12; and passages where these editors thus differ might easily be added. In $\mathring{\zeta} \omega\acute{\epsilon}\iota^{\varrho} \mathring{v}\acute{v}$ $\mathring{\eta}$ $\tau\acute{\epsilon}\vartheta\nu\eta\varkappa\epsilon$, where the $\mathring{\eta}$ occurs once only, $\epsilon\acute{\iota}$ may be understood

as preceding (see App. A. 9. (1), which will make this a case of (9) said by Jelf, ub. sup. to express "a determination* to see the result of the uncertainty", which, however, belongs, where it exists, rather to the preceding verb εἴσομεν, γνώμεναι, or the like, expressed, as in Θ. 532-3, X. 246, or understood, as in \(\ell\). 267-8. A clear example of (9) without such determination being expressed is y. 93-4. "I come (to see) if you will tell me of his fate, if $(\varepsilon l' \pi o v)$ you chance to have seen it ... or (η) if you have heard another tell it". An instance of such determination apparent but really due to γνώμεναι preceding, is B. 349, εί τε ψεῦδος ὑπόσχεσις ή και οὐχί. Which really comes under (6) for which also see Soph. Electr. 900 ου, είτε γοήζεις, δηρσίν άρπαγήν πρόθες, ή σκύλον οίωνοϊσιν. Hence the retention of εί, where Bekk. reads η , δ . 487, is justifiable. Of (7) the occurrence in Homer is doubtful. Of (8) M. 239 is an instance; in γ . 91-2 it rather belongs to the dependent question, being epexegetic of onnor olouler in 89; so in A. 65. N. B. it is probable that there is a close etymological kindred between n and sl, being both referred by Donalds. (New Crat. 139, 199, 205) to the second pronominal element, but η asseverative and directly interrog. is probably a different word; n and si, the former standing in the Boeotian dialect for the latter, are remnants of a lost pron., in fact the dat. case of it, the nom. being f or l; similarly si lat. is related to hi-c, si c.

12.

Πύλον ημαθόεντα. Most Grammarians assume that the adj. in -εις is to be esteemed of two terminations epicè here, and in Πύρασον ἀνθεμόεντα and the like (Donalds. Gr. Gr. 210 d. obs. 2), but; as we find Πύλον Νηλήιον and yet Νηλήιαι επποι, it is more likely that the proper name should vary in its gender, especially as Homer gives even such a form as η λίθος α in a common noun, than that the adj. should lose its inflexion merely because used with a proper name. It is better therefore to view Πύλος, Πύρασος, &c. as epicene. Thus we have Zακύνθος ύληεντι, but also ύληεσοα Zάκυνθος. Φ This is confirmed by our finding the fem. -εσοα termination in Homeric proper names as Γονόεσοα. Φ

13.

άνόπαια. Such is the reading and accentuation of Aristarchus with sense "a kind of eagle", the specific term being added to the generic, as in έξέσθην ὅρνισιν ἐοικότες αἰγνπιοῖσιν. Homeric manner certainly favours the use of the specific, alone as in γελιδόνι εἰκέλη ἄντην, b or combined with the generic, as above, and so in the case of the bird called χάλκιδα or κύμινδιν, whose form Hypnus took. Indeed Homer never is vague but always precise; he never introduces a "bird" into his story any more than a

* This "determination" is expressed by \$\vec{\epsilon} i \pi \tau \vec{\epsilon} i, or \alpha \vec{\epsilon} \text{x\$\vec{\epsilon}}, or \alpha \vec{\epsilon} \text{x\$\vec{\epsilon}}.

12. ° τ. 494; M. 287. b α. 246; ι. 24. c B. 573.
13. b H. 59; of. o. 526. b χ. 240. c Ξ. 290-1.

"beast". Rarely do we find that generality admitted even in a simile.d And oous is here no simile, but an eidolon of Pallas. A sparrow - not a bird and her young are swallowed by the serpent; e Zeus sends an eaglef, Pallas a herns; the heroes shoot at a doveh, Penelope dreams of geese. Once indeed. "fish and fowl and whatever came to hand" is used to give a collective picture, as Cowper makes Selkirk say, "I am lord of the fowl and the brute"; but we have no such collective image here. Some name of a bird is thus required. Further, αν' οπαία διέπτατο, "flew up the smoke-vents", the only rival reading worth noticing, is a harsh use of prepositions; the parallels adduced are feeble1; for in them ava and dia are applied to different objects; and the real parallels are those in which διέπτατο occurs without an object, m as here. The adverb ανοπαία, "upwards", would emasculate the passage, for what other way, from the ground, could she fly? The same in sense of "unseen" would contradict the covis os; for a bird would surely be visible. Against this the authority of Voss, Anmerk. Gr. and Rom, should be set. He says, "lectio ἀν' ὀπαῖα sola est Graeca cum verbo διέπτατο. Iones veteres οπαιον dixerunt foramen cameræ aut laquearis, per quod fumus flammae in foco et ignitabulis aeneis quibus pro lucernis utebantur ardentis exibat. Cum vero Ulyssis aedes binis constaret contignationibus, bina etiam, alterum lacunaris alterum tecti foramina, sive ὀπαῖα, fuisse necesse est." According to this view the upper story, ὑπερῶου, Penelope's own apartment, would have had the smoke from below as well as its own - an absurd arrangement. As regards the structural question see App. F. 2. Thus Voss's authority here is of little weight.

14.

έδνα, ἔεδνα. Both forms occur. in the Od., only έδνα in the Il.; ἐεδνωταί "betrothers", however, in N. 382; cf. ἐεδνώσαιτο θύγατρα β. 53. The early form of marriage was by purchase from the wife's father,* to which agrees the Homeric formula; a husband takes a wife ἐπεὶ πόσε μυρία ἔδυα. Sometimes she seems to have been put up, as it were to auction, and carried by the highest bidder, ος πλείστα πόροι. So the suitors' presents to win Penel, are called Edva. b These are all personal ornaments to bespeak her own favour, and such is the idea of ἐέδνοισι βρίσας. Yet some substantial value to the father is implied in Hephæstus' words, d who, when dishonoured, claims back the ξόνα given for Aphroditê to her father; so we have παρθένοι αλφεσίβοιαι, and so Agam. offers Achill. his daughter ανάεδνον, as a privilege. Yet it is supposed that the father and friends of Penel. would provide έεδνα for her on her remarrying, and ἐεδνωταί N. 382 implies the same. These may have been mere personal presents, or nsuμήλια to grace the house, &c., and show a princely liberality. These are doubtless what Telem. says he shall have to pay back (anoriver) to Icarius, if he sends his mother

^{*} See Gladst. vol. II. p. 468, note i.

^{14. *} π . 390-2; φ . 161-2; cf. Λ . 243-5. * λ . 117; ν . 378; τ . 529; 0. 18; π . 391. * \$\frac{1}{5}\$. 159. * \$\frac{1}{5}\$. 318. * \$\frac{1}{5}\$. 2588. * \frac{1}{5}\$. 2588. * \frac{1}{5}\$. 2588. * \frac{1}{5}\$. 161-2; cf. \$\lambda\$. 243-5. * \$\frac{1}{5}\$. 161-2; cf. \$\lambda\$. 243-5. * \$\frac{1}{5}\$. 161-2; cf. \$\lambda\$. 288.

away from the home to which she has a right. On the whole the value received by the father was the basis of the transaction, the presents, personal or domestic, were customary but not essential, like the presents between guest and host. Pindar (Pyth. III. 166-7) makes a married pair receive $\tilde{\epsilon}\delta\nu\alpha$ from their guests at the nuptial feast. The word is doubtless $f\dot{\epsilon}\delta\nu\alpha$ in its original form and perhaps akin to our "wed".

15.

zanic. This word means (1) the bare or bolt with which the door was made fast; equivalent in this sense to $\xi \pi \iota \beta \lambda \tilde{\eta} \varsigma$ or $\dot{o} \chi \varepsilon \dot{v} \varsigma$, and (2) the key b or instrument for unfastening such bolt. We read of two οχῆες ἐπημοιβοί° in the Greek wall, closing double-leaved (διαλίδας) gates, and into which one key (xlnts) fitted. One ogen's might have been attached to each leaf and have had its fastening in the other, - thus ἐπημοιβοί. The bolt either fell, we may suppose, like a latch, or was shot horizontally. A thongd is mentioned as instrumental in shooting it, and occurs also as itself tending to impede entrance from without, and fastenede to a hook-handle, (πορώνη) which was also used in pulling the door to on going out. The thong, until released from the handle, would resist the action of the key in forcing back the bolt to which it was attached; hence Penel., on going to open the store-chamber, ίμάντα θοῶς ἀπέλυσε πορώνης, ἐν δε κληϊδ' ήκε — "into" what then does by de mean? Doubtless the thong passed through a hole in the door, - the Schol. even speaks of two holes and a thong through each - and into this hole the key, a crooked-headed one, able to catch the bolt and force it back or upwards, according as it slid or fell, was inserted. The security mainly depended on the massive strength of the bolt; thus Achilles' hut! had one which three ordinary men lifted, but he alone was able to manage it. So Penel. opens the store-chamber evidently with great effort. Thus êml de ulnid' έταννοσεν έμαντι means, "she (having gone out and pulled the door to with the handle) by the strap pulled the bolt", or let it fall, across the door into a hitch or socket. It could then be opened, we must suppose, by hand from within, but from without, not by the strap any more, but by the kev only. There is still a difficulty in seeing how the bolt could be withdrawn from within, without releasing first the strap from the handle outside. Perhaps there was a crook on the bolt to hitch the thong on to; if so, the thong might then be slipped off the bolt within as easily as off the handle without. The "key" was crooked, perhaps at the extremity, N. B. κληϊς also means a "ship's bench", and a "collar bone".

16.

αχην, αχέων. Buttman's view of this word (Lexil. 13) is far from satisfactory. Doederlein's (Glossar. 26.) is somewhat better, but hardly acceptable; he views it as the same verb, used as neuter, which in ἀπέσμαι "to heal" is transitive, and connects the two by the idea of staying or assuaging pain &c.,

but even this is forced. We may perhaps view the unused verb $\alpha n \epsilon \omega$, whence $\alpha n \epsilon \omega \nu$ is participle,* and $\alpha n \gamma \nu$ a noun acc. from the same root, as having a wholly different source, and compare it with lat. taceo, as terra with $\epsilon \nu \omega$, traho with $\epsilon \nu \omega$, $\epsilon \nu \omega$, and conversely $\epsilon \nu \nu \omega$ with latus, the t being moveable. $\epsilon \nu \omega \nu$, losing participial force, passes, as an adj. may, into a mere adverb; comp. $\epsilon \nu$. 89, $\epsilon \nu$. So $\epsilon \nu \nu \omega$. So $\epsilon \nu \omega \omega$.

17.

- (2) ἔνδιος seems to have the sense of "in the glare", i. e. the unintercepted fulness of the sky's radiance, when all the shade and all the air one can get, is most acceptable; hence ἐνδιάω "to lounge in the heat", ἐνδιάζω "to pass the afternoon"; so ἐνδιάονται said of moon beams at their brightest "make themselves a noon", Hy. XXXII. 6. comp. the probably physical sense of Διὸς in αἰθέρα καὶ Διὸς αὐγὰς, N. 837. Thus ἔνδιος (for which in δ. 450, ἔνδειος is a var. lect.) includes the noon as the terminus a quo of δείλη, the μέσον ημαφ as in contrast with the ηοίη, δ. 447, but would stop short of the extension of δείλη which includes all the rest of the day to sunset, as seen in Φ. 231–2 εἰς ὅ κεν ἔλθη δείελος ὀψὲ δύων. Certainly, whilst δείλη exhibits a practical time-division, ἔνδιος points rather to the aspect of heaven, as does ενδιος.
- (3) This leads us to $\varepsilon \dot{v} \delta \varepsilon \dot{\iota} \varepsilon \lambda o \varepsilon$, of situation, "well-sunned." The vast number of small islands with which the Greeks were early familiar, clears up the word at once as an epithet of $v \tilde{\eta} \sigma o \varepsilon$. One might stand on a central-point of, perhaps, any of the Cyclades and see the summer sun go round from N. E. to N. W. completing the circle all but a quadrant. So from Neritus in Ithaca, (the island being conceived as $\chi \partial \alpha \mu \alpha \lambda \dot{\eta}$, or commanded by the mountain) a similar view might be had in the poet's conception; hence $\tau \iota \varepsilon$ $v \dot{\eta} \sigma \omega v \varepsilon \dot{v} \delta \varepsilon \iota \varepsilon \lambda o \varepsilon$, $\iota \partial \omega u \eta v \varepsilon \dot{v} \delta \varepsilon \iota \varepsilon \lambda o v$, &c.

^{*} Homer's use of ἀκέων as a partic. scens clear from our finding ἀκέονσα, ἀκέοντε, Α. 565, 569, ξ. 195. Further in ξ. 193-5, we have a construction, common with participles, (Jelf Gr. Gr. § 707-711) an anacolouthon involving interchange of cases, but rarely if ever found with another part of speech; — it is, εἴη μὲν νῦν νῶῖν ἐπὶ χοόνον ἡμὲν ἐδωδή ήδὲ μέθν γλυκερὸν κλισίης ἔντοσθεν ἐοῦσιν, δαίνυσθαι ἀκέοντ'. Surely this decides the question. Buttman Lexil. 13, (1) thinks that Homer's use of ἀκέονσα etc. is a mistake! Malo cum Homero errare.

18.

(1) ἢ καθύπερθε Χίοιο νεοίμεθα παιπαλοέσσης, νήσου ἐπὶ Ψυρίης, αὐτὴν ἐπὶ ἀριστέρὶ ἔχοντες. γ. 170-1.

(2) ἐπ' ἀριστερὰ χειρὸς ἔχοντα. ε. 277.

In Gladst. III. 349—65 an attempt is made to give a modified but really opposite meaning to ἐπ' ἀριστερὰ in Homer as compared with its sense "in later Greek". For a detailed examination of the argument there this is not the place. But generally, the view could hardly have been maintained had N. 308—9 and 326 been duly compared. That view is that ἐπ' ἀριστερὰ means "looking towards the left", and therefore, really, "on the right", i. e precisely the opposite to ἐν or ἐπὶ ἀριστερᾶ or ἐξ ἀριστερᾶς χειρὸς. Now in N. 308—9 Meriones asks Idomeneus where they shall make their joint attack on the Trojans,

(α) η έπι δεξιόφιν παντός στρατοῦ, η ἀνὰ μέσσους, η ἐπ' ἀριστερόφιν;

Idom. replies that others are defending the centre, and adds in 326

(β) νῶιν δ' ὧδ' ἐπ' ἀριστέρ' ἔχε στρατοῦ.

Now in (α) έπι δεξιόφιν, αριστερόφιν, must be gen. or dat., and therefore strictly "on the left" must be the meaning, and whatever έπ' ἀριστερόφιν means in (a) that $\xi \pi'$ dolorsod must mean in (b), especially as the object which furnishes the standard of view, στρατοῦ, is expressly inserted. Nor does it in any other passage mean anything else. To show this in detail would be tedious. In E. 355 μάγης έπ' άριστερά is not necessarily = στρατοῦ ἐπ' ἀρ., for each party in the μάχη might view it from his own side. Possibly, therefore, the meaning there may be "on the Trajan left of the fight". In M. 219, αίετὸς ὑψιπέτης ἐπ' ἀριστερὰ λαὸν ἐέργων, the question is complicated by the possibility of $i\pi'$ α_0 . referring either to the speaker or to the laov spoken of, and further, perhaps, by that of its qualifying either ξέργων following or ηλθε preceding; but that it means "on the left", not right, of some one or something there can be no doubt. Generally, this phrase, like some other expressions regarding place, seems to combine the notions of situation in and motion to or towards, and herein to be exactly represented by own usage; as in saying, "the town lay to (i. e. on) the left of the road", or, "you must keep the wood to the left" (comp. sup. ἐπ' ἀριστερά ἐέρyou). Perhaps the notion that to get from the point of view to the point intended one must go towards the left, may be the account of this idiomatic fact, but of its existence as a fact there can be no doubt. In reference to (α) it may be added that Idom. seems from a further passage, M. 117-8, to have been ordinarily in position on the Greek left. There the fall of Asius by his hand is accounted for by Asius having come up to the attack, vioiv έπ' άριστερά.

In (1) the sense of $\ell \pi'$ $\alpha \varrho \iota \sigma \tau$. is made more clear by the context and a reference to a map: for, in γ . 171 it seems clear that $\alpha \dot{\nu} \tau \dot{\eta} \nu$ must mean Chios; further, $\ell \pi l$ means "in the direction of", so that Psyria would not be either right or left, but in front; they would in fact bear down upon $(\ell \pi i)$ it. Now, $\alpha \dot{\nu} \tau \dot{\eta} \nu$ meaning Chios, to keep Chios "on the right looking towards the left", would necessarily mean the course suggested as the alternative in

172, η υπένερθε Χίοιο παρ' ηνεμόεντα Μίμαντα; for, the course from Lesbos being southward in order to bring them upon Chios at all, in going southward between Chios and Mimas, the latter, which is on the mainland of Ionia would be on the left, and Chios "on the right looking towards the left". But in the previous alternative stated in 170-1 the course proposed is plainly westward from Chios in the direction of $(\hat{\epsilon}\pi\hat{\iota})$ Psyria, which in fact lies due W. of Chios. Thus they would be passing W. or S. W. from some point of Lesbos, keeping Chios to the South or S. E. of the line of their course, $\hat{\iota}$. e. on their left hand.

(2) Hence there is no reason to depart from the ordinary sense "to or on the left", or, introducing χειρὸς, ("hand" being taken in the abstract as a mere index of direction), to the "left of hand". Possibly an ellipse, ἐπ' ἀριστερὰ ἀριστερῆς χειρὸς, might yield the full construction. As his keeping the Pleiads in view denotes a generally southerly direction, so keeping Arctus to the left denotes a general easterly direction, or his course from Ogygiê bore S. E.

The phrase $\epsilon \pi$ doisteod ceros Hy. to Merc. 418-9, 424, 499-500 where $\lambda \alpha \beta \dot{\alpha} \nu$ includes $\xi \chi \omega \nu$, "having taken (and holding) on his left the lyre, he was essaying it (with his right)".

19.

νάσσα, (ναίω, νάθω), is found in καί κέ οί "Αργεϊ νάσσα πόλιν". This and the longer epic form ναιετάω, transitive and neuter, belong to a root, the primary sense of which appears to be that of "piling, raising above a surface"; a sense still found in the strenghtened form νάσσω, 1. aor. ἔναξα, as αμφί δὲ γαίαν ἔναξε^b, "he raised or ridged on both sides the earth" (from the τάφρος); and in Hy. Apollo 298 we have νηον ἔνασσαν, aor. 1. of ναίω, "they built a dwelling, shrine". This verb belongs to a class in $-\alpha\omega$ not contracted, as being originally $-\alpha - \omega - \omega$, which \mathcal{F} is represented by the ι in ναίω. Thus κλάω, κνάω, κάω, are often called the Attic forms of πλαίω, πναίω, (lat. scabo, and perhaps our "gnaw,") παίω, from which we have πλαύσομαι, πλαυσμός, παύσω, παύσος, where the F appears as v; comp. $\varepsilon \tilde{\nu} \alpha \delta \sigma v$, App. A. 6, (8). That $\nu \alpha i \omega$ is $= \nu \alpha \mathcal{F} \omega$, is confirmed by $\nu \alpha i \omega$, given in Hesych, as Æolic of νάω; accordingly ἔνασσα is a softened form of ἔνα Γσα. The noun $\nu \alpha \dot{o} s$, ep. $\nu \eta \dot{o} s$, retains no trace of the f unless in the α , and this, Attice, becomes vews. Further, véw "to heap up", Herod. VI. 80, IV. 62, doubtless exhibits the same root under the form &; this in Homer appears as νηέω, νηνέω, of piling up fire-wood, breadd, &c.; and Buttm., Gr. Verbs s. v. νέω, thinks that even νέω, νήθω, "to spin", is connected with the same root in the sense of glomerare. We have from valw also a pass. ι aor. νάσθη, in πατήο δ' έμὸς "Αργεϊ νάσθη", "was settled", as well as νάσσα πόλιν above; so Hesiod Opp. 168, of the Titans, Ζενς Κοονίδης κατένασσε πατής ές πείρατα γαίης.

There is no obvious connexion with this root of the verb νέεσθαι νεῖσθαι "to go, or go away", pres. having force of future, of which νέω, νήχω, "to

19. a δ. 174. b φ. 122. c o. 322; τ. 64. d α. 147. E. 119. β. 238.

20.

γεινομένω. Buttm. Gr. Verbs s. v. ΓΕΝ -. says, "γείνουαι has the proper and simple sense of to be born; its pres., which belongs to the Epic poets only, is used in both senses, to be born a and to beget, be. g. γείνεαι the 2 sing. conjunct. aor. 1. midd. for γείνηαι". He gives however, no instance of the pres. in the latter sense. He adds, "the aor. 1. midd. έγεινάμην, infin γείνασθαι, is trans., to beget, bring for th, and belongs to both prose and poetry." γίγνομαι, or yī vouat, he says, means properly to be born, and generally to become. Further. "the old ep. poets . . . used γείνομαι, on account of the established usage of γείνασθαι, in sense of being born, γίγνομαι in that of to become". In all the places where the phrase, "whatever destiny (αίσα or μοίρα) spun for him (γεινομένω al. γιγνομένω) at his birth", occurs, Bekk. gives γιγνομένω with no notice of var. lect., so also Facsi, but Dind. γεινομένω, and there is no trace of γειναμένω; but in K. 71, Bekk. gives Ζεύς έπὶ γιγνομένοισιν ίη κακότητα, with var lect.; γειναμέν., where Dind. has γεινομένοισι; in ίη ἄρα γιγνόμεθ' aton, d Bekk, has no var. lect.; Dind. has γεινάμεθ', which seems wrong, for the sense is passive; comp. A. 280, E. 800, n. 61, 8. 312, v. 202; in all which Homer uses this aor. as trans. Hesiod too has γείνατο, ἐγείνατο, &c. transitive passim. There is indeed a var. lect. yeivad' in Theog. 283, where γένθ' is preferable. Hesiod also constantly has γεινόμενος in sense of "at birth", just as in δ. 208, e. g. Theog. 82, 202, 219, Op. 181, 804; once, Sc. 88, γεινόμεθ' means "we were born", but is probably imperf. unaugmented,

21.

oὐλαμὸς, νωλεμές νωλεμέως. It may be questioned whether the ν is a real part of these two latter words, or whether it be not, according to Buttman's view of νήδυμος (Lexil. 81), a mere adventitious prefix, arising probably from the ν commonly called ephelcystic. We might then view it as akin to οὐλαμὸς, comp. the phrase ἀνὰ οὐλαμὸν ἀνδοῶν. The two phrases ἔχε νήδυμος ὖπνος (Buttm. ἔχεν ἤδυμος ὖ.) and ἔχε νωλεμὲς αλελ would equally yield this ν. and the latter might similarly be ἔχεν ώλεμὲς αλελ. In some places, as Od. χ. 228, ἐμάοναο νωλεμὲς αλελ, the open vowel preceding would not take this ν; but this hiatus will be found to be always after the 4th foot, where Ahrens and La Roche* contend it is legitimate; further, Heyne (Εποινικι III. ad II. ΧΙΧ.) gives οὐλαμὸς as really Γουλαμός, see App. A. 3 (2), and so Bekker, in his edition Bonn 1858, prints the word, just as ἡδὺς, Γηδύς. On this view ∫ωλεμὲς would be the true and full form, and its meaning, "close together, pell-mell", — in short in the οὐλαμὸς ἀνδοῶν, passing into the general notion of "leaving no interval" of space or time, something like

^{*} See note on page III.

^{20. 4} K. 71. b v. 202. c 8. 208; n. 198; T. 127; Q. 210. d X. 477.

lat. continuus, continuò. One of these shades of meaning will be found adequate wherever νωλεμές, νωλεμέως, ος cur*.

22.

λέγω, λέκτο, &c. Buttm. Lexil. 76 assumes a root lεγ— for this verb in sense of to reckon, collect, recount, and another lεχ—, in sense of to lay and (mid.) lie. He bases the distinction of root on the forms lέχος, lόχος, άλοχος; still we have συνείlοχα perf. of συλlέγω to collect (Buttm. Gr. Verbs s. υ. lέγω); and lόχος (Spartan division of troops,) seems more probably from this latter than from lεχ— lie. Similarly μάσσω "to knead" has perf. μέμαχα, Ar. Eq. 55, yet we have μάγειρος, μαγlς; nor can we doubt the affinity of παχνς παχνη to πήγνυμι, επάγην; the distinction of root, therefore, is not positively clear; and it seems at least as likely that laying side by side, "putting this and that together", is the basis of counting. He adds that in Ep. poetry the only forms found are ελεξε, ελέξατο, ελεπτο, in sense of lay or lie, and should have added the imperat. of the mixed form of aor., lεξο lέξεο, π. 320, Ω. 650, π. 598; comp. δέξο, T. 10.

^{*} The passages are, for $\nu\omega\lambda\epsilon\mu\dot{\epsilon}\varsigma$ π . 191; χ . 228; I. 317; Ξ . 58; P. 148, 385, 413; T. 232.; and for $\nu\omega\lambda\epsilon\mu\dot{\epsilon}\omega\varsigma$ δ . 288; ι . 435; λ . 412; μ . 437; ν . 24; Δ . 428; E. 492; N. 3, 780.

APPENDIX B.

The Homeric use of άλς, θάλασσα, πέλαγος, πόντος.

(1) αλς is the sea in its purely physical aspect, the salt-water, into which the ship is dragged, and which the oar blade smites, the great element which may be touched, and which wets us in touching; its epithets accordingly are few and fixed, and are either the indefinite δια, θεία, the commonplace βαθεία, or words of light & shade, μαρμαρέη "twinkling," πολιή, (shared with θάλασσα), ἀτρύγετος (with that and πόντος), πορφυρέη, and the rarer έρευγομένη and πολυβενθής. It is the home of monsters, comp. κήτος εἰνάλιον, it characterises the ψάμαθοι; we smell it, and the breezes smack of it (άλιαέςς) b. The purely elemental gods are αλιοι γέροντες. It has, as might be gathered from etymology, a closer connexion in sense with θάλασσα than with either πέλαγος οr πόντος.

Thus we find $\delta\eta\gamma\mu\tilde{\imath}\nu\iota$ ϑ $\alpha\lambda\dot{\alpha}\sigma\sigma\eta\varsigma$ and $\vartheta\tilde{\imath}\nu'$ $\dot{\varepsilon}\varphi'$ $\dot{\alpha}\lambda\dot{\delta}\varsigma$ $\pi o\lambda\iota\tilde{\eta}\varsigma$, but never $\pi \dot{\delta}\nu\tau o\nu$ or $\pi \varepsilon \dot{\lambda}\dot{\alpha}\gamma o\nu\varsigma$; so we have $\beta\dot{\varepsilon}\nu\vartheta\varepsilon\alpha$ $\dot{\alpha}\lambda$. and $\vartheta\alpha\lambda\dot{\alpha}\sigma$. Yet, here too, preciseness is lost at times; so Proteus comes $\dot{\varepsilon}\dot{\xi}$ $\dot{\alpha}\lambda\dot{\delta}\varsigma$ but his seals $\dot{\varepsilon}\varkappa$ $\pi\dot{\delta}\nu\tau o\nu;^{d}$ so we find $\dot{\alpha}\lambda\dot{\iota}$ $\varkappa\dot{\alpha}\varkappa\pi\varepsilon\sigma\varepsilon$ and $\dot{\varepsilon}\mu\varkappa\varepsilon\sigma\varepsilon$ $\pi\dot{\delta}\nu\tau\varphi$, and even $\dot{\varepsilon}\nu$ $\pi\varepsilon\dot{\lambda}\dot{\alpha}\gamma\varepsilon\sigma\sigma\iota\nu$ $\dot{\alpha}\dot{\lambda}\dot{\delta}\varsigma'$, and $\pi\dot{\epsilon}\nu\tau\sigma\varsigma$ $\dot{\alpha}\dot{\lambda}\dot{\delta}\varsigma$, expressions which point to $\ddot{\alpha}\dot{\iota}\varsigma$ as the material salt-water, the $\pi\dot{\varepsilon}\dot{\iota}\alpha\gamma\sigma\varsigma$ and $\pi\dot{\delta}\nu\tau\sigma\varsigma$ being certain forms of it.

(2) θάλασσα is properly the sea in motion, and doubtless by its iteration of the sound of αλς, quasi σάλασσα (comp. σαλεύω), means to express thus image. It presents the sea in contrast not with the land (as πόντος with γαΐα and ἦπειφος), but rather with the shore, the "sea-side", as we say; that it groups with the πέτραι ἦλίβατοι, and offers the picture of the beach with vessel moored, in the oft recurring line

νηα κατήλυθον ήδε θάλασσαν.

So we find it in the waves h washing on the strand, and ἐκλύσθη δὲ θά-λασσα describes the effect of the rock hurled by the Cyclops from the cliff into the sea below. Thus it bears most of the epithets suggestive of noise or motion, ἠχήεσσα, πολύφλοισβος, ὀοινομένη, and is found in the εὐρέα νῶτα οτ κόλπον, θαλάσσης also the singular attribute ἀγχιβαθής belongs exclusively to it as applied to its depth close to land. It is curiously used of the rush of salt water from the weary swimmer's nose, ears, &c. It grew to be the common word

HOM. OD. APP.

for the sea in later Greek; so Xenophon's soldiers (Anab. IV. 11. §. 23) cried θάλαττα, θάλαττα, when they came at last within sight of it. Nay, even in Homer it soonest loses its distinctive features, and, when there is no special stress to be laid on the extent or depth of the watery surface, occurs as the readiest word. So we have the ὅμφαλος θαλάσσης, and θαλάσσια ἔογα. Occasionally also, by poetic license, it puts on the image proper to πόντος, as when it bears the epithet εὐονπόροιο, comp. γαίης εὐονοδείης. Epithets peculiar to it are γλαύνη "flashing," (of motion yielding light, comp. the γλανκῶπις epithet of Pallas, App. E. 4. (20)) and ἀθέσφατος, commonly given to any vast or striking object, αίδε τε νύκτες ἀθέσφατοι, ἀθέσφατον ὅμβρον.

- (3) The marked difference which strikes us at once in πέλαγος as compared with the parallel expressions, is that it appears in the plur, which they never do, and is marked by no epithet save μέγα. Its use, in the phrase άλὸς ἐν πελάγεσσι, mappears nearly = έν βένθεσσι, in the "depths." At any rate the context seems to require the notion of the lower regions of the sea-basin, those parts which are concealed from human eye. We may compare with great gulf which swallows up. So the expression έν πελάγει° μετά κύμασιν 'Αμφιτρίτης, opposed to έν ήπείρω on terrâ firmà, denotes the extreme opposite, the "waters of the great-deep", whose vast and unknown perils are as far as possible remote from the familiar aspect, even when perilous, of land. On the whole the use of this term denotes a sense of awe, mystery, and terror, attaching to the sea viewed as engulfing and destroying. Possibly the Hebrew 35, "division or separation," used in reference to waters, may after all contain the root, and the word may have been an importation from the Phoenicians, who, as there is good reason to believe, supplied the Greeks with the materials of most of those tales of sea-marvel which adorn the Odyssey. The Greeks may have consistently preferred an outlandish word, to embody the notion of unknown profundity and peril which they gathered only by hearsay. The only passages apparently inconsistent with this view are a few similes in which poetic latitude of diction may be allowed to rule, e. g. the raft of Odys. is driven along the sea, as the winds whirl brambles άμ πεδίον; here, then, the horizontal surface must in strictness of speech be intended; but here the expression is αμ πέλαγος. P Again, in the beautiful comparison of the swell waiting for the winds to lift it into waves, we might expect some other word, but here too we find πέλαγος. But we must always assume that there will be a few instances in which the reverse of preciseness will prevail, and the mere love of poetic variety will introduce laxity, and erase the lines of critical definitions.
- (4) The Homeric use of πόντος, again, has this peculiarity, in common however, with αλς,* it is found in compounds. The words ποντόποφος (νηῦς), ποντοποφεύω are significant. They suggest passing over or along the πόντος.

^{*} Of α̃λς we have the compounds ἀκύαλος, ἀμφίαλος, ἀλιπόρφυρος, ἀλοσύδνη, besides those mentioned in (1).

^m ε. 335; A. 358. · ⁿ δ. 561; δ. 504; ε. 174; ι. 260. · ^o γ 90—1. ^p ε. 330. ^q Ξ. 16 foll.

This brings an expanse or surface before our eyes. Breadth of prospect and wide horizontal range are also suggested by the epithets ἀπείρων, ἀπείριτος, ήεροειδής, loειδής, οίνοψ. Hence the πόντος is what a man sees around him when land is out of sight, the nihil est nisi pontus et aër of Ovid; comp. περιστέφει ούρανον εύρυν Ζεύς, έταραξε δε πόντον. In another passages we have ovoavos not valassa, but there the sea near shore is spoken of, as shown by έλείπομεν shortly preceding, in the same passage πόντος in the sense of "watery surface," follows. We may nearly express the contrast of πόντος and πέλαγος* in Pope's line, "and seas but join the countries they divide." Compare especially ποντόπορος νηῦς, and the description, πέλαγος t μέγα τοίον οθεν τέ περ οὐδ' οίωνοὶ αὐτόετες οίχνεῦνται. Πόντος then is the wide prospect seen from land: thus the seaward stretching promontory stands έν ήεροειδέι πόντω, " the mariner says, "we", on leaving the island, ένήπαμεν εὐοξι πόντω; and so on nearing the land he fears to be swept out again πόντον έπ', * and partially experiences it in τηλοῦ δέ μιν ξμβαλε πόντω. So the πλημυρίς comes έκ πόντοιο, and how full is the image which we get of sea rising over land in boundless prospect in the visov, y την πέρι πόντος ἀπείριτος ἐστεφάνωται. Further, as regards the epithets ήεροειδής, λοειδής, οίνοψ, whatever their precise meaning, they clearly require as their basis a distant view of a considerable expanse. Again, the epithets μεγανήτης and πολύπλυστος present us with the image of huge cavities and multitudinous waves. The former might seem rather suited to πέlayor as before defined, but this is too vague to receive any image-building epithet, and is left indistinct by μέγα τοΐον. Πόντος is distinguished by its repeated occurrence in the actual sea narrative of Odys., and in the whole poem is found nearly thrice as often as in the Iliad, whereas Dálacca is found only about twice as often, and als in about equal frequency.

^{*} Perhaps the expressive phrases "the high sea" and "the great deep" may proportionately represent the proper force of πόντος and πέλαγος respectively.

^Γ ε. 303. ⁸ μ. 404 – 6. ¹ γ. 322. ¹ γ. 294; Φ. 568. ¹ μ. 401. ¹ ε. 420, 431; cf. 446. ¹ ε. 486. ¹ κ. 195. ¹ δ. 354.

APPENDIX C.

I.

- (1) The legend of the oxen and sheep of the Sun is regarded by Mr. Gladstone (vol. II. vii. 410—1) as a trace of brute worship in Greek mythology similar to that which pervaded the Egyptian. It seems even more nearly related to the Brahminical sanctity attaching to such animals, which he also recognizes, and possibly is a tinge of very old eastern superstition, connected with sun-worship, and derived, with the names Perseus, Persê, Medea, Persians and Medes (ib. I. x. 555 foll.) from the cradle of the Aryan race. The number is also remarkable 3, 50 × 7 being the number of days in the non-intercalated year, and in the expression used of these cattle, γόνος δ' οὐ γίγνεται αὐτῶν οὐδέ ποτε φθινύθουσι, we see the meaning of the myth peeping out through the language of poetry the ordinance that "Day and Night shall not fail;" comp. Soph. Antig. 607—8, ἀνάματοι θεῶν μῆνες.
- (2) With regard to the sacrilege, "it is impossible to conceive a case, in which the offence committed is more exclusively of the kind termed positive, or more entirely severed from moral guilt . . . Still, when once we let in the assumption that these animals had essentially sacred lives, which might not be taken away, then the offence becomes a moral one of frightful profanation, and the vengeance so rigorously exacted is intelligible." It ought to be taken into view, however, that they had been expressly warned against the act and its consequences.
- (3) However this may be, we have Hy. Pyth. Ap. 234—5 a mention of the flocks of the Sun as feeding at Tænarus, and Herod. IX. 93, has a story of sheep sacred to the Sun at Apollonia, which illustrates the awe with which their destruction was regarded, even though accidental. Pausanias (V. 22, 3) also speaks of some in Corcyra, which like Apollonia was a colony of Corinth (Thucyd. I. 26). The "Stabula Gortynia" (Virg. Buc. VI. 60) and Aristæus' herds in Ceos (Georg. I. 14) pertain to the same custom of keeping flocks &c., regarded as sacred (Welcker Gr. Gött. I. p. 404); so do the geese of the Roman Capitol, "quibus Sacris Junoni in summâ inopiâ cibi tamen abstinebatur" (Liv. V. 47). Such sacred herds &c. may have actually existed in Heroic Greece, and be merely poeticised here as grazing in the holy island under the care of Guardian Nymphs. At Apollonia there was clearly a fixed number of them, through Herod. does not state it. Similarly the flock of Proteus, the seals, sacred to Amphitritê, are counted by him.

2. HERMES.

This god appears in Homer as the "conductor" of matters or of persons (διάπτορος) not only to Zeus but to the Olympian assembly, and may be com-

1. a μ. 129-31. b λ. 112-3; μ. 137-41. c μ. 131-6; cf. ι. 154. d δ. 404, 431.

pared with the ungov of heroic life; still, he nowhere sinks to a mere gobetween, but has the charge of convoying through perils or preventing evils; as in the errand on Priam's behalf a, the warning to Ægisthus, b the deliverance of Odys. from Calypsô, c the counteracting Circê's s spells, the rescue of Ares, c the convoy of Heracles through Hades, f comp. Hy. Ceres 314, where Iris is the messenger, as in the Il. but Hermes the agent 335-8. On several of these occasions his managing influential tone far exceeds that of the mere perfunctory messenger. The epith. χουσόρραπις implies, as in the case of Circê, h a magic power; see Hy. Merc. 210, 529. The "lulling to sleep and rousing" is the effect ascribed to this wand, i but the book w. is tinged with suspicion, & the office of ψυχοπομπός is not elsewhere part of the Homeric idea of Hermes. This "lulling" is actually exercised on the Greek sentinels in conducting Priam. He is called ἐνσκοπος, and ἀκάκητα, and addressed as δῶτορ ἐάων, "giver of god-sends, or increase," as to Phorbas, who was πολύμηλος, m comp. δωτῆρες ἐάων used of the gods in general; also ξοιούνιος - νης n is an epithet, and sometimes a prop. name of Hermes, as is ένοσίχθων of Ποσείδων. Odys. mentions the special gifts in his patronage as those which conduce to δοησιοσύνη, clever despatch, over-reaching, P and adroit evasion, even by falsehood and the use of the oath. He enjoyed local worship in Ithaca with the nymphs, q and a promontory is named from him there. The epith. Κυλλήνιος shares the suspicion of ω., found, however, often in the Hy. The constant title 'Αργειφόντης, found in Homer, Hes. and the Hy., is probably a form of Άργειφάντης, = "brilliant shiner", and connects him with the idea of the dawn (Welcker Gr. Gött. I. p. 336), and ἐνσκοπος is found only as attached to it. (Nägelsbach Hom. Theol. II. ii. §. 24.) Mr. Gladstone, reviewing his sonship to Maia daughter of Atlas, his apparent relationship to Calypso, who calls him αίδοζός τε φίλος τε, his being found uncommissioned in Circe's island, his youthful impersonation, πρώτον ύπηνήτης, and lax moral tone, (G. II. iii 231-41) concludes probably that he was of Phænician origin, and young in the Greek Olympus. He mixes most affably of all Olympus with men; comp. Milton (Parad. L. V. 221-2) "Raphael, the sociable spirit, that deigned to travel with Tobias." This attribute, and his passionless, prudent bearing, e. g. when paired against Letou in the conflict of deities, as also his patronage of unscrupulous shifts, go far to identify his character with that of the people who first exemplified sharp practice in trade. His quality of messenger, agent &c., also seems a reflex of the Phoenicians as the go-betweens of mankind in the heroic age. His conveying the sceptre to Pelops may express Phœnician influence, as supporting in Peloponnesus that founder of an Asiatic dynasty.

3.

Atlas in Homer's view is primarily related to the sea; of him, as of Proteus, it is said that he θαλάσσης πάσης βένθεα οίδεν, — such knowledge as an ex-

^{2. *} Ω . 333-469. * α . 38-43. * ϵ . 28-148. * α . 277. * ϵ . 390. * ϵ . 626. 8 87. * * ϵ . 277. 331; cf. 238, 319, 389. * ϵ . 2-4; ϵ . 343-4. * ϵ . 445. * ϵ . 38; ϵ . 137; ϵ . 24, 109; ϵ . 180; ϵ . 10. * ϵ . 335; cf. 325; ϵ . 490. * ϵ . 322; ϵ . 34, 72; ϵ . 360, 440. * ϵ . 319-24; ϵ . 396-7; cf. ϵ . 299. * ϵ . 7. 35. * ϵ . 435. * ϵ . 471. * ϵ . 179-86; ϵ . 334-42. * ϵ . 335. * ϵ . 435. * ϵ . 471. * ϵ . 179-86; ϵ . 334-42. * ϵ . 335. * ϵ . 35. * ϵ . 497-501. * 3. * ϵ . 52-3.

perienced seaman gains; to Proteus the epithet Ποσειδάωνος νόποδμῶς is added. Each has a daughter, the one long detains Odyss., but at last speeds him on his way, the other of her own freewill aids Menelaus when similarly detained. Of Atlas it is added, ἔχει δέ τε πίονας αὐτὸς μακρὰς αἰ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν, where the word αὐτὸς is added as if to import "in his own right", giving something of dignity to the person intended. His daughter Calypsô is a goddess, recognized as such by Hermes, and her island is the "mid-point of the sea." Another daughter, Maia, is a νύμφη in Hy. XVIII. 7, but the same term is applied to Calypsô, and from the expression ib. 5 μακάρων δὲ θεῶν ἀλέεινεν ὅμιλον, Maia was evidently of the same goddess-rank, and was mother of Hermes by Zeus. In all this there is no trace whatever of the penal aspect which Hesiod and Aeschylus make Atlas exhibit; with them he is a Titan, son of Iapetus and brother of Prometheus, Theog. 507—20, Prom. 355—8, 432—8; the former poet says

"Ατλας δ' οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης, πείρασιν ἐν γαίης, πρόπαρ Ἑσπερίδων λιγυφώνων, ἐστηὼς, κεφαλῆ τε καὶ ἀκαμάτησι χέρεσσι,

but makes no mention of the Homeric pillars; the latter,

ος προς Έσπέρους τόπους Εστηκε κίον' ούρανοῦ τε καὶ χθονός ὤμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον.

In short, Atlas with them comes into the myth of the Titans' overthrow by Zeus, of which we trace only a faint rudiment in Homer, the "sitting of Iapetus and Cronush at the farthest ends of earth and sea, unrefreshed by sun or breeze and with deep Tartarus about them", and in Herê's oath to Hypnus, by the gods τοὺς ὑποταρταρίους οἱ Τιτηνες παλέονται, i so Hy. Pyth. Apoll. 335-6; but with Iapetus, Cronus, and these Titans Homer noway connects Atlas. He stands unattached, and the next development of mythus in the Titanomachy, * easily drew into itself such unattached elements, especially any stamped as όλοόφοων, "fiendish", and related to a non-Hellenic source. The contrast of the Homeric and post-Homeric Atlas culminates in the line έχει δέ τε κίονας ἀυτὸς of the older, and that οὐρανὸν εὐρὺν ἔχει κρατερῆς ὑπ' ἀνάγκης of the later poet. Mr. Paley adopts ad loc. Hes. et Aesch. the notion of Humboldt that the peak of Teneriffe was the physical basis of the legend of Atlas, and Herod. IV. 184 speaks of a mountain in W. Africa, slender and wholly rounded, said to be so lofty that its peaks cannot be seen, for clouds never leave them, and adds τοῦτο τὸν κίονα τοῦ οὐραγοῦ λέγουσι οι έπιχώριοι είναι. This is supposable, as the Phænician colonists, at Carthage, for instance, might easily reach the groups of islands outside the straits at a very early period. Nägelsbach views Atlas and Proteus as impersonations of the maritime enterprise of the Phœnicians, one at either end of the sea which they traversed; they alone having then explored the straits of Gibraltar. The epithets ολοόφοων, ολοφώια

^{*} Welcker (Gr. Gött. I. p. 261) thinks the overthrow of the Titans by the later gods describes the establishment of the Olympian cultus of Zeus, Herê, and the rest, in place of the nature-powers worshipped by the primitive Pelasgi.

b δ. 386-7. c ε. 229-49. d δ. 365 foll. c cf. α. 117, 402; β. 53, 287; γ. 402; δ. 649. η. 245-6. ε ε. 97. h Θ. 479-81. Ε. 279.

είδώς, denote the unscrupulous acts of plunder and violence which they combined with trade. He further remarks that, as children are named from an attribute of the father in Astyanax, Eurysaces, Telemachus, so their daughters' names are similarly expressive. Καλύψω, the "Concealer" may indicate the efforts of voyagers to conceal the real facts in order to impose upon others, or the actual concealment of persons seized by Phœnician kidnappers, and Είδοθέη, the "Knowing One", may illustrate the information, new facts, &c., really brought home. The relation of Atlas to Proteus is further confirmed by the "pillars of Proteus" (Virg. Aen. XI. 262) in the East. He compares Atlas with the Tyrian Herakles, the two being brought into view in the story that Herakles awhile relieved Atlas (but of this Homer knows nothing) of the load of heaven and earth. In support of this symbolic view of Atlas he quotes Hermann de Atlante, Opusc. p. 253. "Ibi ergo, ubi tales columnæ cælum sustinerent, ipsi orbis terrarum termini esse credebantur; ad quos qui pervenisset constantià suà et fortitudine, tenere istas columnas usitatissimo verbi significatu dicebatur". He further remarks how astronomy, and the having in his power the treasures (golden apples) of the western main, the commercial results of discovery, were functions added to Atlas by later writers, as Virg. Aen. I. 741. Cic. Tusc. V. 3. The Phænician relations of Atlas are further brought out by his grandson Hermes as the patron of trade, &c. see App. C. 2. [Hom. Theol. II. S. 9, 87-90.]

4.

Phorcys is one of the oldest names for a sea-god. Alcman gave Nereus the name Πόρκος (Hesych. s. v. Νηρεύς) plainly related to this form in -vs. Hesych interprets it as of colour, "grey"; Pind. Pyth. XII. 13, has the gen. Φόρκοιο from -os (Welcker, Gr. Gött. I. p. 645—6). He is a mere vague seadeity with no precise functions in Homer. It is on the whole probable that άλός ατρυγέτοιο μέδοντος, not μέδοντι, is the true reading. A haven in Ithaca was named from him; perhaps one of the shorter offshoots, now called Dexia, on the east sideof the great inlet which almost divides the island. The cavern of the nymphs at the head of it is one of the most famous pieces of Homeric description. In Hesiod Phorcys is son of Pontus, brother of Nereus, and father of various monsters; see Theog. 237, 270, 333, 336; in Homer, father of Thöösa, the mother of Polyphemus.

5.

Τριτογένεια, Pallas is so addressed with the addition of φίλον τέκος by Zeus. She is always spoken of emphatically as his child; so Ares be says συ γὰρ τέκες ἄφρονα κούρην, ... ἐπεὶ αὐτὸς ἐγείναο παϊδ' ἀἰδηλον; and so in the narrative, αὐτὰρ Αχαιοὺς ὡρσε Διὸς δυγάτηρο κυδίστη Τριτ.; comp. the speech of Nestor before. Here, probably, the development of mythus left the question of her origin in Homer's time. Hesiod says further that Zeus swallowed (ἐὴν ἐγκάτ-θετο νηδυν) his own first wife Metis, as she was fated to bear children of great wisdom, and that Zeus afterwards produced ἐκ κεφαλής γλαυκώπιδα Τριτο-

4. 4 α. 72. b ν. 103—12. c α. 71.
5. 4 Θ. 39; X. 183. b E. 875, 880. d . 514—5. d γ. 378.

γένειαν. The Hy. Apoll. Pyth. 128-32 makes Herê at this time wife of Zeus, who became jealous of his producing Athenê from his head, and herself of herself bare Typhaon. The Hy. XXVIII. (εἰς Ἀθηνᾶν) 4-13 developes this still further, making her leap forth from his head in golden panoply brandishing her lance, whilst Olympus quaked at her vehemence, earth and sea rocking and rolling and the Sun staying his chariot. This Milton has imitated Purad. Lost. Bk. II. 757-8 where Sin says to Satan

"Then shining heavenly fair, a goddess arm'd Out of thy head I sprung."

The association of words in Hes. and the Hy. certainly favour the interpretation of Toutoy, as = "head-born." Homer no more explains it than he does the Epithet Apysipoving of Hermes. Æschylus adopts the local legend, Eumen. 283, that she was so called from the rivulet Triton at the S. W. corner of the Copaic Lake in Bœotia; whence, doubtless, the name was transported by colonization to the similar stream and lake in Africa near the Syrtis minor,* where Herodotus found her worship: see the story of her origin there, IV. 179, 180, 189, cf. 150. But, as Homer knew nothing of the mode of her birth, so he knew nothing of its place, or we may assume that he would have told us, as he has of her connexion with Erechtheus and Athens.e At any rate had she been connected with the locality of the Copaic Lake and the little town Alalkomenæ thereon, we should most likely have had some hint of it in his copious list of Bœotian towns, f but Homer's Pallas is localized, if at all, at Athens, and the town Alalkomenæ probably did not exist in his time, Nägelsbach (Hom. Theol. II §. 21 p. 105, note) names** some commentators who regard τοίτω as a name connecting Athenê with the element of water, and one who would refer it to the Indian Tritas = Indras = Zeus. The simplest source of the name may probably be the real one, viz., "third-born" in connexion with her union with Zeus and Apollo in the highest functions of deity; see App. C. 6. In this sense Zeus would be πρωτογενής. The quantity of the i need cause no difficulty, as nothing gives way sooner to metrical convenience than the quantity of this vowel; see instances given by Spitzner Gr. Pros. § 64. e. Anmerk. 3, 2. b. 2. c. e.

6.

Αὶ γὰς Ζεῦ τε πάτες, καὶ 'Αθηναίη, καὶ "Απολλον.

(1) Friedrich, quoted by Gladst. vol. II p. 139, says, "this Triad of Zeus, Athenê and Apollo bears an unmistakeable analogy to the Christian Trinity, of Father, Holy Ghost, and Son: Jupiter answering to God the Father, Athenê

* Wheeler, Geogr. of Herod. p. 541, says, "By the lake Tritonis Herod. seems to mean the gulf of Khabs (lesser Syrtis)"..: "His information, however, was evidently derived from some Argonautic poet, and he could have been very little acquainted with the real geography of the coast". The Arabs, he says, have a tradition that a great salt-lake in Southern Tunis once communicated with the river near, but it is not clear from his words whether any river now exists, or whether it is only "represented" by a Wady.

** Such is Welcker, who (Gr. Gött. I. p. 300) makes $T_{\varrho\iota\tau\sigma\gamma}$ = "born on the water", which appears to have this name from the trembling wave-motion, etym. $\tau\varrho\dot{\epsilon}\omega$, $\tau\varrho\dot{\epsilon}\upsilon\dot{\epsilon}$, $T\varrho\dot{\epsilon}\upsilon\dot{\epsilon}$, as in Auguro $\dot{\epsilon}\tau\eta$, $T\varrho\dot{\epsilon}\tau\omega\nu$; comp. Ny $\varrho\dot{\epsilon}\upsilon\dot{\epsilon}$, Ny $\varrho\dot{\epsilon}\tau\eta\dot{\epsilon}$.

to the Holy Ghost, and Apollo to the Son of God, the declarer of the will of his Heavenly Father: like as, furthermore, the early Christians have largely compared Christ with Apollo."

- (2) Paschke in a monograph de Minervâ qualem Homerus finxerit, Sorau, 1857; quoting the above line, says "aliquid in se habet divini illius mysterii quod de Deo Patre, Filio, Sanctoque Spiritu uno numine conjunctis doctrina Christiana exhibet;" agreeing with Friedrich in his distribution of the persons. A different view is given Gladst. II p. 139, viz. that the "primitive tradition" is "disintegrated and subdivided," Athenê and Apollo embodying respectively two aspects of the Redeemer or Second Person, viz. (1) the Λόγος or Wisdom, and (2) the Son of God incarnate as Messiah. He points out the absence of evidence for any such primitive tradition respecting the Holy Spirit as would afford the basis for the character of the Homeric Athenê; and he argues that tradition would not have in that case inverted the order, by postponing the 2nd to the 3^d person, as is done not only in the above line, but in the practical precedence enjoyed by Athenê in the poems. Nägelsbach Homer. Theol. II. §. 23, in discussing this line takes no notice of the question, but says, "in this formula which the Greek consciousness has made the depositary of its deepest theological perception (Anschauung) - a formula known also to the Attics - the Greek coordinates the deities, which were in his view supreme and had the closest mutual connexion, in a partnership combining also the highest sanctity (das Heiligste). This coordination is as little fortuitous as in the oath of the Atheniaus; (Schol. Il. B. 371) since it is natural to men in their highest wishes, and in their most sacred affections to direct their looks to their supreme deities. But this is important chiefly as giving proof that the Greek had a consciousness - not, to be sure, speculatively developed - of the complete mutual relation of these three deities."
- (3) "Apollo is more largely endowed than Minerva in regard to the future, though a less conspicuous figure in the direction of the present"... "Each of the two great traditive deities had begun to give way to corruption, and each in the point at which, according to the respective sex, its yielding might have been anticipated. As unchastity is more readily pardoned, according to social usage, in the man, so is deceit in the woman. And in this point the standard had already fallen* for Minerva." (Gladst. II. 96, 112.)

The most important marks which denote their Olympian preeminence are 1. a dignity coordinate with, whereas in rank they are junior to Zeus. 2. A superior antiquity to that of the other Olympians being Zeus' children. 3. A peculiar precedence especially assigned to Pallas, and a singular union of will and affection with Zeus, to Apollo. 4. Heaven defended by Apollo against rebellion, and other indispensable assistance rendered similarly by Pallas. 5. These deities, with the exception of Apollo's servitude, are never baffled, disgraced, or worsted. 6. Their honour among men, like that of Zeus, is peculiar, and universal throughout the Homeric world. 7. Their immunity from any local residence. 8. Their being the objects of prayerful invocation

^{*} This does not sufficiently represent the low moral tone of some of the deeds and words of Athene; see further under App. E. 4. (2) . . . (7).

irrespectively of special circumstances. q. Their exemption from the chief physical limitations laid down for gods. 10. Their punishing independently of Zeus. 11. Their power of revelation, and of such miraculous action upon nature as scarcely any other deity approaches. 12. Apollo's peculiar relation to the life-power and to death. 13. Their superior moral* tone to Zeus as well as to other Olympians. 14. Their large share, with Zeus, in the highest and most ethical parts of providential administration. 15. Their attributes belong personally to them, instead of these deities merely being embodiments of attributes or, at best, stewards of certain gifts. 16. Their attributes outnumber and range beyond those of the other Olympians, ** and they yet have a capacity for new ones. Thus Pallas combines some of the attributes of Hephæstusb in metallurgy, gives skill to the artizan, c collects and breaks up the αγορή; d and thus Apollo ultimately absorbed the distinct functions of Eelius the Sun-god. 17. The whole conception of these deities, viewed mythologically, is anomalous; but is explicable by the theory which refers them to a tradition. (Chiefly abridged from ibid. 134-137.)

Welcker (Gr. Gött. I. p. 142, 144, note 9) quotes Preller's view in Philolog., that "Kronos, in theogony the antecedent (Begründung) of Zeus, is mythologically derived from him, as the $Z\varepsilon\dot{v}s$ $K\varrho\sigma\nu'\iota\omega\nu$, whose worship gave rise to that of Kronos". He notes the preferential use of $K\varrho\sigma\nu'\iota\omega\nu$, $K\varrho\sigma\nu'\iota\partial\eta s$, by Homer and Pindar for Zeus, in a sense equivalent to the Hebrew, "The Ancient of Days".

7. PROTEUS AND EIDOTHEÊ.

In Herod. II. 112 Proteus is the name, in Greek, of a king of Egypt, round whose $\tau \acute{\epsilon} \mu \epsilon \nu o \varepsilon$ in Memphis the Tyrian Phoenicians had their quarter, so that the region was called their $\sigma \iota o \alpha \iota \acute{\sigma} \iota \delta o \nu$. Herod. gives another, and as he thought, truer, version of the connexion of Prot. with the tale of Troy, — that this king, hearing of the crime of Paris from the slaves of the latter, who was driven to Egypt by storms on his return to Troy from Sparta, detained Helen and her treasures, that the Greeks, disbelieving the Trojans' statement that this was so, on capturing the city found it true, and that Menelaus then went to Egypt and reclaimed her. Herod. (116), from the agreement of names Proteus and Thonis, (custos, according to Herod., of the Nile-mouth, comp. δ . 228, $\Theta \dot{\omega} \nu o \varepsilon$) and from the local shrine of a foreign Aphroditê, identified by him with Helen, in the said $\tau \acute{\varepsilon} \mu \epsilon \nu o \varepsilon$, supposes that Homer knew of this version of the tale, but adopted the other on poetic grounds. Thonis is in Strabo, XVII. p. 801 (437), the name of a town on the Canobitic mouth, given it from a king Thon. The Tyrians, then, might be well informed concerning

^{*} But see the last note.

^{**} Among the professions or demiurgic functions enumerated ϱ . 383, viz. (1) $\mu \acute{\alpha} \nu \tau \iota \varsigma$ the seer, (2) $\dot{\iota} \eta \tau \dot{\eta} \varrho$ $\nu \iota \iota \iota \iota$ the surgeon, (3) $\dot{\tau} \dot{\epsilon} \nu \iota \iota \iota \iota$ the skilled artificer, (4) $\dot{\alpha} \iota \iota \iota \iota \iota$ to bard. (1), (2) and (4) come under the functions of Apollo, (3) under those of Pallas. To these Gladst. II. 65 would add the $\nu \iota \iota \iota$ or merchant, but this seems an unwarranted addition, and Hermes is clearly the deity to whom that function pertains. Mr. Gladstone's theory of "secondary" deities has perhaps carried him too far in making Hermes a "secondary" of Pallas, and the $\nu \iota \iota \iota \iota \iota$ thus a function pertaining to her.

b ξ. 233 -4; ψ. 159-60. C O. 412. d β. 69.

Proteus and Thon or Thonis, Pharos*, and the Aegyptus (Nile), and they alone probably knew of the strange creatures of the Northern and Western seas. The "foreign Aphrod." is doubtless their Astartê. The powers of transformation and prophecy sound like an Egyptian priestly myth; or the former may be a reflex of the same pretensions which we gather from Holy Writ, Exod. VII. 10, 11, but might have reached Homer through the Tyrians. The statements of Proteus are only a what a widely travelled mariner, who had picked up information in every sea, might make, save the one of Menelaus' migration to the Elysian plain. Hence he presumably dressed up a tale of marvel from North-western seas in Egyptian accessories of scene and person. The epithet Alyvintios added to Prot. confirms this, as it would hardly have occurred in a tale properly Egyptian. So does the improbability of the φῶκαι having been ever found in Levantine seas. The Pelagius monachus, Phoque a ventre blanc, is said to inhabit the Hadriatic and Sardinian coasts; other varieties save one or two belong to much higher latitudes. As all their organisation favours swimming, they come on shore only at intervals to bask in the sun and to suckle their young. When they swim, one seal often serves as guide, or, when they sleep, as sentinel to the rest. Perhaps we have a suggestion of Protens here. Yet, though Egypt was in Homer's thoughts, scenes with which he was personally familiar supplied the details. Thus the cool wind springing up at noonday, or soon after, is a well known phenomenon at Smyrna. It comes from the sea (ζέφνοος) and is called the Subat, and the inhabitants, who mostly take a siesta during the sun's greatest altitude, rouse up at its approach. (Werry's Memoirs p. 37, and Wood p. 54, quoted by Völcker, Hom. Geogr. § 43, p. 82.) The disguise of the voyagers is also a touch of fact. The Esquimaux adopt the masquerade of a seal's skin, the fresher of course the better (νεόδαρτα), to come within striking distance of this shy and sagacious creature. Sir E. Beecher, in a dissertation on Esquimaux habits before the British Association at Oxford 1860, told a story, that he was once levelling his rifle at a supposed seal, when a shipmate's wellknown voice from within the hide arrested his aim with the words, "don't shoot! It's Husky, Sir". It is supposable that the device was current in the earliest ages, and that it was known to the only real seamen of the period, the Tytlane, who could not fail to notice creatures so curious by their large size, uncouth form, and high order of instinct, basking on remote promontories, shunning human haunts, and not easily caught, save when asleep, nor even approached, save in such disguise. It is observable that the word φρικί may mean not "the ripple", as usual, d but, μελαίνη φρ. καλυφθείς, "clad, or coated, in swart for": - having the appearance, in short, of a seal. This would render the participial contruction more easy, as the participle past with verb. fut, sign must otherwise mean, "having been hitherto concealed": for, at the time of his coming forth the concealment would cease. Comp., for this sense of quixl, the name of a horse Poixias, from his bristly mane, Pind. Pyth. X. 16, and quigas ev login, of the hoar, v. 446. Possibly the poet intended a play upon the world.

^{*} Comp. Eurip. Helen. 5. where Proteus dwells in Pharos and is ruler of Egypt.

^{7. °} cf. 8. 556, 389-93. b 8. 385.

The Homeric story has over the Virgilian imitation (Georg IV.) the advantage of appositeness. Proteus has no connexion with the loss of Aristæus' bees, but a close one with the perplexity of the wind-baffled voyager in strange waters.

There is an elvish archness about the old sea-god's daughter kindly accosting the wanderer at his need, and volunteering, without it seems knowing who he is*, a fraud on her own father, if so he be, to relieve the distress which she yet sports with. Cyrenê, the anxious mother, is as far below her, as Aristæus weeping for his ruined hives is below the forlorn but unshaken hero; who, though "crushede at heart" at the toil which awaits him, is only unmanned and overwhelmed at the news of his brother's dreadful end.

8.

(1) Inô Leucotheê, Cadmus. Of the latter Homer tells us nothing; but Κάδμειοι, Καδμείωνες, a are his constant terms for the people at Thebes, in five passages referring to events there under the dynasty of Oedipus. The Βοίωτοι are the people of Thebes fighting at Troy after the capture of Thebes from these Cadmeans by a pure Greek force, the first expedition — or famous war of Sevenc - having been unsuccessful. Legend ascribes to Cadmus a Phœnician origin. Homer speaks of the Cadmeans in terms of exultation over them as vanquished foes. Tydeus was with the Achæans against them. Both he and Mecisteus easily vanquished πάντας Καδμ.d The relative superiority of Greeks over them is far greater than over Trojans. Thebes however was founded by Zethus and Amphion, sons of Zeus and Antiopêe daughter of the Asopus, i. e. of an autochthonous stock. The legend of the introduction of letters by Cadmus marks the means by which he obtained ascendancy; we may compare the case of Tarquin at Rome. Gladst. thinks (I. 240) that the six Cadmeid generations of tradition, viz. 1. Cadmus, 2. Polydorus, 3. Labdacus, 4. Laius, 5. Oedipus, 6. Eteokles and Polynices, give a period too long. He assumes that they make 7 generations before the Trojan war; but the last three, in the best known form of the story, succeed each other so rapidly as to contract the period sensibly, perhaps to 120 years. His argument that some "other adventurer" before Minos would be "found to repeat" the experiment of founding a dynasty in Greece, seems inconclusive, for how do we know that none other did so attempt? Homer's persistently stigmatizing the people, or their ruling order, as Cadmeans marks the want of amalgamation. The argument (Gladst. I. 241) that the "groups" are apparently introduced "in chronological order" in the νεκυΐα seems to rest on slight grounds. Tyrô's descent from Zeus (ib. 427) and her amour with Poseidon form perhaps the reason why she has there precedence. Antiopê, therefore, and her sons may be earlier chronologically than Tyrô. 'The epithet "Ogygian" (whatever its origin, and probably it is Phænician, see App. D. 2.) seems to have grown into the sense of "olden", and to stamp Thebes and Athens as of the highest known antiquity (Soph. Philoct. 142, Aesch. S. c. Th. 310, Pers. 37, 154).

^{*} Comp. δ. 371 ω ξεῖνε, with 462 Ατρέος νίέ, the address of Proteus.

^{8. &}lt;sup>a</sup> Δ. 385, 388, 391; E. 804, 807; K. 388; Ψ. 680; λ. 275-6. ^b Δ. 406. ^c Δ. 409; Z. 223. ^d Δ. 397; Ψ. 680. ^e λ. 260-5.

(2) But, indeed, the harmonizing chronologically genealogical statements in family legends is almost sure to break down. Legend says that Semelê and Inó were daughters of Cadmus: the former committed her son Dionysus to Inô's charge. Athamas, Inô's husband, through misunderstanding, became jealous, and persecuted Inô, till, with her son Melicertes, she plunged into the sea, and, in recompense for her care of Dionysus, or, as Pindar says, Ol. II. 29-32, for her great sorrows, gained immortal priveleges (Eurip. Iphig. Taur. 270). She was before βροτός (μόρος mors) αὐδήεσσα; comp. Hes. Theog. 144, οί δ' ἐξ άθανάτων θνητοὶ τράφεν αὐδήεντες. The precise force of the epithet is obscure: comp. μερόπων άνθρώπων: Circê and Calypsô are each called θεὸς αὐδήεσσα. If μερ. ἀνθρ. distinguishes men from beasts, αὐδήεις specifies the individual* voice of man or God. She was perhaps raised to the state to which Calypsô proposed to raise Odys., άθάνατος καὶ ἀγήρως. She gives Odys. an "immortal scarf". Welcker (Gr. Götterl. I. p. 644) cites the Schol. upon Apoll. Rh. I. 917, who mentions a tænia which the devoted in Samothracia received, to wind round the body, in order to obtain rescue in storms. He adds the Λευνοσία is mentioned by Aristotle as a name given to the island Samothrace. The name Λευκοθέη suggests to Nitzsch the Levan yalnvn. Thus she would benignly preside over the fair and calm weather which succeeds the tempest, (comp. "albus deterget nubila Notus", and "candidi Favonii", Hor. Carm. I. 7. 15, III. 7. 1,) and rescue the mariner; so Virg. Georg. I. 436-7. "Votaque servati solvent... nautæ Glauco et Panopeæ et Inoo Melicertæ". Here, however, the storm rages with greater fierceness after her disappearance, h staving the raft, &c. and it is only on the third day that the yalnun succeeds. Her connexion in legend with the sea seems not likely to have been due to Thebes, an inland locality, but is in keeping with her Phænician origin. The name Leucotheê may be compared with Eidothee. Perhaps, "white-foam" (comp. the White Spectre in Undine) may be the meaning of levro-, and the Mater Matuta, otherwise Albunea (Alba), of Italian myth may be compared. This is rather favoured by her emerging, αίθυίη δ' είκυια ποτη, from, and disappearing into the billowing main - μέλαν δέ έ κυμα κάλυψεν, k expressive of the wave crest lost in its dark water. The whole legend was, doubtless, derived by Homer from a Phœnician sea-tale, from which same source all his more remote geography probably came. Gladst. I. 11. § 4.

^{*} αὐδη appears to be the distinctive voice by which we recognize an individual; hence βροτὸς, οτ δεὸς, αὐδηέσσα, "a mortal, or goddess with a voice of her own," i. e. distinctive of either in her own class, and as belonging to it; comp. "nec vox hominem sonat. O Dea certe". Virg. Aen. I. 328. Hence it signifies "voice" or "speech" in its most dignified aspect, as that of Nestor A. 249, the oracular voice with which Here gifted the horse Xanthus, T. 407, 419, and the minstrel's voice compared to a god's. α. 371, ι. 4. It is observable also that only once does αὐδηεις, and only once a form of the verb αὐδαω occur as plural, ζ. 125. (where see note) x. 418; and αὐδη the noun is invariably sing.

^{1 2. 335;} cf. 1. 304; \(\theta\). 539-40. 6 x. 94. 6 2. 366-70. 1 2. 388-92. 6 2. 337, 352.

APPENDIX D.

I.

'Aιθίοπες. The Ethiopians are placed on the ocean river which surrounds the Homeric world; so that their land b is apparently the shore of its stream. There are eastern and western Eth., c respectively "the remotest (ἔσχατοι) of men''. Yet all Homer says of them, especially when viewed in conjunction with Hesiod and the Hymns, fixes rather on the eastern section. The east has strong attractions for Homeric legend even the abodes of the dead, there is reason to think, lie in the furthest east. Thus Poseidon, returning from the Eth., d sees from the Solymi mountains Odys. voyaging on his raft from Calypso's isle, "the mid-point (ομφαλος) of the sea", to Scherie N. W. of Ithaca. These mountains must lie E. of the Ægean, where lies Poseidon's favourite abode, and thus could not lie on the way back thither from any western Eth. But again, we find Ethiopianse in Menelaus' voyage grouped among a set of nations certainly situated on the S. E. angle of the Levant. Next, the legend of Memnon, recognized by Homer, though reduced to form by Arctinus B. C. circ. 770, points eastward. Memnon was the son of Tithonus and Eos, and prince of these Eth. (Hes. Theog. 984-5). Tithonus while young enjoyed the love of Eos, and dwelt $\pi\alpha \varrho$ ' \(\alpha \times \alpha \nu \nu \rho \tilde{\eta} \gamma \sigma \tilde{\eta} \) πείρασι γαίης (Hy. Aphrod. 228), and his "bed" in Homer symbolizes the region of dawn. The name Eth. has, also, a connexion with αἰθοψ, "sparkling or flashing", epith. of wines, armourh, and smoke, i — the latter as emitting sparks (Crusius s. v.). The notion of swarthy or sunburnt is not traceable in it, nor applicable to the Eth. of Homer. The "splendid sonk of Morning," who excelled Eurypylus and all others in beauty, cannot be easily supposed of darker face than the Greeks. It is true, Homer does not call Memnon an Eth., but the connexion of that race with the "rising Hyperion", and of that hero with Eos, suggests the link which Hesiod and the Hymns supply. The Eth. of Herod. VII. 69. 70 were all black men, and the Post-Homeric Greeks sought to connect the name with alow in the sense of blazing sunshine, under the popular notion of their being blackened by it. There is reason, however, to think that "the name Eth. is probably an adaptation of the native Egyptian name Ethaush". Their "twofold division" is the main fact of Herodotus' description of them. He says, "now of the Eth. beyond

^{1.} a A. 423. b Ψ . 205-6. c α . 22-4. d ϵ . 282. e δ . 83-5. f δ . 188; λ . 522. g A. 462; Δ . 259; E. 341; Z. 266; Λ . 775; Ξ . 5; Π . 226, 230; Ψ . 237, 250; Ω . 641, 791. h Δ . 495; E. 562, 681; N. 305; P. 3, 87, 592; Σ . 522; T. 111, 117; φ . 434. 1 κ . 152. k δ . 188.

(ὑπεο) Egypt and of the Arabians Arsames was leader; but the Eth. from the [land of] sun-rise, (for indeed two sorts of them were going to the war,) were marshalled next to the Indians, differing from the others not at all in appearance but only in speech and fashion of hair, for the Eth. from the east (ἡλίου) have straight hair, but those from Libya have the most woolly hair of all men. And these Asiatic Eth. were equipped for the most part as the Indians &c." A writer in Dr. Smith's Dictionary of the Bible s. v. Cush and Ethiopia states that, "there are strong reasons for supposing two streams of migration from Africa into Asia in very remote periods . . . the later one of Cushites from Ethiopia properly so called, through Arabia, Babylonia, and Persia, to Western India;" and "there is an indication in the traditions of Babylonia and Assyria of a connexion in very early times between Ethiopia, southern Arabia, and the cities on the lower Euphrates; the Cushite name of Nimrod himself as a deified hero being the same as that by which Meroë is called in the Assyrian inscriptions. (Rawlinson's Herod. I. pp. 442-3)... "Thus we may suppose the Hamite nations soon after their arrival in Africa began to spread to the E., to the N. and to the W., ... the Mizraites along the S. and E. shores of the Mediterranean."

This barmonizes with the half-poetical aspect of the Homeric Eth., who hover faintly on the margin of the world, and, save in the voyage of Menelaus, converse rather with gods than men. In that voyage we have a glimpse of a geographic reality, localized near the S. E. angle of the Levant. Homer recognized the great eastern offshoot of the Cushite migration, yet knew of a stock who dwelt further west. The Phænicians might be his authorities, trafficking perhaps with both, and grouped in (under the name Sidonians) with the Eth. of Menelaus visit. His pushing them to the extreme W. where Hyperion sets filled a blank in his world-system, and gratified the simple minded love of symmetry traceable in all semi-mythical geography. Yet if, so far as the Phœnicians went westward, they still found nothing but the Mizraites in Northern Africa, among whom their colony of Carthage was founded, the poetical statement is justified by the then state of knowledge. He could not know how the gap was filled up, and represented wide diffusion as remote division. The position of Eth. tribes in Nubia and S. Arabia on both sides of the Red sea and again as far west as the pillars of Hercules, perhaps suggested the Ocean-stream as their neighbourhood and limit. The ivory of Menelaus' palace may be supposed intended as an Ethiopian product.

2. OGYGIÊ.

It seems clear that this island lay N. W. from Scherie, see App. D. 15, or at least that from it Zephyrus was a fair wind to the latter. Odyss. reaches it in 9 days floating on spars, rowing with his hands, and Notus is the wind last named previously. He does not say the "wind and water", as elsewhere, but the "gods" brought him $(\pi \ell \lambda \alpha \sigma \alpha \nu^b)$ thither; i. e. the whole course is

regarded as due to their interposition. By this contrivance the poet seems to intimate that no ordinary reckoning of distance or rate is applicable. He thus breaks away from the group of eastern localities which lie in connexion with Ææa, viz. the Sirens, Thrinaciê and Scylla, and lands us in a new region. The name, if meaning, as Mr. Paley on Aeschyl. Eumen. 989 thinks, a dark gulf or chasm, suits well the idea suggested by that of Calypsô "the Concealer"; similarly Hes. Theog. 805 applies it to the water of Styx, see App. D. 14 (2). It probably became traditional as an epithet of Thebes, to which Aeschylus applies it, Sept. c. Th. 310, and might thus be of Phænician origin. Atlas, the father of Calypsô, points also to a Phœnician source, see App. C. 3. Thus by the very names Ogyg. and Cal. the poet may mean to hint that their whereabouts is not to be retraced, and that this part of the hero's course is not to be squared with previous notes of time or place. The same idea suits the ὄμφαλος θαλάσσης, i. e. a centre of the sea where it rose high, as land rises highest in some point far inland, and thus of unknown remoteness. So from Ogygiê reaching Scheriê in 20° days, he is from Scheriê brought back into known regions by a supernatural machinery, the magic galleysd which knew not human laws, and therefore baffle calculation. Thus the poet locks up his mystery, and all attempts to open it are idle in themselves and are a violation of his idea. The direction of Hermes' course from Olympus, making Pieria his first stage, confirms the N. or N. W. direction of Ogygiê from the Greek mainland. Gladst. (III. 111. p. 307) gives Ogyg. a N. E. direction. This suits his interpretation of ε. 276-7, ἐπ' ἀριστερὰ χειρὸς ἔχοντα, which, however, (see App. A. 18) cannot be allowed.

. 3. SPARTA.

The journey from Pylus to Sparta takes two days by chariot, stopping the night at Pheræ. The distance from Coryphasium (Pylos, supposed the most southerly, or Thucydidean Pylos) to Catamata (Pheræ) at the head of the Sinus Messeniacus is 35 miles by road, that from Catamata to Sparta 28 m. The former is chiefly level, the latter chiefly mountainous, crossing Taygetus (Gell. p. 234). "These three places lie exactly in a direct line", (Leake vol. I. p. 423). The Stenyclerian plain lies N. from Pheræ, or on the traveller's left hand, as does the smaller plain of Pamisus, ibid. p. 60-3. At 40 min. from Scala, on the N. as he approaches Pheræ, having hitherto skirted the plain, the traveller enters the flattest part of it . . .; there are many buffaloes in the marsh. At 5 min. nearer Pheræ he finds "the plain cultivated, beyond is the great marsh". ibid. 64-70. This tract is what Telem. speaks of in σὺ γὰο πεδίοιο ἀνάσσεις εὐρέος κ. τ. λ. (to Menel.) where especially comp. the κύπειφος "marsh-plant". Going from Pheræ towards Sp. the narrow glen of the Eurotas is entered, and brooks with narrow valleys, glens, and hollows, through which the road passes, mark the itinerary; comp. the epithets ποίλη and πητώεσσα as applied to Lacedæmon, the region of which Sp. is the chief town, standing in a valley "irregular and full of hillocks, only 21/2 stades broad, (Polyb. V. 22.) There

^c ζ. 170, η. 268-97. ^d δ. 558-63.

lies a larger swamp far lower down at Eurotas' mouth, called Helia ($\tilde{\epsilon}\lambda o \varsigma$), (Hy. Apoll. [410] 232) which, however, Telem. could not have seen. The word $\Phi \acute{\epsilon} \varrho \alpha \varsigma$ (Hy. Apoll. [427] 249) is doubtless a false reading for $\Phi \acute{\epsilon} \alpha \varsigma^b$ near Elis, whence Ithaca, as the Hy. says, could be seen.

4.

PYLUS.

Of the three towns so called on the W. side of Peloponn., commemorated by Strabo in the line, έστι Πύλος ποὸ Πύλοιο, Πύλος γε μέν έστι καὶ ἄλλος, he considers the Triphylian to be that of Nestor. The reasons assigned by him against the Southern, or Messenian Pylos (Coryphasium), are shown by Gell to be weak. That, in particular, based on the adventure of A. 671-761, seems to arise from not strictly heeding the notes of time. Gell describes Coryphasium as a hill over-hanging precipitately what was a flat sandy plain on its E. side in the time of Thucyd., and has probably since formed into a large lagoon. This accounts for no lagoon being mentioned by Thucyd., and for the epithet ήμαθόεις applied by Homer, which Strabo strangely explains as lying on the Amathus, a river called in his time Mamaus. On Coryphas. stood, Gell thinks, the acre Nylinov: the Nelëian kingdom extended southward to the Messenian Gulf and northward beyond the Alpheus. (Leake vol. I. ch. X.) Thus the actv would be close to the sea; which best suits the idea conveyed by y. 4-33. The Triphylian Py. lies, and probably always lay, 3 or 4 miles inland. Further, had Nestor's Pylosh been the Triphyl., how absurd to make Arenê, a point to the S. of it, and therefore remote from Elis, the trysting place for a foray against the Eleans, in which the characteristic is vigorous haste. Whereas, going from Messenian Pylus, they would be at Arenê a stage in advance. The more northern site is excluded, as well by the conditions of that foray, as by the distance from Pheræ in one day. For the gender of Tilos see App. A. 12. Völcker § 32, p. 59. seems to think the distance from Ithaca to the southern Pylos too far for a night's voyage; yet it cannot be over 100 miles; and a ship might, running before the wind, make that between sunset and 9 or 10 A. M. next day, or even by soon after sunrise. In Hy. Apoll. [408] 230-[435] 260 we have a coast voyage from Crete round western Peloponn. noted by the places passed, but their order seems hopelessly confused.

5.

THE TAPHIANS.

This people, of the stock of the Leleges, a Pelasgian race, occupied part of the Acarnanian mainland, Leucas, and the islands called Teleboidse in its neighbourhood. The largest of these, Meganisi, is represented as Taphos' in Spruner's map. They had no share in the Trojan war, and probably profited by the absence of the Achean princes and armies to extend their opera-

b o. 297-8. 4. * A. 712. b A. 711-26. 5. * a. 417.

BON. OD. APP.

2

tions which had previously molested the Thesprotians. They were expert oarsmen (φιλήφετμοι), marauders (ληιστῆφες), kidnappers, trafficking in metals and slaves eastward to Sidon and westward perhaps to Italy. Millin Hom. Mineral. p. 67 says, iron mines were probably situated in Cuzzolari, an island, one of the Echinades (but these are not the Teleboïdæ, Strabo X.); or the iron of Mentes might be supposed obtained in traffic or by plunder. Odys., being ἐπίστφοφος ἀνθρώπων, had hospitable relations with Mentes a Taphian prince, (though he was also allied with the Thesprotians whom the Taphians molested,) and obtained from his father the poison which Ilus of (the Thesprotian App. D. 8) Ephyrê refused him. The Taph. probably were checked as the Corinthians extended their colonies in the Ionian sea; but, like their Illyrian neighbours under the Romans, their tenacity of piracy is remarkable, and is said, to have been exemplified to the alarm of a modern traveller, Dodwell. (Kruse's Hellas III. cap. xII. 3. c.)

6.

TEMESÊ.

Two places of this name a are mentioned: one in Cyprus, (Spruner's map gives it near the middle of that island) the other in Bruttium, identified with Βρεντέσιον (Brundisium) both rich in copper. The latter is believed by Millin Hom. Miner. p. 80, together with Strabo, Eustath. and others to be meant. So Völcker §. 37 p. 70. South Italy would have been much nearer for the traffic, being indeed almost within sight; as we hear, however, of the Taphians b getting slaves from Phoenicia, it was in the highway of navigation to trade with Cyprus. Further, the Cyprian breastplate of Cinyresc shows by its refined workmanship a high pitch gained in metallurgy, and consequently a probable demand for metal-barter there. Also in Q. 448 the suitors threaten Odys. (disguised) in a way which implies that he could be suddenly dispatched to Cyprus, as though communications thither from Ithac. or its neighbourhood were quite usual. And, even if Ithaca lay more in the way for Mentes to S. Italy than to Cyprus, yet the detour would be accounted for by the pretended news of the return of Odys. alleged by Mentes, d νῦν δ' ήλθον δη γάο μιν ἔφαντ' έπιδήμιον είναι. Nitzsch objects that S. Italy was not known, but the mention of Σικελοί, Σικανίη, as a place of slave-traffic rather imply the contrary. Millin ibid. says that Bochart referred Teuson to a Phoenic. word Temes meaning a "foundry," regarding the place as a Phoenician trade-station. Τέμεσσα, Τάμασα, Τέμψα are subsequent varieties of the name. p. 82.

7. DULICHIUM.

The wealth and populousness implied in the statements about Dulichium seem to show that Homer regarded it as the largest of the group. In one passage, which recurs, a single line enumerates three islands, which in an-

^{6. *} α . 184. * α . 425-9. * α . 20-8. * α . 194. * α . 383; α . 366, 389, 307. 7. * α . 246-7; α . 24; α . 123-4, 247-51.

other are enumerated each in a separate line, but in the same order of precedence. Lying beyond the sea, i. e. the Crissman gulf, under the land and probably flat, its form might easily blend with that of the continent, and an unduly large space have been ascribed to it. It has the epithet $\pi ol\'u \pi v \rho ov$, and is said to have become now united by the deposit of the Achelous to the mainland of Aetolia.*

In the II. it appears to be subject not to Odys., but to Meges son of Phyleus of Elis, who migrated thither in a family quarrel. Yet there need be no inconsistency between this and the Ody.; there Odys. makes the best of his tale, and would leave the hearer, perhaps, to infer, what he does not assert, that all the νῆσοι μάλα σχεδόν άλλήλησι were his dominion. Dulichium would appear from several passages in the Ody., however, to have belonged to another rule: we read, there happened a ship of the Thesprotians to be going to Dulichium, ένθ, δητά μηνώγει πέμψαι βασιλῆι ἀλαάστω, "king," clearly of Dulichium or some part of it. And the tale of the disguised Odys. requires that the king of the island to which he was kidnapped, should not be sovereign over the one which he was treacherously prevented, through being sent thither, from reaching. The suitor Amphinomos is called Δουλιχιεύς and so is his father: see further on Amphin. in vol. II.

8.

EPHYRÊ.

The Schol. on a. 259 gives three cities so called, (1) the Thesprotian, (2) the historical Corinth, said to be μυχῶ Αργεος επποβότοιο, 2 (3) the Elean. (1) and (3) are said to have been each on a river Selleïs. Strabo, who adds a fourth, in Thessaly, (VIII. p. 338,) supposed that in the Catalogue and in the Ody. h the Elean was intended, as also in O. 531, where Phyleus, father of the Meges, who led the Dulichians to the war, is said to have brought a corslet from Ephyre on the Sellers, given him by Euphetes there. For intercourse with Dulichium the Thesprotian site, as nearer, is more suitable, and even more clearly so for a place which might allow a voyager from Ithaca to visit Taphos on his way home. But as the Odyssean site is marked as the emporium of poisons, and as the knowledge of "all the drugs, or poisons, which the earth produces" is distinctly ascribed in the Il.4 to the daughter of an Epean prince in Elis, and, further, as a Phyleus, Nestor's antagonist in his youth, appears among the Epeans of Elis, the question between (1) and (3) is nearly balanced, though the local difficulty as regards Taphos inclines it in favour of the Thesprotian. This is further confirmed by the Thesprotians being spoken of as allies (\(\tilde{\alpha} \rho \pi_{\alpha \to 1} \)) of the

^{*} Völcker §. 33, p. 57—60 assigns to Dulich. a site further S. covering Elis on the W. side: his arguments are weak here, but his conclusion is said to be confirmed by a modern Greek legend that the old Dulich, lies covered by the sea near that position.

Ithacause before Odys. left for Troy, which accounts for the latter having, also of course before he left, gone thither to seek the poison. On the whole, as migrations in the heroic period proceeded, as a rule, from North to South, the Ephyrê,* Sellëis, and Phyleus in Elis may be repeated from the homonyms in Thesprotia, and hence the duplicate names. Hence the skill in $\varphi \acute{\alpha} \varrho \mu \alpha \pi \alpha$ — for such crafts were often hoarded as secrets in families — may have gone southward too, and been possessed by an Epeian princess in Elis.

9.

ARGOS.

- (1) In its most proper and distinctive sense this means the city of Diomedes, a one of Herê's three favourite cities, the others being Sparta and Mycene. b It is spoken of by Herê and by Diom., and stands first of its associated towns in the catalogue, also by Nestor, speaking of Diom. returning home thither, and by Telem. d enumerating the chief cities of Peloponn.
- (2) It seems used for Peloponn. as a limited whole, under its leading chiefs, the Atridæ, Diomedes, and Nestor; it has epithets $i\pi\pi\delta\beta$ oτον (often), and π ολυδίψιον, π ολύπνοον, π λυτόν (once each). The passages are A. 30, B. 115 with I. 22, B. 348, Δ . 171, Z. 152, 456, H. 363, I. 246, O. 30, 372, Q. 457, γ . 263, δ . 174, 562, σ . 239.
- (3) It is specially found where Argos, the place, and Achæans, the people, are coupled; or where Argos is coupled with "Achaïd land", or has the epithet "Achaïc." M. 70, N. 227, Ξ. 70, 0. 274, Γ. 75, 258, I. 141, 283, T. 115, γ. 251. This usage further caplains the sense given under (2).
- (4) Pelasgic Argos^e is perhaps a nomen gentile in contradistinction with Achaïc. It includes Phthia and Hellas (the Thessalian).
- (5) Mid (μέσον) Argos. It is not certain that this is a distinctive appellative. Diom. says, "I am thy friend (to Glaucus) "Αργεϊ ἐν μέσσω", perhaps like μέσω ἐνλ.. πόντω and meaning "in the midst of Peloponn.", comp. (2). So Penel. speaks of her husband as "the man whose fame had spread καθ' Ελλάδα καλ μέσον "Αργος", "Bellas, i. e. Thessaly, being the northern ex-

^{*}An argument in Gladst. I. ii. 515 views Ephyrê as the name of the primitive Hellic (as Argos of the Pelasgian) settlement, as being the original proper Hellic name for the terre, or walled places, founded by that race; and regards the Epyvou, h whom it identifies with Phoss, (as Epvon with Phosis, Dames, as = Helli in a ruder and more barbarous stage (p. 511-3). It would make the Ephyrê whence Heraklês carried off Astyocheia, to be that in Thessaly; lightly setting aside (p. 522-3) the geographical difficulty that no river Sellêis is there mentioned; and the Ephyrê of the Ody. to be that in Elis, not noticing the argument based on the route by Taphos back to Ithacâ; and, more strangely still, supposing that Tlêpolemus migrated from some Ephyrê to Rhodos, though it is distinctly said that the quarrel which led to his expatriation was with his father's family, and though Ephyrê is merely mentioned as the place whence that father "carried off" his mother.

^{9.} a B. 559, 563; Δ. 52. b Ξ. 119. c γ. 180—1. d φ. 108. e B. 681. Z. 224. g α. 344; ο. 80. h N. 301. i B. 658—9. k B. 665—6.

tension of the Achæan territory, and Argos = Peloponn. viewed as lying between (μέσον) it and the speaker. So Menelaus uses it, speaking in Sparta. It is thus opposed to the phrase $\mu\nu\gamma\tilde{\omega}$ "Agysos noticed p. LI. App. D. 8.

(6) "Iagov "Apyos," occurring only once, is obscure. It may mean the Athenian or extra Peloponnesian portion, yet lying south of Hellas. The word seems connected with Iwves, " the name, apparently, of the Athenians, and with Iasus o their leader. A remote portion of the Greek territory, the furthest to the east, as Ithaca was the furthest to the west, is required by the passage, which this satisfies.

10.

CYPRUS.

Dmetor son of Iasus is mentioned as king, Κύπρου ἶφι ἄνασσεν, doubtless over some Greek colonists there, who had hospitable ties with the Egyptians, and to whom Odys, represents himself as given in slavery. This Greek name of Dmetor, however, may like those of Alcandra and Polybus at the Egyptian Thebes, and Phædimus at Sidon, b exemplify Homeric manner giving a Greek tinge to all foreign facts. Yet we have a Cinyrês*c, most probably not a Greek, who sent a corslet as a ξεινήιον to Agam. which was a masterpiece of art, as "he had heard in Cyprus the great rumour that the Achæans were going to sail to Troy." Gladst. (I. II. iii. 190), supposes that, being disinclined more actively to assist, he gave this to buy off cheaply services which it was difficult for the Greeks to enforce. The Cyprians had a tradition that a part of their inhabitants were Ethiopians (Herod. VII. 90). The Temesê of Mentes may have been in Cyprus d see no. 4; as "copper" is derived from Cyprium, sc. ars., and trade between Cyprus and Ithaca seems to have been common. Aphrodite fleese thither after the detection of her shame, and in the Il. goes by the name of Cypris. Her worship was doubtless early imported thither from the Asiatic Continent.

11. PHOENICE, SIDONIÉ.

It is remarkable that while several passages imply a close relation between Sidonians & Phoenicians, and while their geographical identity was a point of preciseness to which Homeric geography had reached, there is yet a distinction between Sidonians & Phænicians. He speaks of Sidonians on shore and Phænicians afloat, the former as men "of much copper", of workmanlike skill &c., while the former are sea-men of fame, of vast subtlety, and roguish.4 The same xontho which is made by the Sidonians is brought over sea by the Phoen. So the Sidon, had made the robes which Paris had himself brought over to Troy. This distinctness is even more marked when Menelaus enumerates them separately, putting Egyptians and Ethiopians between them. d

* His name may be derived from xivvoos, P. 5, or may be an Asiatic name based directly on the word which in the Hebr, is name of a musical instrument.

12.

EREMBI.

The name may contain Aram, the early name of Syria, or it may be a corrupt form of "Αραβες. Posidonius indeed stated that the Arabians in his time were called Erembi; Strab. XVI. p. 784; comp. I. p. 4 Έρξμβους ους εξινός λέγειν τους Τρωγλοδύτας "Αραβας, this suggests the Horites, mentioned as "living in caves", Genes. XIV. 6. It has also been supposed that the name is akin to ἔρεβος, ἐρεβεννός, and signifies a dark or swarthy race.

13. LIBYA.

In the time of Herod. IV. 197 there were Phænician & Greek settlers ($\ell n \dot{\eta}$ - $\ell \nu \delta \epsilon_s$) in Lib. Its limit westward was the promontory Soloeis, II. 32, IV. 43. As Cyrenê was colonized about 637 B. C. it is not likely that any earlier settlements of Greeks lay W. of it. Hence cursory intercourse with the Phænicians or their colonies was all that could afford knowledge of Libya.

I4. STYX.

The remarkable source, cascade, and torrent so called, form the upper waters of the Crathis, rising in a mountain of the same name in N. Arcadia, and flowing from that watershed down its shorter or northern slope to the gulf of Corinth. At the source stands the town Solos, on the high ground above the district now called Kuklines. Thence the torrent rapidly descends through a deep rocky glen, at the upper extremity of which the eastern part of the great summit of Khelmos terminates in an immense precipice. Two slender cascades of water fall perpendicularly over the precipice, (cf. αἰπά $\delta \dot{\epsilon} \epsilon \partial \rho \alpha^{a}$) and, after winding for some distance along a labyrinth of rocks, unite to form the torrent. The fall is the highest in Greece, and the foot of the precipice is said to be inaccessible. The water is said by Pausanias (Arcad. c. 18.) -- a statement confirmed by Plutarch (Alexand.) -- to be poisonous (ἀάατον, b intensely-mischievous?), and this effect by the latter writer is ascribed to its intense a coldness. Vessels made of hoof of horse or ass are said to be alone capable of resisting the action of the water, Plin. N. H. XXX. c. 16. The people on the spot still tell the same story as of old, that it is unwholesome, and that no vessel will hold it. A body of water marked by such strange characteristics became the object of marvel and of awe. In the time of Herod. (VI. 74)** the spring was fenced in with a wall. Leake's Topography of the Morea vol. iii. ch. XXVI.

^{*} Strabo p. 389 says of it λιβάδιον όλεθοίου πνεύματος.
** His words are ΰδωρ όλίγον φαινόμενον έκ πέτοης στάζει ἐς ἄγκος, this seems to describe it in summer, when the volume of water is so slender, that a high wind will blow it about in the air.

(2) Some of these physical features seem traceable in the epithets and allusions of the poets. Thus besides αἰπὰ ῥέεθοα vid. sup. we have the κατειβούμενον Στυγός ὕδωρ, Hy. Apoll. Del. 85, the epithet ώγύγιον, Hes. Theog. 806, probably in its infernal aspect, comp. γας ὑπὸ κεύθεσιν ώγυγίοισιν, Aesch. Eumen. 989, but based on the dark clefts and chasms of its descent, to which is added τό & ίησι καταστυφέλου δια χώρου, "the deep rocky labyrinth", vid. sup., also αμείλιπτον, based perhaps on its baneful potency, Hy. Ceres 259, and δυβοιμον, Hy. Merc. 519, of its falling weight. Similarly the fact of two streams combining to form the torrent is perhaps seized upon in Circê's description, a πέτρη τε σύνεσίς τε δύω ποταμῶν ἐριδούπων. There the Cocytus is a branch of it. Homer makes the Titaresius a branch also (ἀποροώξε) of it, the startling peculiarity of its not mixing with the Peneus, though joining it, making it worthy of such awful sisterhood as the Styx. Hesiod has a tale that Zeus assigned the nymph Styx the highest honour of being the oath revered by the gods', because she came the first of the immortal powers to his aid against the Titans. Theog. 383-400. In a wildly exaggerated description, which proves that the physical scale of the real Styx was wholly lost to poetic vision, he makes Styx a tenfold stream, rolling nine times round earth and the waves of the θάλασσα, and falling at last είς αλα, (Virgil's "novies Styx interfusa". Aen. VI. 439) whilst the tenth head pours down from the rock, as aforesaid, an object of awe to the gods. ibid. 789-92.

15. SCHERIÊ.

This lay, from r. 271-84, probably near the Thesprotians, a well known site on the W. side of Epirus, to whose land the stranger personated by Odysseus, see the tale there told, came from Ex. when the Phæacians were willing to take him home. Hence an easy divergence from the homeward route from Σ_{χ} , would have brought him to these Thesprotians. It is clear too (see App. D. 2.) that Odys. voyaging from the N. W. towards Ithaca with a fair wind a (for Hermes told Calypso nothing of Σχ. and she starts him ές πατρίδα γαΐαν b) sights Σχ. in 18° days. Further, Boreas brings him, after losing his course, to Σχ. and, as the Phracians at once launch the ship and moor it with sails ready d, it is presumeable that Boreas was still blowing and would be fair for the intended run (Völcker Hom. Top. p. 126). The αελλαι παντοίων ανέμων, • which wrecked his raft, seem to have sent him on the whole eastward, i. e. from a course in which a north-west wind was taking him toward Ithaca, to a point whence Boreas took him thither. The words of the king, that Eubœa was the furthest land known to his sailors, speak certainly for a site on the W. side of Greece. Our rough latitude and longitude are therefore N. of Ith., and W. of the Greek mainland, near Thesprotia. Corfu so closely satisfies all these conditions, that the tradition which assigns it as the site of Σ_7 , may be safely accepted. The first territory of these Phwacians was Hypereie near the

⁶ ε. 185; O. 37. d 2. 515. c B. 755. f ε. 185; Θ. 369; O. 37.

15. a ε. 268. b ε. 97—115. c ε. 279; ζ. 170, cf. ε. 388. d θ. 54.

17. 322 · 3.

Cyclopes. The epithet $\varepsilon \dot{v}\varrho\dot{v}\chi\varrho\varrho\varsigma$, "having wide tracts," hardly suits Iapygia, where Gladst. (III. 322) would place it, better than Sicily to which on that ground he demurs (ib.). Yet some part of Italy or Sicily, perhaps the same "plain between Syracuse and Catania" (Gladst. ib.) which forms the exception to the general configuration of Sicily, can hardly fail to be meant; from which the legendary migration of Nausithous, to escape the violence of the Cyclopes, would have been easy to Scheriê, supposed Corfu. It remains to be noticed that the assumed remoteness of this $\Sigma\chi$., $\varepsilon n\alpha s \dot{\alpha}v\partial\varrho\tilde{\omega}v \dot{\alpha}\lambda\varrho\eta\sigma\tau\dot{\alpha}\omega v$, would form no difficulty to Homer's hearers, although there is no objection to supposing $\Sigma\chi$. to have lain further from shore in his idea than the actual Corfu. Lastly, Pallas quitting $\Sigma\chi$., accords best with the notion of an island; see note on ε . 281 $\dot{\varrho}\nu\dot{\varrho}v$.

ε ζ. 5-8. h η. 79-80.

APPENDIX E. THE LEADING CHARACTERS.

I.

ODYSSEUS.

(1) The ancestry of Odys. is derived from Sisyphus Aeolides, neodioroga άνδρῶν, and from Autolycus who surpassed all by the gift of Hermes, κλεπτοσύνη δ' ὄρκω* τέ; and this, which tinges the Homeric conception of his character, wholly rules it as drawn by later poets. A brief review of his appearances in the II, (where he is kept more continually in view than any except Achil. and, perhaps, Agam.) will best precede the examination of his character from the Ody. In the Il. his relations with Agam.c seem more intimate and confidential than those of others except Menel., and he is at his side whenever calm policy and foresight are required, contrasting nobly with the plausible paltering and moral cowardice of his chief, especially in the rebuke given to the frivolous and abject proposal to make off in the night. d So in the actual or return, amid the division of opinion, to speed home or stay for the scruples of Agam., Odys., though siding first with the former party, returns from Tenedos to abide his chief's behest. Here even Menelaus forsook the latter. Toils had united, but victory parted them; but Odys. was to Agam. the "friend that sticketh closer than a brother." Any embassy or negotiation of tact and delicacy are his. So he conducts home Chryseis. So Pallas chooses him as the fittest instrument for checking by his αγανοίς h ἐπέεσσι the result of Agamemnon's rash experiment, in which he, perhaps alone of the princes, had

^{*}Not in perjury, which Homeric morals repudiated (T. 264-5), and which in \$\alpha\$. 66-125, is contrived by the poet to deepen the guilt of Troy, but in the use of the oath, by exacting which Odys. commonly guards against suspected danger (\$\alpha\$. 178, \$\pi\$. 343. \$\mu\$. 288, \$\sigma\$. 55 foll.). Thus Menelaus, aggrieved in the chariot race, tenders the oath to Antilochus, \$\mathbb{T}\$. 581-5. Hence the alemtos, and the \$\sigma \pi \alpha\$. are the offensive and defensive sides of the same character. What were the limits of \$\pi \alpha \alpha \pi \alpha \sigma \sigma \cdot \text{in the Homeric moral system need not here be settled; the dealings of Odys, with the Cyclops, and his various personations and disguises are examples of it. But he differs from his Homeric fellow princes not in being less scrupulous, but in being more wary and able. The moral limit of \$\pi \alpha \alpha \pi \alpha \sigma \text{vos.} sank with the moral standard of the age, and the Odyssean character with it; see Gladst. vol. III. 1v. 600-2.

^{1. *} Z. 153 -4. b τ. 395-6. c Γ. 205, 268. d Ξ. 83-102. c γ. 149-68.
A. 311 foll. 8 B. 169 foll. b B. 180.

not touched his ship to launch it. To him, as to Achilles, Thersites was especially odious. Here, too, is noticed his politic1 dealing with various ranks of men. The common soldiers discern and dwell upon his merits in the council and in the * field. In actual prowess he seems n rated after three besides Achilles. He is admiringly marked by Priam and enquired about next after Agam., on which occasion Antenoro especially commends him for eloquence. He stands, P like Antenor to Priam, as a sort of second to Agam. in the ratifications of the truce, and to Menel. q in the duel with Paris, like Hector to the latter. He lacks the instinctive unreflecting ardour of Diomed. who, on one occasion, r keeps the field and rescues Nestor, when Odys, and all the rest had fled, but only before the blazing bolts of Zeus. It is observable, however, that Odys. is the only one whom Diom. tries to recall from the panic. He shows a spirited resentment of Agamemnon's undeserved rebuke, and makes good his promise of soldierly conduct. He ist prudential in his choice of foes, and the last u to rise to Hector's challenge and to Nestor's v proposal of the night adventure.** His ship was in the post of caution, the centre w of the line. He is the gallant z comrade of Diom., whose keen and rushing courage contrasts finely with his large-minded, staid, and provident valour. In return for the occasion of Nestor's rescue, he animates Diom., whose courage flags, and stands in the gap at the crisis of battle. Even when Diom. quits the field wounded, Odys. though wounded, alone, and overpowered, states the point in self-debate, πρὸς ον μεγαλήτορα θυμόν, and then deliberately fights on till rescue comes. This scene is itself an Odyssey in little; there is no more gallant picture in the poem.

(2) In the embassy to Achilles he a leads throughout. Nestor summons b him first to the night council; as a sole comrade Diomed. prefers him — "how could I," he says, "pass him by?" — and the pland and generalship of the whole Doloneia are his; he goes into it as second, but comes out first. He reappears, though yet unfit for the field, in council, as the politice negotiator, the man of well-timed suggestions, and in preference to Nestor, — a piece of excellent poetic keeping for all the characters — is the final consummator of the reconciliation. Perhaps he alone would have ventured to stem the rash eagerness of Achilles to fight instantly. He fills the foremost place in every scene in which he appears, unless Achilles too is personally on the stage. He disappears, like all others, to make way for the long pent up fury of Achilles; but reappears with honour in the funeral games; worsting the Aja-

** Or at any rate he is mentioned last as rising, which seems to amount to much the same thing.

^{*} Πόλεμόν τε κορύσσων; by which may be understood giving the last touch of policy to the councils of the war; for the helmet, was put on last after all other armour; comp. Shaksp. "There's a divinity that shapes our ends, Rough hew them how we will."

ces, one in wrestling, a mastery of skill over weight and muscle, the other, ope Palladis, in speed; thus alone winning two prizes, and those in contests of great and sustained effort, and morever consecutive. At some subsequent period, but previous to the Odyssey, occurred his dispute with Achilles at some banquet, (undetailed, save that Agam. malignantly rejoiced at it); as also his victorious prize-contest for the arms of Achilles; also, perhaps, his visit to Troy as a beggar. He also distinctly claims the chief command of the daring enterprise of the wooden horse, and the assault on the house of Deiphobus — the last blow struck in the war.

The prominent features in his character in the Ody. may be noticed successively.

- (3) Prudence, as regards persons and things, shown in his distrust of Calypsô, " Circê, " and even Inô, o (as a sea deity, and therefore, for Poseidon's sake, probably hostile,) on whose advice he only acts in a desperate alternative; in following, however, Circê's p direction how to deal with the Sirens. The readiness with which he devises and sustains a character, telling tales suited to the part, and procuring a garment by a hint so conveyed; his baffling the questions and the vigilance of the stupid Cyclops; his keeping toutside the Læstrygonian harbour, where the others entering perished; his selection of a landing-place when swimming, and of a shelter when houseless; his advice to retire w at once with the advantage gained over the Ciconians; his question to Circê, who will be his guide, and his lying awake meditating, plans against the suitors, all exemplify this. So, he commonly sends out a party to reconnoitre, or himself ascends some post of observation. And, perhaps to spare her feelings, in the sketch of his own reala wanderings, which in disguise he gives Pene'., he judiciously omits all mention of Circe and of Calypso, making himself come direct from his first shipwreck in µ. 424-5 to the land of the Phæacians. When recognized by her, however, he no less frankly tells her all.
- (4) Presence of mind in actual peril. This power of $\mu\tilde{\eta}\tau\iota\varsigma$ is his distinguishing feature. $\pi ol\dot{\nu}\mu\eta\tau\iota\varsigma$ occurs as epithet 80 times, if not more, in the poems, besides the remarkable expression $\Delta\iota l \ \mu\tilde{\eta}\tau\iota\nu \ \alpha\dot{\tau}\alpha\dot{l}\alpha\nu\tau\circ\varsigma$; and Pallas, inciting his son to follow his example, singles out this special excellence for his emulation, and recognizes a spark of it in him;

ουδέ σε πάγχυ γε μητις Όδυσσηος προλέλοιπεν.

We may render πολύμητις "fertile in resource." In his visit^d to Troy in disguise he saw Helen, obtained information, damaged the enemy, and came safe off. In the wooden horse he restrained Diom. and Menel. from betraying the ambuscade, under the influence of Helen's voice; and suppressed the perilous talker Anticlus. He forbore in the moment of their approach to Scylla to tell his fearful knowledge of the monster to his comrades, lest it

¹ Ψ . 725—8. © Ψ . 769 –78. b ϑ . 75—8. i λ . 544 –51. j ϑ . 243 foll. ϑ . 494; cf. λ . 524. i ϑ . 517 – 20. m ε . 173 foll. n \varkappa . 339—44. ° ε . 361—4. P μ . 39 &c.; cf. 168 &c. q ν . 332; ξ . 199—359; τ . 172 &c., 221—48. I ξ . 460 foll. i. 259—86; comp. α . 204—5. i \varkappa . 91—97. ii ε . 438—40. I ε . 475—87. ii ε . 43—44. ii ε . 501. g ε . 23—30, 38—43. ii ε . 273—9. ii ε . 310—40. c ε . 279. ii ε . 243 &c. ii ε . 270—89. ii ε . 233—5.

should unman them. Amidst the valorous impulse to stab the Cyclops, the new perilg of being shut in his den strikes him, and he holds his hand. Under this head falls that large-minded and many sided versatility, power of calm reflection, h (ἐπιφοσσύνη, sometimes represented as the special gift of Pallas,) and pliability to circumstances, — the πολυμήγανος character. He finds the keel and mast clinging together by the stay, and lashes them fast, The keel, a solid balk, would float below the mast, the round smooth spar would be a seat above. The keel alone would have been a painful seat, the mast alone would have rolled over and over. His raft is shattered, he bestrides a plank; he watches his ship engulfed m in Charybdis, and hangs on to a tree to await its reappearance. Amidst the new perils of a supposed strange land hen sets about counting over his treasures and stowing them safely away. In the combat with Irus, he strikes with deliberate feebleness in order to escape suspicion. He shuns the fire-light on his scar, P and stops the mouth of the nurse* as she is on the point of divulging his identity: and, when the suitors are slain, he orders the rest to strike up a dancing revel to divert the attention of the neighbours from the catastrophe. Akin to this are his

- (5) Resoluteness and prompt energy. Thus he binds his lotus-charmed recomrades and forces them on board; and cuts his cable to save his vessel from the Læstryg. He represses the mutinous spirit of Eurylochus and the crew, and, for a while, and until his back is turned, checks the unscrupulousness of his comrades amidst the cravings of famine. To this belongs that self-debate of alternatives or doubtful chances occuring in the II. but in the Ody. repeatedly the working up his resolve by a mixed reflectiveness and ardour.
- (6) His social tact and influence with men, (ἐπίστροφος ἦν ἀνθοώπων, πολύτροπος, &c.) shown in his friendship and wide intercourse, and especially displayed in the II. among the Greek confederates. (See (1) and (2).) Thus his intercourse with Iphitus and the tale of the Pseudo-Mentes, but above all his behaviour at the Phœacian court, exhibit this. So Nestor supposes that he might obtain the support of all the Achæans to rout the hostile faction of the suitors. We may instance the chivalrous politeness and punctilious decorum of his address and behaviour towards Nausicaa and her maids, his exempting Laodamas, his host, from the possibility of rivalry, his rebuke to a rude courtier veiled under compliment to his good looks, his politely putting by the offer by Alcinous of his daughter in marriage, and her haswering the earlier part of his speech only, also his opportune eulogy of the Phæa-
- *) Of all the actions of Odys. perhaps the one which offends most is the threatening Euryclea, of whose fidelity he might have been assured, and whose indignant reply places him at a disadvantage in comparison with her.

E 1. 299 - 305.
h E. 437; cf. 1. 317 - 8.
i α . 205; cf. Π . 29.
h μ . 423 - 5.
q μ . 130 - 40.
r 1. 98 - 102.
s μ . 126 foll.
i μ . 429 - 48.
i μ . 403 foll.;
E. 356, 407, 464; ξ . 119 foll., 141 foll.; ν . 13 - 24.
i ν . 216 - 7.
i ν . 216 - 7.
i ν . 207 - 8.
i ν . 382 - 405.
h μ . 423 - 5.
i μ . 423 - 6.
i μ . 425 - 6.
i μ . 425 - 6.
i μ . 425 - 6.
i μ . 426 - 6.
i μ . 427 - 6.
i μ . 427 - 6.
i μ . 428 - 6.
i μ . 429 - 48.
i μ . 429 - 48

cian dancers, which leads Alcinous to order an apology from the man who had insulted him. The absence of all boastfulness should be noticed in connexion with this. He introduces himself in the heroic d style as the man, "whose fame has reached to heaven", but he only does this in answer to enquiries. He tells his tale, when called upon; yet confesses that the Sirens did lure him to bid his comrades unchain him, that the dread of Gorgô's head appearing overcame him, and that by the dismal tidings of Circê he was driven to wail rolling on the ground. He puts forth his prowess when taunted to display it, and, thus challenged, sets his own merit in a clear light. Thus roused to honourable jealousy he dwarfs the Phæacian holiday champions; but he never brags, and seeks not to excite their sympathy by his wondrous tale: he will not grudge them the story if they wish to listen, but states his comrades' sufferings as more piteous than his own, and only prefers the claim of the stranger and the suppliant.

- (7) Akin to this is his delicate courtesy to women; (for Nausicaa, see (6) above) e. g. Aretê the queen, who is the first and the last addressed by him at the Phæacian court; to whom he wishes "joy in her house, children, people and royal husband". Similarly he propitiates Calypsô by acknowledging her superior beauty; and in a strain of respectful admiration addresses in disguise Penelopê herself.
- (8) His venturesome spirit is specially commended* on the field of heroes at Troy, and is shown in his gallantry, when a youth, at the boar-hunt with Autolycus, in the attack on the Ciconians, in his volunteering with his own ship to explore the Cyclops' land, in his keeping within danger in order to beard Polyphemus with his taunts, in his arming to attack Scylla in spite of the warning of Circê, in his exploring her charmed palace, but above all in his awful visit to the mansion of the Dead.
- (9) His home affections. With the greatest devotion to home and tender recollection of its features, and with the hardiest endurance of toil in attaining it, he yet has no trace of the ascetic hin his character, nor does such a trait enter into the Homeric ideal; the words παρ' οὐα ἐθέλων ἐθελούση, if interpreted by his conduct elsewhere, only specially describe his longing for home, and repugnance to the fond duresse imposed by the goddess. Nor does there seem any strong personal tenderness towards his wife; she enters into the home picture, as do his father and son, but there is hardly an expression of feeling towards her personally during his wanderings. On the occasions where such expression would have been most natural, when Calypso provokes comparison, and Alcinous offers his daughter in marriage, he sup-

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* The poet says of him.
αlεί γάρ οι ένι φρεσί θυμὸς ετόλμα, Κ. 232.
and Diomedes adds.
ού περί μέν πρόφρων πραδίη και θυμὸς ἀγήνωρ, 244.
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f μ. 192-4.
4 1, 19-20.
                 · 1. 380 — 3.
                                                     8 2. 634-5.
                                                                        h ж. 496-9.
                $ 1. 205 - 20.
                                  1 9. 186-99.
1 8. 212 foll.
                                                      m 2. 380 2.
                                                                       n &. 218 foll.;
           * η. 146. * ν. 59-62. * ε. 215-8. * τ. 107 foll. 

* ι. 172-6. * ι. 503-5. * μ. 114, 226-33.
                                                                       s v. 447-54.
7. 303-7.
                                                                       1 %. 275-9.
 1. 40.
y 2. passim.
              * a. 55-9; 8. 219-20; 1. 25-36. * 8. 221-4.
                                                                        b и. 460-6.
            6 6. 136-7.
                             4 8. 155.
                                          ° x. 347, see also A. 145.
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presses mention to the former of any love* for Penelopê, and to the latter never says that he has a wife nor ever makes mention of her till (v. 42) the moment of his farewell, save indirectly as the object of enquiry in the venuica. One would think that, amid the genial home-tone of the Phæacian court, with female influence so predominant, the topic might here have found sympathy if passed by elsewhere. Nay, in the picture of home's delights with which he works upon the mind of Alcin. at the commencement of his tale, there is an emphatic mention of parents but no allusion to wife. And in his enquiries after her's in the vsuvia, he merely takes her in as the guardian of his child and house, not as part of himself. He puts child and father before her, deems it quite possible that, in that 2nd year of his wanderings, she has already remarried, and all the tenderness in the mention of herh proceeds not from him but from the shade of his mother, who inverts the order to dwell on her sorrows first. So before Troy he describes himself as "the father of Telemachus"; whose name suggests that father's feelings at going to the "distant war". This leads us to

(10) His strength of feeling, but command over it. His tenderness towards his mother will not let her, however, drink first of the necromantic blood. His love of home pervades and sustains him like a religion, but, save in the inactivity imposed by Calypsô's detention, he does not pine. The nearest j approach to his feelings overcoming his judgment is when Ithaca, within sight, vanishes from his eyes, and the released winds blow him off again to sea. Then he hardly forbears launching himself overboard. With apathy he receives the news from a seeming stranger (πυνθανόμην Ἰθάνης κ. τ. λ.) that he is at home at last; contrast with this his kissing the ground, when alone, in Scherie. In grave and simple k language, without any glow of feeling, he declares himself to his son. Observe also his distrust of Penelope's self-command, and the iron restraint which it imposes on him, and which hem endures; the profound n and ominous dissembling of his resentment for the outrages heaped on his house and wife, and on himself, the seeming beggar, by the suitors, their parasites, and paramours, - especially the curbo laid on the vehement yearning for prompt vengeance on the latter, as he witnesses drop? by drop the overflow of the cup of their insolence; his abiding Penelopê's slow conviction, through all her lingering doubt, to her final test, (comp. Telemachus'r reproach for her slowness of credence;) his resistance of present's transports in calm thought for the morrow, and for the consequences of his righteous but unpopular deed; just as amid the raptures of his comrades, when they saw him returned alive from Circê's palace, he reminds them of the ship and her stores; his essay upon the feelings of his aged father in the last scene, and the outburst of sympathy between them, resisted, however,

^{*} His words to her are ἀλλὰ καὶ ὧς ἐθέλω καὶ ἐέλδομαι ἤματα πάντα οἴκαδέ τ' ἐλθέμεναι καὶ νόστιμον ἦμας ἰδέσθαι. ε. 220-1.

by Laertes till the token is shown; thus displaying a strong resemblance in the basis of character between father and son, and making the one reflect and illustrate the other. His hiding whis face during the minstrel's song on the theme chosen by himself, is perhaps an artful device of the poet to enhance our estimate of the sublime power of the minstrel's art. Thus to rob Odys. of his self-command was like drawing the iron tears down the cheek of Pluto.

- (11) The religious element of his character. This can hardly be brought up to the demands of Christian criticism. Yet the instance of simple prayer x for help in dire distress, prayer in self-sought solitude, comes nearer to it than one could expect. According to the Homeric standard this element found expression in the special tutelage of Pallas which he enjoyed, and his wife and son, it seems, for his sake. A corresponding trust in her, and in the power of God, as a general influence on the side of suffering right, appears in him. This tutelage is generally recognizable even in the Il.; in the Ody. however, it supplies part of the ground-work of the poem, and to modern readers undoubtedly weakens its interest.* The due performance of all customary's rites, consulting what appear as the personal interests of the deities, is another point of religion. But the great beneficence of his paternal nrule, and his kindness towards those who recompensed chim and his with outrage and treachery is a yet fuller and deeper trait. Zeus, the guardian d of the outcast, and avenger of the suppliant, must love and protect such an one - such is the uniform moral leaning, often the expressed doctrinal noos of the poem.
- (12) Among the subordinate traits of his character his good fellowship is prominent. It springs from that broad basis of human feeling which drew forth his raptures on sight of land, and those with which he looked forward to his home. In the same spirit he shares the wailing of the forlorn remnant on parting from their no less "forlorn hope", sent to explore the fearful isle; and we can understand how by it he kept his comrades under some restraint when respect for his prudence and awe for his authority failed. Thus he thinks for them and cares for them, cheers their despondency, casts lots for his share of the danger with the craven Eurylochus, shows his compassionate contempt for his fears, and rebukes them by going himself. So he will not taste Circe's banquet till his comrades are restored. So he pourtrays the touching scene of their restoration which melted even the cruel goddess, and his unlooked for return and rapturous welcome by the rest. So he weeps for them in Polyphemus' den, and dwells on the horror with which he witnessed them shrieking in the fangs of Scylla and vainly imploring

^{*} Pallas becomes a leading character in the poem, invincible and, save during the sea wanderings of Odys., (accounted for perhaps \(\xi \). 325 331.) ever at hand to overwhelm opposition. That the poet was partly conscious of this seems likely from \(\xi \). 236—240; see App. E. 4, (3).

^{*} θ . 521-35. * μ . 335-8. * ν . 389 foll.; ξ . 273, 283. 300, 310; π . 207-12. * K. 245; Ψ . 782-3. * α . 66-7. * δ . 688-93; ξ . 138-47. * α . 421-33. * α . 172-7. * α . 190-209. * α . α . α . α . α . α . α . * α . α . α . α . * α . α . α . * α . α . * α . α . * α .

his help. So his whole wanderings and toils would embrace their safety as well as his own; he roams,

άρνύμενος ήν τε ψύχην και νόστον έταίρων.

So he watches, s though in vain, against their trespass on the oxen of the Sun. All the rashness, presumption, and diffidence are theirs, the conduct and management all his. But amidst the loftier heroism of the self-poised and well-versed sage of adventure, there glances a touch of genial light-heartedness, which makes the great mind and the small feel akin, which enjoys the present moment, taking its chance for the next, has a tear for the lost and a smile for the survivors, as they sail on their course.

ασμενοι έκ θανάτοιο φίλους όλέσαντες εταίρους. t

- (13) The boast of the disguised Odys. that he could do field-work, reap and plough, as well as fight with the best, was no doubt meant to be taken as true, and viewed as an important complement* of the character. Even the skill with which he could knot a cord was not below mention by the poet, nay he adds that Circê had shown him how. The loftier character of Achilles would reject such traits, but Odys. is the hero in whom the widest expanse of human nature "all that may become a man" is to be found to meet.
- (14) Among the less agreable traits of character must be placed, first, the enjoyment of revenge, long looked forward v to, closely plotted, and wroughtx out in cold blood. No old Greek would or could have felt pain at this such pain would have seemed unnatural to him. Penelopê herselfy asks to see the corpses - though they had been at once removed - as a loyal wife, according to Greek notions, should. A terrible picture is drawn of Odys. the avenger standing among them. Yet he will allow of no insult to the dead, not even of a shout of female triumph from the old nurse. The moral tone is measured and awful, and the pollution of the hearth and hall is purged by immediate fire. The unpleasing character of the catastrophe in the massacre of the suitors, to our notions, disparages the whole poem, though only consciously felt throughout its latter portion. And the strangling of the dozen wretched women who had yieldedd themselves to the dissolute influence of the de facto anarchy in the palace is worst of all. Of course it can be explained: they were slaves who had intrigued and rebelled, and advanced through impunity to insolence, in the midst of which they were surprised by retribution. The extirpation of the suitors' faction was politically necessary, however revolting in its form of massacre, but these were powerless and helpless victims. Yet a solemne sternness of justice pervades and somewhat redeems the whole. Nor should their addition to the trials of

^{*} Homeric honour for the pursuits of peace, the Equa of men when there was no fighting to do, is here manifested. His heroes were not of the kind which, when not at feud with men, must needs find solace in warring on the beasts. Homer speaks, too, of a time when the "division of labour" had hardly begun, and when lord and slave might help till the same furrow.

^{*} α . 5. * μ . 271—303. * ι . 63, 566 foll. * σ . 366—74. * ϑ . 443—8. * π . 233—307; σ . *149—50; τ . 1—13, 31—41; v. 5—43; φ . 379—93, 431. * χ . passim. * ψ . 83—4. * χ . 381—9, 401—6. * χ . 407—12. * χ . 481—94. * χ . 424—5. * χ . 5—7. * χ . 417—77.

Penelopê be omitted — they, her own servants of her own sex, had been lost to loyalty and womanliness, and had forsaken her part of lofty endurance to side with the misrule of the moment. It is enough, however, that the $\tilde{\eta}\partial o_S$ of the poem as a whole is good and pure, though it rise not to the loftier resson conveyed by the words, "neither do I condemn thee, go and sin no more".

Fondness for gifts may be noticed as another minor feature of the great Greek ideal; and this, principally, for the honour which they signify, and as the pledges of that hospitable itie, which, next to marriage, is the purest and noblest bond of old Greek society; yet also for the gratification of material wealth. This fondness which he displays for "gifts" strikes us as an exception to be deducted from the heroic side of his character. Nay his anxiety about them at one crisis seems almost ludicrous. But Homer means nothing comic here. Nor would any Greek — perhaps of any age — have felt it odd. Even Achilles includes this trait in a measure and negatively. He does not at the final reconciliation reject the gifts of Agamemnon. It pourtrays more powerfully his master-passion at the moment, that he should not. He is careless whether they are proffered or not, but he does not by refusing, insist on disinterested revenge. His words are

δωρα μεν αι κ' εθέλησθα, παρασχέμεν, ως επιεικές, ητ' έγεμεν πάρα σοί,

and the gifts are accordingly taken to his tents and revised by his Myrmidons; and every body else seems to view the receipt of the gifts as a matter of course. The whole point of the argument of Phænix to Achilles had turned on the probability that the latter would render the assistance sought, but too late to obtain the $\delta \tilde{\omega} \varrho \alpha$, as it is also point of the example of Meleager and the Ætolians which Phænix cites. The more blunt Ajax is utterly puzzled at Achilles rejecting a handsome compensation, and continuing angry for a girl. The watrior souls of the Greek chiefs at Troy, even as those of the prior generation,

δωρητοί τε πέλοντο παράρρητοί τ' επέεσσιν.º

Hence Odys. has a keen sense of the value of property, is delightedr in disguise to see Penel. "drawing" the presents of the Achæans, and, although he is content overnight with the destruction of the suitors and the recognition of his wife, yet thinks of his ατήματα and of compensatory gifts for what he had suffered in pocket the first thing next morning.

2.

PENELOPE.

Next to Odys, the character of most sustained interest in the poem is Penelope. She has her? Odyssey at home—one of passive suffering and heartsickness at hope deformed — matching his of restless and active adventure. The

1.
$$403 - 5$$
, $413 - 4$; $2. 38 - 44$; $2. 351 - 61$; $2. 12 - 45$, 41 , $215 - 8$; $3. 230 - 2$; $3. 281 - 4$; $3. 283 - 4$, 413 .

1. $403 - 5$, $413 - 4$; 413 .

2. $403 - 5$, $413 - 4$; 413 .

3. $413 - 4$; 413 .

3. $413 - 4$; 413 .

4. 413 .

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5. $413 - 4$; 413 .

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hero's mother had given way under the lingering anxiety which Penelopê yet endured.b Her hopes worn out; her palace beset by the suitors, her son's substance wasted, her servants insulting her, c she has yet succeeded in protecting Telemachus up to the period of manhood. This duty performed leaves a vacuum in her motives of resistance to the suitors. Telemachus and his interests urge her remarriage, as his only release. There is a fearful but suppressed contest going on within, whilst all without is a calm of despair. She moves up and down the palace-stairs with mechanical monotony, still keeping her queenly state, and rebuking the insolence of a saucy handmaid,d amidst her deep woe at heart, as if to support the new authority of her son, and to check by the influence which her presence carries with it, e the irregularity and growing anarchy of the palace. Yet she seems to have a sort of absence of mind in this routine, and an imperfect consciousness of outward things (save when the memory of her husband, as in the lay of Phemius, is brought back), and her real life escapes in dreams and prayers. 8 In the midst of this, a keen spur of new and active sorrow reaches her in the departure of Telemachus, and the discovery of a plot against his life by the suitors. She is calmed by a dream, assuring her of his safety: h then by the news of his return, and the sight of him. Then comes the crisis of her fate; Pallas inspires her resolves - 1. To appear among the suitors and receive their gifts; 2. To propose the contest of the bow, and then-a fate from which she recoils with horror m - to end the long siege her heart had borne in vain, and throw herself into some unworthy suitor's arms. The keenness of her regrets is freshened by the strange presence of a beggar with tales eloquent and stirring as a minstrel's song." Nay, she had forbidden the lay of Phemius, as too acute a reminder of her loss — especially as overheard when sung to amuse the hateful revel of the suitors. But she eagerly listens to and questions the wanderer, and on no previous occasion shows such sustained and animated interest in any present scene.

His stories of her husband reopen the sources of her grief, but do not change her abhorred resolve. The bow is produced, and she retires, and sleeps, above, the sweetest sleep she had known since her lord had gone. During this slumber deep and sweet, the poet exquisitely contrives the enactment of the catastrophe, and she awakes to the news that Odys. is returned and the suitors slain. Then follows the slow break up of that long frost of sorrow and despair. And she, in the double night which Pallas gives them, tells her tale to him, as he his to her. The special points on which one may dwell are—

1. Overpowering and absorbing devotion to her husband. No quotations or references are needed to show this; it is the lamp which shines from within her whenever she appears; but we may contrast this intense personal devotion with the more general home feelings of Odysseus. Her mind ruminates and feeds upon its woe.^p The constant dwelling on Odysseus

makes her speak of him as usivos, avio, &c., pursuing these thoughts aloud, and therefore not introducing him by name. The rejects all tidings which assure her of Odvs. as vet to return. Yet she pursues all stray clues of information about him, s listening to all, yet laying none to heart, and catching at them rather as a diversion of melancholy than a source of hope." She confesses her neglect of the persons usually most entitled to her regard -"guests, suppliants, and heralds." The tale of the disguised Odysseus about himself, w his dress and ornaments, and the sight of his bow, retouch her sorrow, and open its wound more widely. She sits on the threshold of the chamber where it had lain so long, with that bow on her knees, the token of her rightful lord, but soon to be the means of handing her over to some usurper of his bed. She rejects all compliments, y and they only suggest the remembrance of Odys. His fame survived, but her beauty z had perished with him. Her prudence* partakes of her husband's character; we may compare her fraud played on the suitors with his imposing on the Cyclops, and her struggle against hope to escape from remarrying, with his efforts to keep his comrades from their own sacrilegious rashness. So she boasts to the stranger (Odys.) how mucha she is above other women in sense and ready-witted counsel. In conversation, accordingly, she shows power and readiness. She silences the brutal Antinous with a reminderb of his father's danger and escape, and draws Eurymachus ou,c by her rebuke for their manner of suitoring, to promise presents. The style in which she is addressed by the suitors marks their view of her position; their speeches to her begind, "O daughter ** of Icarius" &c., as if with an intimation that she is a single woman, and by right subject to her father's will. Contrast with this the touching and respectful address which two persons only use, the one the soothsayer Theoclymenus, the other her husband in disguise. Every speech in his dialogue with her commences *** "O lady wife of Odysseus". The business of the soothsayer is, as Mr. Gladstone says, merely to prepare for the catastrophe, by prophetic forebodings. So nicely even in the forms of address does the poet preserve the propriety of his characters.

(3) Her love for her son is shown in her receiving with g deference his manly words as the head of the house and her husband's representative. She honours him in the suitors' presence more than he her. The same appears in her swoon b and agitation at the news of his voyage and danger, when she lies i not tasting food, till exhaustion brings sleep; in her keenly taxing Antinous with his treacherous design; in her reception of Telem. on his return and gentle reproof for his departure; in her zeal for him and care of his in-

^{*} Pallas says of him $(\nu. 332-7)$, that he will "make trial of his wife" before disclosing himself to her. True as this is, it is still more markedly true that l'enel. equally makes trial of him; see ψ. 137-230.

^{**} κούρη Ίκαρίοιο, περίφρον Πηνελόπεια. 6. 245, 285 et alibi. *** ω γυναι αίδοίη Λαερτιάδεω Όδυσήσς. ο. 152, τ. 165 &c.

⁹ α . 343—4; δ . 832; σ . 181. 7. 257—60, 313, 568 &c. 4. 415—6. 15.126—8. 8 ρ . 102; τ . 595. 7. 134—5; comp. 0. 315—7. 8 τ . 249 &c. 8 φ . 55—8. 9 σ . 251 &c. 8 σ . 180—1; τ . 125 &c. 9 τ . 326—7. 9 π . 413—33. 6 σ 251—80, 285—7. 1 σ . 245, 285; φ . 321. 9. 152. 1 τ . 165, 262, 336, 583. 6 σ . 360 &c. 9 σ . 704—10. 1 σ . 716—41, 759—65, 787—829. 8 σ . 418—23. 1 σ . 41—4.

terests dictating the fearful resolve a to remarry, feelings which the sense of his danger from the suitors may perhaps have sharpened. She fears for his inexperience and with delicate care esparates him from her female household.

- (4) Her dreams and prayers. Paralysed by affliction to a sense of outward things, she lives inwardly in such aspirations. And this half-spiritualized existence of hers contrasts finely with the carnal revels of the suitors, and with the ever-changeful adventures of Odys. She prays for her son's safety, P pleading the sacrifices of Odys.; or for vengeance on the suitors. vowing sacrifices to all the Gods; or that Apollor might smite Antinous, that Artemis's would release her by death, or the Harpyies snatcht her from the scene of woe; and ends in a plaintive peroration for her loss of sleep. Pallas bestows slumber u as a special gift, and subsequently enhances her beauty, as that of Odys. Her vision of Iphthime assures her of her son's safety, and she asks in her sleep if her husband be alive or dead? This is quite consistent with the despair which in her waking moments she constantly proclaims; but the vision declines to answer. In another dream Odys.'s seems to be with her, and again, the eagle who in another dream y chased and tore the geese, declares himself her lord returned. She expects to recal in her dreams, when remarried, the home of her youth. Her elegant myth 2 of the double dream-gate has been adopted into a piece of poetical machinery by Virgil Æn. VI. 894 foll.
- (5) Her desponding incredulity has become a fixed habit of mind not to be influenced by probabilities or testimony. Her judgment bids her to conclude Odysseus' return hopeless, she weeps for him as dead; but we see there is a stedfast spark which those tears will not quench, an instinct of hope which beguiles her reason. Thus she would have Telem, tell her in private any tidings he may have heard of his father's return. In reply to the assurance of the disguised wanderer that Odys, would surely soon be back, she, with a fond irony wishes it might be so, but adds that there is no chance of the promise being demanded which she had given him in case of that event. The news brought by Telem.e and the solemn asseveration of the wandering seer scarcely impress her; she only answers in the optative mood. Telem., too, has adopted her despondency. She indeed accepts the omen (of Telem. sneezing) that the suitors' doom is near, and receives the newsh of their death, as by the visitation of the gods, not as by her husband's hand. The fluctuation of her moods in \(\psi\). 11-84 is highly natural. She first wakes up cross, and rates the nurse soundly for breaking with an idle tale that sleep, the sweetest she had ever known since Odys, went to cursed Troyi; she then seems for a moment to accept her protestations, leaps from the couch, kisses the nurse and enquires further; then, as if now thoroughly awake, subsides into her attitude of fixed incredulity, and will merely "go after her son, to view the suitors dead and see who has slain them"

m τ . 157-61. n δ . 817-23. o χ . 426-7. p δ . 762-6. q ϱ . 59-60. r ϱ . 494. s σ . 202-4. t υ . 61-82. u α . 363-4; π . 450-1; σ . 187-90; τ . 603-4; φ . 357-8. v σ . 191-4. w δ . 795 &c. x υ . 88-90. y τ . 535-50. r σ . 562 &c. s ϱ . 546-7; cf. 540; τ . 137, 525-6. b ϱ . 103-6. c τ . 303-7. d τ . 309-16. c ϱ . 142 &c. r ϱ . 153 &c. s ϱ . 545-7. h ψ . 62-8. r ψ . 11-24. k ψ . 35-8, 59-68. r ψ . 83-4.

(6) Her suspense arises from the fact that she could not, though she declared Odvs, was dead, bring herself to tolerate the step of remarriage, which was certainly expected, perhaps demanded, by the social voice around her. She had no right, in Greek society, to continue single. No speaker ever supposes single life a suitable state for her. It is at any rate assumed that, if Odys. be dead, (which, save the seer Theoclymenus, no one ventures to dispute) marry she must. Telem. finds fault with the suitors, not because they urged her to marry," but because they beset the palace and lived upon him, instead of demanding her of her father. Nay, even her own view is" ουτ' ἐκφυγέειν δύναμαι γάμον, and she pleads her husband's parting injunction to marry when her son should be grown. Telem., too, undertakes to settle? the matter himself by giving her in marriage, if, on his return from his tour of enquiry, he finds that his father be dead; and, similarly, she pleads that he and her parents and kindred urge her to marry.* She could only hold out on the supposition that Odys. yet lived and would return to claim His own; on that view she might still be the guardian of his rights,

εύνήν τ' αίδομένη πόσιος δήμοιό τε φημιν.

Her state of mind on the whole rests in such an unstable equilibrium of paradox as suspense is prone to produce. She is pertinacious in despair, as shunning the slow agony of hoping in vain, but she cannot endure to cut the thread of hope, and sever her existence from his memory, and cease to be that living monument of his loss which she had grown to be. Thus she lives on expedients of protraction, and prays with heart-rending earnestness for sudden death as her last resource. She declares the day is come for the fatal and hateful step, and then projects the contest of the bow, probably with some dim instinct of delay, in case the conditions might not be fulfilled, and a loop-hole of escape be thus left open. It is Pallas, t however, who puts into her mind the actual execution, which is closely connected with the plot; as Pallas also suggests her visit to the suitors, " ὅπως πετάσειε μάλιστα θυμόν. The crisis of her suspense, protracted so long beyond the sufferings of Odys., freshens up the interest of the narrative. When she sees him, the door has so long been shut on active hope, that she cannot bring herself to believe it is he; her feeling is mere τάφος' (comp. "they believed not for joy and wondered," Luke XXIV. 41) shown in doubtful ** and troubled " looks, hesitating speech, &c. Pallas later on assists to her by presenting Odys, in heroic youth, as when Telem, was to be convinced; but she has made up her mind to one test and slights all else. She feels, the awful perily of the stake, so much greater for her than for Telem.; for, if she received an im-

^{*} It seems likely that some special urgency on the part of her own relations to this effect is to be conceived as occurring during the absence of Telem. from Ithaca, in o. 16—23.

^{**} She hesitates before she descends, "whether to enquire of him apart, or at once embrace him", (although her words to the nurse had just expressed disbelief that it was he) and when she comes into his presence she in fact does neither; \$\psi\$. 80-65.

 $[^]m$ β. 52-8. n τ. 156-7. 0 σ. 259 &c. p β. 220-3. q τ. 158-9 cf. ο. 16-17. r τ. 525-7. n τ. 571. tr q. 1. tr σ. 160-1. tr ψ. 93 tr ψ. 94-5. tr ψ. 156-63, cf. ψ. 106-7. tr ψ. 215-7.

postor, the jewel of her heroic endurance would have vanished in the moment of grasping. Thus she seems to harden instinctively against evidence as it grows stronger. Her reply to the rebuke of Telem. for her incredulity, harsh as that rebuke had been, falls as though she had not felt its severity. She cannot accept or measure probabilities, she craves the strong irrefragable certainty, and insists on the one token which is all her own, which none but he could give and none but she could recognize, and which she knows must be uppermost in his mind as in her own. This inscrutable credential given, she lapses at once into assurance; but the previous pause is terrible: it is the pang of returning animation after a living death of so many years. Then she, as it were, passes at a leap from purgatory to paradise, she is absorbed in her new life of joy, and his intimation of further wanderings in store for him, amidst the fulness of present emotion, excites but a languid interest in her. She merely dwells in the brighter aspect of "relief from toils".

(7) In contrast with other characters. The maid and matron, Nausicaa and Aretê, besides their intrinsic moral beauty, offer in the picture of their domestic felicity, the one hoping for, the other possessing and honoured by a husband, the finest contrast to the forlorn despondency of the heroine. In no other way could the grand lesson to be learnt from this poem, of the moral superiority of endurance over enjoyment, have been so clearly set forth; nor has all heathen antiquity such a bright anticipative comment on the text, "Blessed are they that mourn, for they shall be comforted". How wonderful in Homer is the deep-seated perception of this truth, side by side with the cold abnegation of all prospect of a consolation future and imperishable! Throughout the poem, too, we have a dark glimpseb constantly recurring of the guilt and fate of Clytemnestra; the opposite catastrophe of that wedded pair is pursued for the sake of its moral contrast with that of the hero and heroine - the more instructive, since Clytemnestra is not in Homer the Titanic traitress drawn by Aeschylus, nay was once pure in mind, but fell beneath temptation.d Helen too had yielded to siu, and what she suffered she had brought upon herself. This is the burden of her gentle presence, and the point of her contrast with Penel. She is a valetudinarian in happiness, whilst the ultimate bliss of Penel. is braced and invigorated by all she has endured.

3.

TELEMACHUS.

In the character of Telemachus there are no strong or great qualities apparent, nor any incident to bring them out or to mark the want of them. He is the young man brought up at home under female superintendence, but under the repressive influence of a gigantic evil growing up with him there. He is grave, * brooding, and melancholy; the thought of his father is the centre

^{*} He once "smiles looking at his father" π . 477, but on no occasion throughout the poem is he said to laugh. As a young man, this is significant.

 $^{^2}$ ψ . 105-10. a ψ . 260-2, 285-7. b α . 29-43, 298-300; γ . 248 &c.; δ . 512 &c.; λ . 400-34, 439-56. c γ . 265-6. d γ . 264-75. 3. a α . 114-7, 135, 161-8, 220, 233-42.

on which his mind seems to turn. The arrival and counsels of Pallas, as Mentes, open a new conception of life to him; he starts with a mechanical obedience to the orders of Pallas, as Mentor, whom he follows like a dog, quite different from the independence shown by his father when consciously guided by her. He is laboured in his attentions, b resolves well, but through inexperience is weak, leans to despondency, c is plastic to advice and answers the helm of influence. He shows the young man recently emancipated from female control by constantly stating the fact, e. g. ἐγὰ δ' ἔτι νήπιος ήα, sometimes by patronizing his mother, sometimes by being rather severe upon her, and parading his independence, authority, &c., at any rate by not indulging much fondness of manner. He, however, preserves essential kindness, and considers her feelings, especially as regards his departure and return. He is shamefaced before his seniors Menelaus and Nestor. He shows the suitors and their adverse party in the council a bold front, maintaining his rights as regards his mother and himself, but confessing his weakness and appealing to men and gods. His "maiden speech", though laboured and selfconscious, is not unworthy the son of such a father. So Nestor m compliments him. His reply to Antinous is rather an exposition of his helplessness, well meant, but weak. He rejects with spirit the insidious advances of Antin. and fearlessly denounces enmity against him and the suitors. His reply to his mother's rebuke, spirited and, under the circumstances, just, is weak. It is true he could not then disclose all the reasons for enduring, but his assertion of his discretion in o. 228-9 is rather in ludicrous contrast with the immediately following plea, that the suitors drove his wise thoughts out of his head, and the statement of 233 is not true. His general characteristic is, however, a plain-spoken and ingenuous simplicity. He shows something of his father's prudence in binding Euryclea by an oath not to divulge his absence, in shunning the delays of Nestor's hospitable garrulity, in resisting t the suggestion of Eumæus about telling Laertes of his return, as also that " of Piræus regarding the delivery of the treasures, and evinces a care for his companions in case he should be cut short by the treachery of the suitors. There is a perceptible improvement in Telemachus' character after his intercourse with his father has begun. Thus the suitors crowd about him v and speak him fairly, while they plot mischief, but he no more sits among them " as before. Nay his tone of increased independence " of mind is shown at the conclusion of his stay with Menelaus, εππους δ' είς 'Ιθάκην ούκ agouat z. r. l. We may observe in passing the easiness of his faith (which of course no recollection of his own could assist) in the stran-

^{*} Mr. Gladstone remarks that she and he "understand one another thoroughly", I should be inclined to qualify this, and limit it to the statement that she thoroughly understands him.

^{**} a. 118-24; π . 44, 79-84.
** a. 235-43; γ . 241-2; π . 70-2.
** a. 19; γ . 309-10.
** a. 354.
** a. 346-59, 415-6; π . 73-7.
** a. 6-9, 46, 401; γ . 131-3; γ . 344 &c.
** b. 372-6.
** π . 130-4.
** γ . 22-4; δ . 158-60.
** a. 130-45.
** b. 301-31.
** a. 27 &c.
** a. 30-45.
** a. 301-31.
** a. 301-31.

ger's s assertion that he is his father, as compared with the slowness of Penelopê to believe. He still preserves to outward peace in addressing the suitors; as a premature rupture would have exposed his father to needless insult, perhaps have detected his disguise, and ruined their plan. Yet he adopts a the bold tone of Odys., answers b Antin. sareastically, as it were repaying him in kind, and, though "taking his cue" from his father throughout, especially in the restraint which he imposes on himself at witnessing the suitors' violence, shows a collected mind, a power of acting a part, and a self-command, which astonishes dothers. His blunt and spirited speech to Agelaus is especially in point. It is a passage of six lines only, but every one of them teeming with vigour and decision. He carries his point boldly in point-blank contradiction to the suitors in ordering the bow to his disguised father — an incident happy and natural as coming after his successful efforts in bending it. So he orders the decisive h measure of closing the doors, but makes a slip, which his father would never have made; on this he concertsk measures and suggests ready expedients. He even disregards, on a point of detail, his father's orders, acting on his own judgment about the fittest mode of executing the women, and the couragem which he subsequently shows in the field, extorts from old Laertes a delighted encomium on his son and grandson as rivals in prowess. There is a happy stroke of charactero elicited mutually in him and Nestor, who concludes a long tale by a mention of Orestes' valiant deed; observing pointedly, "how happy a thing it is for a worthy son to survive a lost father", and bidding him "be valiant too". Telem., with the self-consciousness proper to him, rises to the hint and declares the state of his home, but adds that to redress the wrong is too much happiness for him or his father to expect. Nestor politely resumes -- "since Telem. has himself put him in mind - men do say that the suitors &c.," and then asks him, without further mincing the matter, how it was. The old man drawing out the young is here happily managed.

4. PALLAS ATHENÊ.

(1) It has not been sufficiently observed that this goddess is a character in the plot of either poem, inseparable from its texture, and, in its relation to the dramatic element, similar to that of Mephistopheles in Faust part I. With one great drawback her character forms in the two poems taken together a more wonderfully varied but complete and sustained whole than that of any hero or deity — even than Odysseus the hero of the tale. The other gods, save Zeus himself, and that only in the Iliad, are mere golden shadows when compared to her; they are thrown in, like special heroes, each to have their ἀριστεῖα; but of her, the protagonist of Olympus, we never lose sight. Her pressure is in every direction, like a fluid. One might

 $[\]frac{9}{\pi}$, 186-215, $\frac{2}{\pi}$ 6, 405 &c. $\frac{a}{\pi}$ 2, 315 &c.; ef. π , 106-10, $\frac{b}{\pi}$ 0, 397, $\frac{c}{\pi}$ 0, 490-1, $\frac{d}{\pi}$ 0, 120-4, $\frac{c}{\pi}$ 2, 339-44, $\frac{c}{\pi}$ 9, 344-75, $\frac{c}{\pi}$ 9, 124-9, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 1, $\frac{c}{\pi}$ 2, $\frac{c}{\pi}$ 2, $\frac{c}{\pi}$ 2, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 2, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 2, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 6, $\frac{c}{\pi}$ 3, $\frac{c}{\pi}$ 6, $\frac{c}{\pi}$ 7, $\frac{c}{\pi}$ 9, $\frac{$

throw into the crucible Herê, Poseidon, and Apollo, besides the lighter forms of immortality, without finding the metal to make a Pallas. The drawback of the character is its want of the suffering element, and its total lack of affection. We miss the grandeur of heroic endurance, and the touches of deep feeling, however restrained, which give such a mellow fusion to the Odysseus.

(2) The Pallas Athenê, like other Olympians, is more properly infra-human than superhuman, in spite of the wondrous moral energy which moves in it. It must be so: a human being, with far-reaching plans, and means ready for every end, with restraints removed and powers vastly enhanced, becomes degraded by the loss of equilibrium so caused. Thus on Olympus the morals are on the whole impure*, the sentiments paltry, the motives ordinary - mostly mere selfishness. For lofty character we must look below Olympus; but, given the condition of beings with almost nothing to hope or fear, free from change, or death, or wane, and with nothing to aspire to, and the resulting character is such as Homer gives us. It was perhaps a more astounding triumph of genius to succeed under these conditions than to draw the highest type of man as imagined from experience. And on the whole, as her great march of action in the Odyssey corresponds with the relief of the sufferings of the hero, and as she thus borrows something of moral radiance from him, the rigid harshuess of her ethical form is mitigated. But indeed, it is in both poems essentially the same type, and if a strong argument at this time of day be needed for the unity of authorship of the two poems, I would commend to the sceptic the study of Pallas Athenê. For, of all characters ever drawn, she is the most wonderful and the most difficult, though far from the most admirable or the most interesting. Yet it will be found she is sustained through a greater number of scenes, if we except the Odyssean panorama of adventures, than any character in either poem. It is only by watching her closely from scene to scene that we get a due notion of the tremendous vigour which marks her - her, but she is not feminine, save perhaps a touch of spite; for, in all its main features Pallas' character is utterly sexless. It is moral and mental power concentrated on a purpose with only a tacit and implied reference to a law — that of Moioa. So far as Moioa involves a moral element, Pallas' character includes it. The moral side of her character comes out in the action only indirectly - her favourites are model men, Achilles, Odysseus, Diomedes. We note her indignation at wrong and her championship of the right, but she has little hearty sense of sympathy with right as such. Her character is without tenderness or tie of any sort, it never owns obligation, it never feels pain or privation, it is pitiless ***, with no gross appetites - even that of sacrifice, and conventionally necessary to a God, is minimized in it - its activity is busy and restless, its partizan-

^{*} Gladst. II. 106-7, 133.

^{**} As in Hector's fall, for whose goodness, valour, and piety she shows no spark of the compassion shown by Zeus, and whom she beguiles to his doom.

Compare the succinct dismissal of the fact in γ. 435 - 6 ηλθε δ' Αθήνη ίοων αντιόωσα, with the gratified sense implied in Poseidon, in α. 25, 26.

- ship* unscrupulous, its policy a astute and dissimulation profound. It is keenly satirical, crafty, bantering, whispering base motives of the good, nor "afraid to speak evil of dignities", beating down the strong, mocking the weak, and exulting in her own easy superiority over them, heartless as regards deep and tender affection, yet staunch to a comrade, touched by a sense of liking for its like, of admiration for its own faculties reflected, of truth to its party, ready to prompt and back its friend through every hazard, the divinity of human society, in short, a closer impersonation of "the World" than any Christian (not to mention heathen) poet has ever produced.
- (3) Hence Pallas includes friendship and enmity, policy and war but its higher aspect, as Ares its lower - intellectual energy, artistic skill, readiness amid surprises, a dexterous finger in every knot and tangle of circumstances. a sure footstep on every precipice of events, all in short that man is and does, as φύσει πολιτικός. Neither poem would be complete in structure, much less consummate in brilliancy, without her, but in the Odyssey she is of the fibre of the plot; perhaps the second character in the piece, not in regard, of course, to interest, but to dramatic importance. And it is the more wonderful that, having so much in common with Odysseus, she does not offend by repetition. The subtle shading off and varying of her character in disguises, seldom permitting its undiluted harshness to be felt, is one prime resource of the poet. The secret of her interest is, that she works on the whole morally rather than mechanically, through human motives rather than by supernatural constraint. In the Il., however, she partakes less of the moral and more of the violently mechanical, taking, in this respect, the colour of the poem; hence in the Il. we sometimes feel that the characters are overborne by her presence, and wish her operations away. It is probable that Homer's hearers felt not this repugnance to "machines", as he used them. Why we feel so differently from Homer's hearers on this point is beside the present question.
- (4) The precise features of her image are chiefly the following: her policy, under which head may be classed the craft, or περδοσύνη, which imposes here one's own advantage on an enemy or a stranger, or artfully suggests to him conduct morally wrong, but serving a purpose of one's own; her warlike attributes,' the business-like personal energy which she carries into all operations, and the extent to which she throws herself into the position of her protected hero; to which belongs her confidential relation with Odys, and to a less extent with Diomedes and Achilles, her unruffled tenacity of purpose, as in the overthrow of Troy and in Odysseus' safe return. The various detached physical effects which she produces are, as in the case of other deities, the means of furthering her end, but they are more frequent, and their relation to a specific purpose is com-

^{*} Thus, on Zeus' permission of Herê's request, Pallas tempts Pandarus to break the truce, and herself arms for fight against Zeus' orders. \triangle . 70—103; Θ . 420—4; cf. E. 827—8. See also note on p. LXXVII.

^{4.} a Θ . 3 6. b Δ . 22 -3; E. 845 . c 0. 19 -23. d Θ . 360 -1; O. 137 . 6 X. 403 -7. 1 B. 420 -5; Θ . 377 -80. 8 X. 409 , 427 . h Θ . 372 . 1 Δ . 390 ; E. 125 -6, 808 -10, 828 ; K. 279 -80, 285 -90; 19 19 X. 290 -300. 19 X. 19 X

monly clearer than in other examples. Such are the mental or corporeal gift most needed at the moment, the breeze furthering the desired course, the mist to conceal dispersed at the right instant, and the like. The patronage of all useful and fine arts lies in her. Her epithets, besides a few common to other deities and heroes, have a remarkable connexion with some such feature of her character. Some few relate to her worship, or illustrate the character of her worshippers. As regards her policy; the detailed examples are, her being dispatchedo by Herê to stay the violence of Achilles. That she is apparently the messenger and Herê the sender, is due merely to the greater reserve with which Herê, even as Zeus, mixes with men in scenes of earth. Athenê here exercises the gifts of remonstrance and persuasion; these she exerts by promising him thrice as splendid gifts thereafter, and by bidding him use only keen words, not blows. Similarly in the crisis P caused by Agamemnon's rash order she descends at Herê's suggestion to stay by her αγανοῖς ἐπέεσσι the return of the Greeks. She makes use in turn of Odys., who is among men as she among gods. In the passage preceding r her truce-breaking mission, one should notice that the fate of Troy is viewed as not doubtful, but Zeus has a lingering fondness' for the Trojans, as well as a bye-plot of his own with Thetis, which Herê and Pallas, too, it should seem, though less directly, grudge as interfering with the course resolved on. Now, Zeust proposes, not seriously perhaps, to thwart that course wholly by a peaceful issue. This is too much for Herê, who, after long scolding, while Pallas sits by in scowling silence, suggests the breach of truce by the Trojans. Pallas, "eager before", accepts the mission and discharges it by tempting the reckless Pandarus to shoot, suggesting the great renown and the splendid gifts from Paris which he would so ensure. He is the "crack shot" of the Trojan force, and a fair mark has perhaps a fascination for him. To his vanity and cupidity Pallas exactly adapts the temptation. She next bids him, with irony, "pray to Apollo for success", and herself then frustrates the dart she had suborned. She has no attachment to the Greeks, as Greeks, contrasting herein with the "Argive" Herê, and has, in particular, no attachment to Agamemnon, a rash, weak, and vacillating leader. She bids Achilles insult," though not slay him. Herê regards him and Achilles with equal favour. But the moment Troy is captured, Pallas v sows strife between the Atridæ, and gives the armament a disastrous return.

(5) She is, however, marked as strongly by the absence of high-minded moral sense. Let any one read Fénelon's Télémaque to appreciate this fully: nearly all that Minerva, as Mentor, there is, the Pallas of Homer is not. There is not a single noble or lofty sentiment ascribed to her in the poem; there is no trite moralizing, no prudish severity; there is (see(2)) a good deal of Machiavellian* morality. In the Ody. Mentor, is an older, graver eidolon than the brisk adventurer Mentes, but Mentor does not discourse ethical common-places. He tells his young friend what to do, and when, but leaves him to gather wisdom for himself. The want of moral tone arises from no want of occasion. There is, for example,

^{*} The word is used in its popular acceptation, which some have lately sought to show to be unfair towards Machiavelli.

no particle of indignation expressed against Aphroditê for her preceedings in Γ . That such a weak helpless creature w should venture into a field of fighting men is the presumption meant to be rebuked and punished by the spear of Diomedes. There is utterly no sense of her being the adulteress deity and contriver of the foul wrong which lay at the root of the whole war. Aphroditê never appears so amiable, as when she throws her arms and slim robe, with only the mother's instinct, around her son, and is radely hurt in defending him. The triumph of the sexless Pallas is over her feminine weakness and maternal fondness, not over her lust and arrogance. Accordingly, instead of any magnanimous reproof, we have a passage of satirical banter from the so-called goddess of virtue. It does hint, with a reminiscence of Helen's elopement, at her patronage of depravity, but all moral tone is struck out of the rebuke: "— she x (Aphroditê) has scratched her hand on some Greek lady's brooch, whom she was trying to induce to run off with some Trojan."

- (6) Again in Φ . 394–433, where Ares and the same goddess are discomfited by her, the latter with a mere sportive touch, the prominent notion is certainly that of mere power beating down inferior force or mere weakness; so Herê flouts the weak girlish Artemis, and sends her sobbing to Zeus. The virago and the shrew triumph over the frailer and softer members of the Olympian sister hood. We may suspect that an older legend existed, in which Pallas, defeating Ares and Aphroditê, had embodied $\sigma\omega\varphi\varrho\sigma\sigma\dot{v}\nu\eta$ as superior both to $\vartheta\nu\mu\dot{o}s$ and to $\dot{\epsilon}\pi\iota\vartheta\nu\mu\dot{\iota}\alpha$, or to brute vehemence of animal passion in both its forms. As regards Ares, we trace it still in the line in which Zeus describes Pallas as his usual chastiser, also in the above examples; as well as in the famous scene where she drags him back and disarms him (see further under the next paragraph). But the legend, if it existed, had let slip its second lesson had become as salt that had lost its savour when Homer sung.
- (7) Her well-timed resoluteness on the occasion y of disarming Ares is worth special note. She "fears for all the gods" on account of his disobedience: having found by experience that Zeus was in earnest at last, and likely to show it very indiscriminately if provoked, she forces Ares back when starting, reviles, confounds, and intimidates him in a speech of fourteen verses, which, as a model of terse, sharp vehemence, is unmatched in Homer. In this promptness on an emergency Odysseus is just like her. We may compare his cudgelling. Thersites, his stopping the mouth of Anticlus perilously bent on talking, his seizing and threatening Euryclea. Her own rebelliond is the most difficult part of her character. But it only needs a retrospect. Pallas is set from first to last on working out the fate of Troy. Zeus, sketching the future course of the war, says the city shall fall through her βουλαί. She has no lofty horror of their guilt — so far as any motive indeed is ascribed to her, it is the lowest one of which Homer takes notice - but she will not hear of truce or trifling with the work of destiny, and does her best to evade it. Thus, when Zeus prohibits action, she artfully s distinguishes between that and counsel. She seems to have a subtle knowledge of the character of Zeus, who is apt to linger fondly over favourites while destiny waits,

w E. 330-33.

a E. 421-5.

b δ. 285-8.

c τ. 479-81.

d Θ. 357 foll.

e O. 141.

e B. 265-8.

f Ω. 25-30.

and whose marplot tenderness for the house of Priam, and dallying with the tender mother Thetis, she became to contemn. Hence she drives unswervingly the plot of doom against Troy, listens to no counsel of delay, and her rebellion, shared by Herê, is only an essay on the temper of her father, — a bold stroke by which several points in the game may perhaps be retrieved. Yet she at once sees exactly how far it is safe to dare; but is utterly calm, and desists in silence.

- (8) As regards the Ody., her policy is the mainspring of the plot, moving it forward at every stage; to show this in detail would be to abridge the larger part of the poem. She guides at once the threefold clue of Odys., while wandering abroad, and of Telemachus and Penelopê, in his travels and their joint endurance at home. The dialogue between her and Odys., newly landed and ignorant of his country, is the centre-point of the whole plot. Her politic excuse for not having aided him, that she dreaded Poseidon's wrath on his own element, is worth marking.* Her calm and unimpassioned admiration of him paints finely their mutual characters. Her confidence in him, and his in her, are the complement, not the iteration of each other. She is so much the deity of means-to-end that we forget her practical omnipotence. She turns up one expedient after another, finely economising divine power and the interest of the plot. ἔνθ' αὖτ' ἄλλ' ἐνόησε θεὰ becomes a commonplace of the poet. She keeps the insolence of the suitors from subsiding; indeed her influence seems to aim at directing it into wanton personal outrage against the concealed hero, in order that his revenge may be more deadly. She yet in the crisis of that doom m which she is urging, lets victory appear to waver, though here the expedients to relieve the pressure of omnipotence are weak and tame. It is too plain there can be but one issue. The suitors, for all their warlike front, are obviously like sheep in a pen before a butcher and his dog. Yet the treachery of Melanthius does what can be done for the interest.
- (9) from the II. one example of $\pi \epsilon \rho \delta \sigma \sigma \dot{\nu} \nu \eta$, that of Δ , has been cited. Soon follows her deluding the stupid Ares. After first inspiring Diomedes with the necessary $\mu \dot{\epsilon} \nu \sigma_{\delta}$ and $\delta \dot{\alpha} \rho \sigma \sigma_{\delta}$, she arranges for Ares to quit the field, so as "to leave the issue to Zeus and avoid his wrath". She then, having left the battle too, anon returns with Herê (for Ares has broken the compact). They shroud their chariot in the mist and take the form of doves, for no other purpose save to delude him. She then, as she must at last approach him in person, puts on the helm of Aïdes, and thus he is to the last

^{0. 370 -3. 1} X. 170-8. 1 Θ. 406. 420 foll. 1 ν. 221-440. 1 σ. 346-8; ν. 284-6. 1 χ. 205. 1 Ε. 30-35. 2 Ε. 757-86. 1 Ε. 776. 4 Ε. 778. Ε. 845.

in ignorance that she foiled his spear and guided that of Diomedes, whom he only thinks she had set on to the attack.

- (10) The wole Δολωνεία s is a περδοσύνη, and Odys. is chosen for it as being specially her favourite: she also in answer to their prayers at starting sends an omen of success, receives u the dedicated trophies afterwards, and is on the way "first invoked of all immortals on Olympus". Diomedes adverts to an exploit of his father - not in detail - but from the mention of "honeyed words" as preceding "ruthless (μέρμερα) deeds", we may assume it to have been a form of $n \in \partial \partial \sigma v v \eta^w$ which she had guided. So now she prompts return at the lucky moment while success is unimpaired by detection. And a libation y to her ends the episode and book. The death of Hector is contrived by a distinct περδοσύνη. Among the more striking examples of this same feature in the Ody. may be noticed that great variety of disguises which she both uses and confers. The rapid and repeated changes in the form of Odys., his enhanced majesty, and that of Telem., the beauty added to Penel., d even the miste which she first raises and then disperses, all exemplify it. Odys. himself dreads and deprecates it. It is with him a foremost faculty, but so is the distrust which completes and arms the character against it. So she misleads the suitors to facilitate Telemachus'h departure, and, later in the plot, makes their own tones and features unwittingly convey awful portents of their doom.i
- (11) Her epithet in regard to this side of her character is πολύβουλος. Her admonition, delivered in her own person and under no eidolon, to Telemachus lying awake in Menelaus' house, is a specimen of unscrupulous insinuation. It is directed to instil into his mind suspicion of Penelopê the good and prudent, whom it represents as being on the point of being overpersuaded by the influence of her own family and the splendid gifts of Eurymachus. Thus she urges the young man home to prevent the plunder of his house by his own mother; bidding him place some trusty servant over it, as a substitute for that mother now tainted by hostile interests. Our estimate of Penelopê will be the measure of the moral lapse in the tone of the goddess, see App. E. 2.
- (12) Her close personal application to the work before her may next be mentioned. When Pallas wants a thing done or said, she commonly does or says it herself; thus she lengthens the night for Odys. and Penelope on his restoration, and herself rouses the dawn at the end of it. When a plan is devised with another, she commonly executes it: thus, she it is who actually gives $\sigma\vartheta\acute{e}vo\varsigma$ to Achilles, though Poseidon with her had given him the verbal assurance of it. Her personal descent to advise Achilles in the quarrel, and to Odys. as a herald in the threatened return, her mixing ægis-clad amongst, and glaring round on the Greek princes arming for war, her hurling herself, on the errand of truce-breaker, downwards from Olympus as a blazing star a magnificent description all exemplify this trait. This busy energy is nowhere more remarkable than in the opening of the Ody., where she starts

the plot by calling the attention of Zeus to the case of Odys. She bespeaks the services of Hermes for one branch of it and undertakes the other herself. The latter is executed instantly, the other we find is yet unfulfilled when the fifth book opens, on which Pallas recalls to the mind of Zeus this omission; but see note ad loc. One term applied to her is ἐπίβοοθος^p or ἐτιτάβοθος, (applied elsewhere to Zeus or 'some god' indefinitely, where probably Athenê is implied) a "second", or "backer" of a champion, but including substantial succour. Diomedes, his father Tydeus, and Odys., are those whom she most regularly thus favoured, also Achilles on occasion. We may contrast her fiery ardour in fight with the more easy Phœbus, who shouts to the Trojans from the city, or, after animating them for a while by his presence and setting on Ares, retires to sit on Pergamus. She "goes among" the host where she saw them relaxing effort". She drags Sthenelus's, the charioteer of Diomedes, from his car, and assumes his place. She answers one favoured warrior's' prayer in mid-fight by the gift of strength newly nerved in his limbs; and, when he is deprived of his whip u in the chariot race, she instantly restores it. She makes a hero her representative for the time, as Diomedes, or Achilles, and in a more sustained way Odysseus. Thus Achilles has the ægis thrown around his shoulders, his voice magnified by hers, his head made radiant with a golden cloud and blazing fire. The same hero, when faint with the fast of sorrow, is by her specially visited and supplied with the food of heaven to support him in the fight. She sees on one occasion the Greeks w perishing in battle and rushes from Olympus to rescue them. Nor are her energetic efforts made to date from the Trojan war only. She "came" running as a messenger from Olympus' to bid Neleus' party arm in the night. Tydeus, too, of the preceding generation, and Herakles, were the objects of her timely succour; she with Hermes' convoyed the latter from Aides, she, with the Trojans, raised a wall to protect him from a ravenous z sea-monster pursuing him from the beach; besides which she bad repeatedly a (μάλα πολláng) preserved him in the labours imposed on him by Eurystheus. She not only plots with Odys, and aids him in the struggle, but herself bears the light, b the portentous lustre of which amazes Telem., in the preparatory arrangements.

(13) The department of war is hers in all the nobler part. Ares exults in the onslaught and havoc, and slays and spoils the slain with his own hands. To these two "belonge deeds of war", but to him subordinately. Pallas lays low the ranks with her massive spear, but there is no corpse of her making on the field. Pallas constantly inspires some favoured champion with uévos nat Oxogos and overthrows by him. Ares never so. He seems to have no power of communicating moral* qualities. He is more man than god and more brute

^{*} There is a remarkable passage in P. 206-12, in which Hong stands for a sort of phrenzy of war, with which Zeus specially endues Hector, that he may have one day's glory before his last. As he arrays himself in the spoils of Patroclus, this Hong dervos, evaluos, enters into him (du mir), but this is not the personal deity Ares.

P. Δ. 390; Ψ. 770; E. 808, 828; Φ. 289.
R. 485-6, 510-11.
L. 5:5-6.
E. 787-882.
E. 119-21.
F. 386-90.
L. 362.
L. 341-54.
F. 116-8.
R. 362.
L. 33-43.
E. 516.

than man. His senses have no celestial rauge. Ajax Telamon, is a warrior approaching his type, but immeasurably superior to Ares in character. There is an obscure personage, πτολίπος θος Έννω d, rated with Pallas as "a goddess who sways the war of men"; the same appears siding with Ares in defence of Hector, and leading * Κυδοιμός * who is "a glutton of strife". She hovers in the nebulous state between a personal deity and a mere allegorized quality; is compared for illustration's sake with Pallas, but in presence is a mere female shadow of Ares. The ordinary use, by Pallas, of the ægis, which Phœbus assumes only at Zeus' bidding, her assumption of the tunic of her father when arming for war, her breaths diverting the rush of Hector's spear, her approbation of a faultless battle-array, her implied power of leading a warrior safe amid the storm of darts, that he might enjoy the same grand spectacle, all give a varied aggregate of functions which her epithets faithfully represent. Thus she is φθισίμβοοτος, έρνσίπτολις, άγελείη, ληίτις, άλαλκομενηίς, λαοσσόος, αίγιόχοιο Διος τέκος or κούρη, όβοιμοπάτρη, άτρυτώνη. The last four titles deserve special notice. The "child's of Zeus the ægis-wearer", who seems to wear the same terrible garment by some mysterious right of her own, is marked by a special prerogative of Deity. The repeated invocation to "Zeusm, Athenê, and Apollo", and the delegacy of the same ægis by Zeus to Phœbus only - that ægis "which not even his own thunder quells" - invest these three with a profound relation to each other and an elevation of God-head above the average Olympian level; see further under App. C. 5. Thus she is invoked first of all the Olympians by Menelaus" in extremity, and is pleased at the preference shown for her.

(14) The epithet οβοιμοπάτοη points in the same direction; "wielding her father's power" is perhaps as near an approach to its force as we can make. With it couple Άτρυτώνη, (which may be a patronymic like Άκρισιώνη, Ξ. 319, "daughter of the ἄτρυτος") found always conjunction with αίγιος. Διὸς τέκος. These combined titles are found only in addresses to her, S. 762 (mar.). It is remarkable that Pallas is not diminished in dignity by any suffering or humiliation. She appears, however, as a member of a lower triad also: acting with Herê and Poseidon not only in common enmity against Troy, but in a rebellious attempt against Zeus. Hephæstus? had been hurled from heaven, Apollo and Poseidon had served for a year for bire with Laomedon, and by him been dismissed with fraud and threats. Ares and Aphrodite bear the marks of special ignoming, and the latter is consoled by Dionê with the tale of the woes which other gods, including Herê and Aïdes, had endured. Nay, Zeus himself was once, it seems, only rescued by Briareus from the durance to which Herê, Poseidon, and Pallas would have consigned him. But the prerogative of Pallas is entire. Zeus indeed threatens her, but intimates at the same time his surprise at the hav-

^{*} Comp. Aristoph. Pax, where Kvδοιμός is among the dramatis personæ as a minister of Πόλεμος.

** Her epithet Διὸς ἐνγεγανῖα is also shared by Helen.

d E. 333. e E. 593. f O. 230. g Υ . 439-40. h N. 127; P. 398. d 539. k E. 738-42. l χ . 297. m B. 371; Δ . 288; H. 132; δ . 341. o A. 399-400. p A. 590-4. q Φ . 440-57. g Φ . 402-33. g E. 392-400. h A. 396-404.

ing to do so. No one is allowed to insult or offend her with impunity; one of the doomed suitors threatens her, meaning to threaten only Mentor; of Ajax Oïleus it is said that he might u have escaped, though he had incurred her hatred, but this seems only to mean, he might have escaped the death at sea, had he not also offended Poseidon.

(15) Another remarkable fact is that no hero or woman is ever compared to her. Agamemnon is on one occasion likened to three deities at once, of whom Zeus is one. This distinction, perhaps, she shares with Apollo, (but then Apollo enjoys, as has been shown, App. C. 6 (3). a prerogative somewhat similar), and with Herê, but Herê offers hardly a point suitable for comparison for hero or for heroine. We may compare with this absence of direct comparison the remarkable prayer of Hector, "that whe might as surely attain immortality, and be honoured as Athenê and Apollo are, as that day would bring woe to the Greeks". The warlike prowess of Pallas and of Ares recurs repeatedly; and to Ares warriors are repeatedly compared, but never to Pallas. The counsel and wisdom of Zeus and of Pallas occur repeatedly, and repeatedly—for it is quite an Epic commonplace—is a hero called "Ail until atalantos"; but no one is ever compared with Pallas in this or any other respect. Once indeed she herself says that the sage hero was like her—the words are most remarkable.

αλλ' αγε μηκέτι ταῦτα λεγώμεθα, είδότες αμφω κέρδε', ἐπεὶ σὰ μέν ἐσσι βροτῶν ὅχ' αριστος ἀπάντων βουλη καὶ μύθοισιν, ἐγὼ δ' ἐν πᾶσι θεοίσιν μήτι τε κλέομαι καὶ κέρδεσιν.

This is to be viewed as the extreme mark of confidential condescension on the part of Pallas, and the crowning encomium of all the praise earned by Odys. It is well for Pallas to say it herself, for no one else could have said it without presumption. Achilles, indeed, says in scorn he "would not wed Agamemnon's daughter even though her beauty should rival that of Aphroditê, and her works equal those of Athenê"; but then in beauty several women are in fact compared to Aphroditê, but to Athenê none in any quality whatever.

- (16) There is a remarkable passage in which Achilles says a "not even Ares nor even Athenê could pursue the wide breach of so great a conflict and do the work of it". This seems to be not merely a hyperbolic description of the battle, but a real limitation of the notion of power in a deity.
- (17) Her gifts, besides that of warlike b courage and provess instantaneously swelling in heart and limbs, (or contrariwise her privation of those whom she was bent on destroying of all sense,) presence of mind (ἐπιφροσύνη), and the second sight which knows the gods, were those of manual skill needed for civil and domestic life, the works of metallurgy which she shares with Hephsestus, of carpentry, or building, and, for women, those of the loom, embroidery &c.; so especially gifted by her were Penelope, the Phwacians women, the daughters of Pandarus, &c. She wrought a πέπλον ἐανὸν h for her-

self, and one for Herê, and built the wall to defend Herakles from the κῆτος.

- (18) Her worship was probably established k in the family of Odys., who, when at Troy, sets up a temporary shrine with offerings at the stern of his galley "till he could prepare a temple". In Scheriê her shrine was close to the private estate of the king; in Troy her temple was in the Acropolis; and Theanô, wife of Antenor, perhaps the foremost among the Trojan matrons after the queen, was her priestess. The story of the Palladium appears not to have been known to Homer. In Pylos we can hardly doubt that her worship was established, although the sacrifice described there is extraordinary. In each of the poems occurs one remarkable passage which connects her locally with Athens, where, in historic times, her Parthenon became so famed. We may perhaps connect with this the fact that, in the array of the Greek army, Odys. and his Cephallenians stand next to the troops of Athens.
- (19) There is perhaps only one slightly traced touch of feminine weakness recorded in her character, the fact that her grudge against Troy, shared with Herê, was grounded on their common^t disappointment in the judgement of Paris; but this is so obscurely hinted, that we could not gather the facts, had we not other sources of the legend. It is but justice to Homer to mark his entire delicacy of reserve, where even our grave and grand Milton has spoken broadly out (Parad. L. V, 381-2); introducing to serve as a simile, and therefore gratuitously, what Homer only distantly points at out of view. She and Herê had both sworn never to rescue a single Trojan, and keep their oath.
- (20) The personal epithets which pourtray her are few. "The large-eyed majesty" and "white arms" of Herê are sufficiently distinctive, but save the "glaring" or "fierce" eyes of Pallas (γλανκῶπις, "ὅσσε δεινὰ, φαεινὰ) there is nothing beyond the "fine hair" (ἡνιομος ενπλόκαμος ε), which is too general for the purpose. Yet this of itself, though jejune, is distinctive. Our sense of her personal presence is concentrated in those self-luminous eyes, by which, it seems, Achilles at once knew her. And indeed her constant use of some εἰδωλον or other prevents the need of outward personal recognition. Even the woman b

καλή τε μεγάλη τε και άγλαὰ ἔργ' είδυῖα.

is not herself, but an adopted mask. In the first and second appearances to Odys. after his return to Ithaca she brandishes, like Circê, a golden wand to effect transformation, but unlike Circê, transforms within human limits.

(21) There is just a touch of somewhat outwardly feminine in this epithet $\eta \ddot{v}$ noµos shared by Helen, Letô, &c., but it is remarkable that it is nowhere bestowed on her in any of the vast number of enterprises which she conducts. There some moral, mental, or military quality moulds the epithet of the moment. Thus unobtrusively, but powerfully, does the poet bespeak our awe and veneration for this grandest of his supernatural creations. But

i Ξ . 178-80. j T. 146-8. k δ . 752. l K. 571. m ξ . 291. n Z. 297. c Z. 298-302. p A. 714. q γ . 417-63. r B. 546-51; η . 80-1. s Δ . 328-30. t Ω . 25-30. u A. 551 et passim. r A. 55 et passim. v A. 206 et passim. x A. 200; Φ . 415. y Z. 273. z η . 41. a A. 199-200. h π . 158. c ν . 429; π . 172; cf. κ . 237-8, 293, 319. d Z. 273.

only in the repose of her own temple and that, too, only among the somewhat effeminate Trojansd and Phœacianse does the poet indulge in the ήννομος aspect of her. It is to her weapons and equipment that we must look to complete our portrait of Pallas Athenê. The fearful ægis, f thunder proof, with its hundred tassels of massive gold flashing round Gorgo's head, its inwrought forms of Strife, and Might, and Rout, the zırwv of Zeus himself, the weapon which laid low the ranks of heroes, the firm-knit hand which snatched b the reins from Sthenelus and himself from the car, and which hurled the rock that felled the monster Ares, the mass and weight which made the axle groan beneath it, all come in to assist our imagination of the grand virago with her keen eyes sending out a glare of fire under her helm and the long beautiful hair escaping from it - the noblest form of demon ever drawn. Still grander is the plunge 1 from Olympus, when her form seems lost in the splendour of her leap, and her track sheds fire-flakes, like a meteor seen by mariners. Yet she enters m the maiden's chamber, "as a breeze of air", or from some fair or manly form escapes into a bird of varied shape and size, any from dove p to eagle seeming to serve her equally; and in the Ody, seldom appears in her real person till the last grand crisis comes, when she brandishes the ægis as the minister of doom. Here then we have the broadest and most ubiquitous conception of Deity to which Homer could attain. If his Phœbus Apollo in some respects rises higher, he is on the other hand far more restricted and remote. It is the prerogative of Pallas to mix to the utmost with human ways and means, and yet to be not only powerful and crafty, but majestic too. Then again we have the profound mystery of her origin. On this side we negatively perceive that Homer received nothing and invented nothing. She is the sole daughter of Zeus - all else as to where and how is later legend, see App. C. 5. In the lofty assertions of his and Hesiod's poetry respecting her, e. g. ἶσον έγουσαν πατρί μένος και ἐπίφρονα βουλήν, Theog. 896, we seem to have the very echo of Holy writ in such passages as Prov. VIII. 22-30, whilst in the depravations of her character we have the accomodations of a lofty conception to the crooked ways of human policy. Neither can we by the closest analysis detect in the Homeric Pallas an elemental vein*, as we can in Zeus, witness the dios avyal and the duneries notamol, and perhaps, but greatly obscured by her passionate nationality, in Herê. If she is a mythical expression, it is one not for physical but for moral agencies, as in the overthrow of Ares and Aphrodite. And to the last her cultus resisted the degenerate specialties traceable in the Jupiter Pluvius, and the Juno Lucina. Ovid indeed says Fasti III, 821:

Hanc cole, qui maculas læsis de vestibus aufers, Hanc cole, velleribus quisquis ahena paras;

^{*} Welcker, Griech. Götterl. vol. I, p. 300, connects Adnvn. however, with aldno, aldo, as personifying the pure elemental fire; the ending -nvn being as in τιθηνη, υπήνη, γαλήνη; he compares Virg. Aen. VI. 747, aurai simplicis ignem. This may be so, but no existing from of myth indicates it.

^c η, 41.
^f E, 733-44.
^g Φ, 400-1,
^h E, 835-6.
^l Φ, 403-8.
^k E, 838-9.
^l Δ, 74-8.
^m ζ, 20,
ⁿ η, 20; ν, 222; Δ, 86.
^o α, 320;
γ, 372 et alibi.
^p E, 778.
^q χ, 297-8,
^r Ξ, 347-51.

but these are merely provinces in the general territory of intellect. The stream of her idealization narrowed, but it remained pure. Those who believe in a higher than human Wisdom revealed to man, will not easily dissociate from it the highest and fullest, however comparatively low and sullied, conception, which the human soul had previously entertained. And where our research finds the furthest stepping-stones of evidence fail us, we should surely look across the gulf in the spirit of faith.

5.

ÆGISTHUS.

Ægisthus, son of Thyestes, a deriving regal claims through him, he having ruled after Atreus. b The epithet πολύαονι, in contrast with the attributes of regal sway, and with the moral grandeur of ποιμένι λαών, mark him as a pastoral and unwarlikec character. If the Atridæ were young at Atreus' death, the transfer of the regale to him would be natural, and also the subsequent reversion to Agam., whose superior personal qualities would also further his preferment. But Agamemnon's long absence and the royal birth and wily parts of Ægis., if regal duties devolved on him during that absence, enabled him, we may suppose, to raise a faction in his own favour. The return of Diomedes and Nestor seems not to have disturbed his usurpation. His character and pursuits make it likely that he lived at a distance from Mycenê the capital, accordingly $\mu\nu\gamma\varphi'''i\rho\gamma\varepsilon\circ\varsigma^d$ is the designation of Ægisthus' dwelling, and he is said to have taken Clytemnestra ονδε δόμονδε, a though a different locality from her own. This probably corresponds with the αγροῦ έσχατιή, f if the passage be genuine, "where Thy. formerly used to dwell, but where Ægis. dwelt τότε", i. e. when Agam. was returning home. It is natural that the influence of Ægis. should have been strongest in that $\mu\nu\gamma\dot{\rho}s$ "Aoysos, where he and his father before him had dwelt; after the murder the peoples (i. e. those who had not before,) become his subjects and he "was king in Mycenê", it is emphatically added, "for seven years", during which Orestes was in exile at Athens and Menel, wandering. h This relieves of some difficulties δ. 514-37; although 517-8 have become transposed and should probably find place after 528. Agam., after beating out to the open seai from cape Malea, obtained an ovoos and came ol'nαδε, i. e. to the port of his capital, where the σπόπος would most naturally have been stationed to look for him, and prevent his slipping by and taking thought of resistance", i. e. rallying his own supporters about him in his own capital, where he would at once have found his son and discovered Ægisthus' treachery. The σχόπος started off to carry the news to the latter at his palace; then should come in the transposed lines which show that the messenger went αγροῦ ἐπ' ἐσχ. &c. This accounts also for the "horses and chariots" used to convey Agam. to the palace of Ægis., and harmonizes with the narrative of Agam. to Odys.," which implies that he had not seen his son or household servants. Nor is it inconsistent with the statement that Agam. perished ἐφέστιος, ρ i. e. οἴνω ἐν Άιγί-

5. a
$$\delta$$
. 518. b B . 104-7. c γ . 250, 310. d γ . 263. e γ . 304-5. h γ . 307-11. i δ . 516. k δ . 520. h δ . 524. d δ . 533. h δ . 405-34. c δ . 430-2. p γ . 234.

σθοιο, since Ægis. had invited him οἰνονδε. It also accounts for the escape of Orestes, and for the small retinue who were with Agam. being unable to call any rescue, his troops being perhaps disbanded, his citizens at a distance, and only supporters of Ægis. near. Emboldened by success Ægis. and Klytemn. set up their court at Mycenê, but there was loyalty enough left for Orestes on his return to dethrone and slay them. The Homeric narrative is thus freed, by a harmony of small circumstances, from much of the difficulty which besets the dramatic versions of the story, and exhibits precisely the sort of difference usually found between a tale told as it befel, and the same when worked up for a poetic purpose.

6. ANTINOUS.

(1) Antinous and Eurymachus are said more than once to be ἀρχοί μνηστήρων and ἀρετῆ ἔξοχ' ἄριστοι; a and of them Antin. is selected by Penel. as the one looked up to as leader, b and taxed by her with the contrivance of the mischief. His is a hard coarse character, and his moral influence depends on a mixture of qualities which imply strength bereft of all goodness or shame. On two occasions of a spirited remonstrance by Telem. the rest of the hearers are silent through shame or sympathy,c but Antin. has a reply ready: d'A. δέ μιν ολος αμειβόμενος προσέειπεν. He is a man of brazen forehead and tongue, with no sportive raillery, but a cold cast-iron sarcasm, and a well sustained mixture of irony and impudence, which leave it doubtful whether he is in jest or earnest. He is logical and argumentative, avowing and justifying by cool sophistry the suitors' proceedings,e fixing the blame on the deceit of Penel., and leaving Telem. to bear the consequences. In Penelopê's presence he is mostly silent, while his compeer Eurymachus is specious and complimentary. He does not seem to sue for favour, but in his one speech to her is firm, blunt, curt and even rude, as if his aim were not to win but intimidate her into consent. Thus in the assembly he says point-blank to Telem., "we shall not go about our business till she marries 'Αχαιῶν ὧ κ' έθέλησιν"; to her, later in the poem, he repeats the offensive speech, and points it with another phrase Αχαιῶν οστις ἄριστος - by which he doubtless means - though in guarded general language - himself.k With sardonic irony he reproaches Eumieus! for wasting his lord's substance by bringing a beggar to share the crumbs, as before he had cast on Penel. the blame of her son's household wasted." He pursues without, relenting for a moment, his hitter jests at another's want," and maintains a cold, fixed refusal while others give o; which changes to arrogant impatience when the beggar's appeal is pressed. Yet he never loses his temper, is satirical on his fellow-suitors as giving freely of what is not theirs, implying, of course ironically, a zeal for the substance of the house, is perfectly cold-blooded, and when he hurls his

^{6. * 8. 629, \$\}phi\$. 187; \$\text{comp.}\$ \$\phi\$. 277-8. * \$\pi\$. 410. * \$\pi\$. 381-2; \$\phi\$. 82-3 * \$\pi\$. 383-7; \$\phi\$. 84 foll. * \$\phi\$. 85-128. * \$\pi\$. 418-33, \$\phi\$. 311-9. * \$\pi\$. 285-9. * \$\pi\$. 419. * \$\pi\$. 375-9; 450-52. * \$\pi\$ \$\phi\$. 127-8. * \$\pi\$. 288-9. * \$\pi\$. 419. * \$\pi\$. 9. 446-9. * \$\pi\$. 450-2. * \$\pi\$. 460-1;

stool at Odys. does not miss his mark as the others, but strikes a heavy blow. He rises into boisterous jollity at the prospect of the beggars' boxing match; t indeed it is he who gets up the whole affair, proposes the prize, and reviles Irus, when faltering and craven, with taunts and threats." When he gives Odys. the dainty as a prize, he does it in silent contempt, v in marked contrast with the courtesy of Amphinomus. The suitors themselves are shocked w at his violence to the humble guest, and remind him, but to no purpose, to f the gods ever, and often secretly present. His bearing towards Telem. is marked by coarse cajolery when they are alone together, and by open browbeating in public. He treats him with great tact as a mere boy still, casily fooled by a jovial manner and affected frankness; his ironical admiration and alarm are transparently put on. He has one style of address for him throughout. In his first speech he says the gods are teaching him to be ὑψαγόρην; this term he fastens on him, and maintains the scoff of that first speech as a nic-name, or derisive style, throughout — Τηλέμαχ' ὑψαγόρη, μένος ἄσχετε, ποῖον ἔειπες. His last speech to Telem., feigning compliance, still harps on the same idea of ψψαγόρης. It is observable that, as the firm element in the youth's character is developed, Antin. shuns direct address to him, and in the bow-trial of φ . gives orders as if simply ignoring his presence.

(2) He is throughout the master spirit of the suitors' faction. In the bowtrial he gives the word to commence and fixes the order of shooting. 8 Noemon applies to him when enquiring about his ship.h His acute enquiries, prompt resolve, and unscrupulous hardihood of resource, show the secret of his ascendancy. He asks whether Telem. had obtained the ship by influence, or taken it by force, whether it was manned by his own dependents, or by volunteers picked from the people; and estimates the danger to their faction accordingly. He forms his plan at once and himself commands the lóyog to intercept Telem., as is clear from Eurym. taking a temporary lead in his absence, and from his use of the first person in his account of it. His contempt for Telem. is plain from his demanding only an equal number of followers to that taken by him, and by the banter implied (Ni. ad loc.)) in the expressive term vavrillerai." Finding the plot has failed, he is ready with another, - to murder Telem. in his own island - detecting at once the dangero of his denouncing that first plot to the people. He has great quickness of perception. Seeming to discern that his hearers recoiled from this second outrageous proposal, though they had not shrunk from his first design, his tone changes, $-\epsilon i \delta' \hat{\nu} \mu i \nu \tilde{o} \delta \epsilon \mu \hat{\nu} \partial \sigma s \hat{\alpha} \varphi \alpha \nu \delta \hat{\alpha} \nu \epsilon i n. \tau. \lambda.$ and he artfully reminds them that, to be consistent with such scruples, they ought to desist from their whole policy of devouring his substance. With similar penetration q he seems to divine that Penel. somehow knew of their plot, checks idle talk as destructive of its success, and covers it, as if apprehending an eavesdropper, in cautious and general phrase - τελέωμεν μῦθον, ο δή και πασιν

The proof of the

ένι φοεσίν ησασεν ήμαν. He is fertile in resource under difficulties, will not hear of failure, and accounts for it as only temporary, rebuking the weaker mood of despondency in others. His wrongs to the absent Odys. have the dark stain of ingratitude in return for kindness. He is no native Ithacan, but the son of a refugee; without ties of kin, without any interest save his own personal ends, and resembles Shakspeare's Falconbridge in the unswerving selfishness and bold reckless bitterness of his bearing. He is hated or feared by all. The blunt-spoken Eumæus tells him an honest servant's mind; Penel. and her women curse him as "like to black death"; and even his fellows are shocked at him. His purpose at bottom seems to peep out at last in the speech of Eurym., as a design upon the sovereignty of Ithaca. His sudden fall, with the goblet at his lips, by the first arrow from the bow with which he had vainly hoped to win the prize, and the consternation ensuing, is a grand picture of poetic justice.

7.

EURYMACHUS.

(1) This is a man more of words than of action. He, however, in debate is hardly more than second, oftener taking up a conversation or turning it off than starting a leading idea. Thus he continues the first debate between Telem. and the suitors with profoundly affected moderation; a - "the gods will decide, who shall be βασιλεύς 'Αγαιών, but Telem. might hold his own and enjoy it, he deprecates - in utter falsehood - the notion of any one coming to deprive him of lawful ownership and lordship, and then diverts the discussion by enquiry about the guest. He is specious and artful, offering as it were a suggestion of a middle course; b - Telem. should send Penel. to her father, who would settle the matter by authority; adding less offensively to Telem." - at rather than to whom he talks - that "he thinks the nobles will not cease their suit",d which he speciously views as a rivalry for a prize of honour. Yet he uses insolent dictation, coarse imputation of motives, and open threats to the augur Halitherses, while he menaces Telem. in passing only, and in rather covered language. The design of ambuscade on the news of Telemachus' voyage b belongs wholly to Antinous, in whose absence subsequently he assumes the direction of affairs, but feebly and with no action ensuing, since his advice comes too late. He can tell the foullest falsehood with the fairest face, and cloak his asseverations with a pretence of gratitude. He is courtly and personally complimentary to Penel. on her appearance; and his flattery is happily turned on to excuse the suitors' persecution of her, as an inevitable tribute to her charms. Yet all this while he has an intrigue with her hand-maid Melantho; n and it is on behalf of this worthless creature, - at any rate as if to cover her frightened retreat that he leads the conversation in banter on the seeming beggar's bald head. He

^{*} φ . 168—80, 257—68.
* π . 421—33.
* φ . 388—91.
* φ . 494—504.
* φ . 483—7.
* χ . 49—53; cf. α . 385—6.
* χ . 9—25.
7. * α . 400—11.
* β . 194.
* β . 200.
* β . 198.
* β . 205—6.
* β . 178—86. 192—3.
* β . 190.
* δ . 660—72.
* π . 346—50.
* π . 455—48.
* φ . 321—2.
* π . 325—9.
* π . 325—5.

is the wit of the party, p and pursues his raillery till somewhat sternly rebuked by Odys. with a sort of challenge, on which he loses his temper, threatens, intimidates by superior numbers, and uses violence, but only hits the unoffending cupbearer. He is goaded by mortified vanity and sense of shame in the bow-trial, and gives over in despondency, which Antin. rebukes.

(2) He differs from Antin. in being a native Ithacan: this is hinted in his mock offer to Odys., of placing him as a δής ἀγοῦ ἐπ' ἐσχατιῆς, also in his intrigue with Melanthô. It is significant that there were twelve suitors from Ith., and twelve women of the household with whom the suitors made free. Of these the only pair named are Eurym. and Melan. Thus Telem. refers Theoclymenus to him as one 'looked up to like a god by the Ithacans', and as the man of highest mark among them. His appeal also ad misericordiam to Odys., σὸ δὲ φείδεο λαῶν σῶν, is more forcible on this supposition, especially in connexion with his statement of the designs of Antin. on the island just before; but his proffered compensation, ἄμμες... ἀρεσσάμενοι κατὰ δῆμον, κ. τ. λ., puts the matter beyond doubt. A glimpse of manly spirit irradiates his fall; his offer rejected, he stands boldly at bay. His resource and skill rise with the emergency, but without avail; save that, rebel and traitor as he is, he dies the death of an Achæan noble, sword in hand and rushing with his war-cry on the foe.d

8.

MENELAUS.

(1) Menelaus, the very opposite of the complex and many-sided character of Odys., is pourtrayed in a few deep and simple lines. The poet has selected for him the type of soul precisely most telling for the position in which he stands, as the injured man in whose wrong the occasion of the whole grand quarrel lay. He is of deep and tender feelings, most capable of all of appreciating the happiness which had been snatched from him, and of feeling the havoc which treacherous aggression had wrought in his household. But sorer than his sense of private suffering is his consciousness of sanctity violated, and perfidious wrong defiantly maintained. Hence he betrays in no thought or word, so long as that wrong is unavenged, his tenderness for Helen. He alludes to her once a only under the title of his novoidín aloros. but only in a passage which wholly turns on his indignation against the Trojans for the wrong which they had done him. He never utters her name throughout the Iliad. Nay, his avoidance of it seems studied, for Hector in propounding the challenge expressly speaks of her, Menel. in .reply says "let him die whom god ordains for death, and let the others separate without more ado". When she comes forth on the battlements and reads the features of the heroes, once her loving kin and friends, and names their deeds and virtues distinctively to Priam, it is not easy to suppose that she could have been concealed from his eye - that eye which, when searching

P σ. 350-1; v. 361-2. q σ. 366-86. r σ. 387-92. s σ. 396-8. t φ. 245-55, 357-68. u σ. 357-8. v π. 251. w χ. 424. x σ. 518-21. y χ. 54-5. z χ. 49-53. a χ. 55. b χ. 70-3. c χ. 74-8. d χ. 79-88. R v χ. 626. h Γ. σ1. c Γ. 101-2.

for a trusty comrade up and down the line of battle, is likenedd to the gaze of the eagle on his quarry - had he sought to mark and know her. Some poets would certainly have seized the occasion and improved it by forlorn raptures of affection; but Homer preserves a profound silence unmeasured by look or sign. Menel, is absorbed in the one thought of Paris' hateful presence, and the prospect of summary vengeance for his wrongs. His affections are for the time concentrated in his companions in arms. Hence his evidently 'great popularity with the host. Agamemnon fears that, should he fall, the Greekse would at once abandon the expedition, and cease to strive for the right, when not embodied in its champion. Hearty love for him is what binds those mighty souls in their joint purpose. Agam. doubtless is ever ready to over-rate a danger and anticipate an ill; yet his view is doubtless in this case the broad and popular one. Men would begin to think of their own wives and homes, and prefer them to rescuing the wife of the dead, and kindling up the fires of a hearth that had grown cold. The same probability may have dictated the counsel of Antimachus to kill him, when an ambassador with Odys. to Troy.

(2) This gives Menel, an importance which is the key to his whole position in the Iliad. Of no great prowess, and unheard of in debate, the poet has assigned him that cast of intense amiability which is often akin to intellectual inferiority. His strength and his weakness exquisitely harmonize, and the poet has poured around him an atmosphere of moral beauty in which he moves and shines apart from all. He is the man who loves so deeply and has been wronged so foully, and whose affections are now devoted to those who toil and bleed for him. No cast of character could have served so well as the passive, historical key-stone of the whole piece; and in no other way, probably, could poetical economy have made Menel. so effective in every scene in which he mingles throughout the greater poem, and yet have left so large a sphere for the more active and towering qualities of the grander chieftains. In the Ody, the finishing stroke is given to his portraiture with the rare and unerring felicity of the great epic master. He reigns in a gentle melancholy of chastened enjoyment; tempering the joys of home with a brooding and regretful love for gallant comrades lost through him, a man of world-wide wanderings and many tales, of sobered piety and generous uncalculating friendship; and in tranquil assurance of a blissful state, to which the favour of the gods would call him, with his Helen, in "the plain of Elysium at the furthest ends of earth", where nothing that could chill or ruffle should molest them more.

(3) Among his qualities may be first noted in detail his strong vein of practical piety.

This* is the basis, generally, of whatever is amiable or noble in Homeric character. He not only a dictates the religious ceremonial to solemnize the conditions of his single-combat with Paris, but, when about to hurl his lance on the evil-door, he puts up a special prayer commending his cause to Zeus, as the cause of all that was most sacred in Hellenic eyes, "Subdue thou

^{*} See some valuable remarks by Mr. Gladstone vol. II. S viii, p. 426.

⁴ P. 674-8. 4 A. 170-4. 1 A. 178-41. 1 T. 107-4.

him",h he prays, "by my hands, that others hereafter may dread to violate hospitality and outrage kindly ties"; and when his sword breaks in his hand he "looks up to broad heaven" and groans out a prayer of remonstrance with the god who had not avenged the right. This is remarkable, for the words used o ντις σείο.... όλοώτερος αλλος occur twice elsewhere; but in one place they are addressed to a present injurer, in the other they have the air of a mere apostrophe to Zeus, unconnected with prayer, in a speech addressed to the disguised Odys. by his friendly hind Philætius. We compare with them the address of Achilles to Apollo, θεων ολοώτατε πάντων, but there, too, Apollo is present on the field. Coupled with his upward look and with his previous prayer, the fact that this plaintive m outcry (ἄμωξεν) is to the God whose presidency over hospitable ties is stated more* than once, has great significance. He seems to feel and speak to a present deity. We may compare the final words with which he signifies his will to accept Hector's general challenge, αὐτὰρο ὕπερθεν νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοίσιν. He could not be ignorant of the risk he ran; but he thinks only of the honour of the Achaean name and leaves the rest to God. His very boasto over his fallen enemy is sublimed into an address to Zeus, remonstrating with the permission of iniquity so long, and arising from his own reflection that the Trojans set at nought the wrath of Zev's Esirios when they injured him. In the chariot-race, as at the challenge, he dictates the solemn ceremonial which is to add awe to the oath. In this he begins by an appeal to man but ends by one to God. His first thought is to empanel, as it were, the chieftains present and call upon them to attest and adjudge, his second to adjure the defendant, and leave upon his conscience, in case of his persisting, the weight of his wrong. In the same tone of piety he checks his young guest at once, though the remark, not intended for him, reached p his ears by accident only, when Telem. compares the Spartan palace to that of Olympian Zeus, reprehending the notion of mortal manq contending with the God whose abode is immortal. Compare also his own account of his wanderings; he had not sacrificed t due hecatombs, and the gods would have their injunctions ** remembered. And when questioned by Eidotheê, he at once makes s

* The men who are φιλόξεινοι have also the νόος t θεονδής, and u πρός

Διός είσιν απαντες ξείνοι, cf. Ζηνός τ... ξεινίον.
** Doubts have been raised about the latter verse which marks the sentiment as Menelaus'; compare with it Diomedes' words to Pallas, άλλ' έτι σέων μέμνημαι έφετμέων, Ε. 818. The right interpretation seems to be that, in the hurried and ill-advised break-up of the armament after victory, much neglect of sacred duties took place. In the shock of joy at recovering Helen, and the sufferings of friends on his account being ended, even he might have forgotten the gods. The έφετμαι were probably some warnings given by Calchas or such like seer. Of course it is not told us what they were, for we have not a professed history of the war in toto. Yet as Pallas and Herê had promised him triumph and had kept their word, a special recognition was doubtless due. Zenodotus rejected the v. I can see no reason for his scruples.

h T. 350 -4. h H. 101-2. s d. 377-8. v N. 624-5, ξ . 283-4, 389, ι . 270-1.

up his mind that he must have transgressed against the immortals, and wants only to know whom he must appease.

- (4) His feelings for his comrades. These are in the Il. ever uppermost vet not superficial. It is because the events around him bring out what is in him that he so perpetually evinces them. There is constant occasion to bewail the loss of the dead, to haste to the rescue of the emperilled, to admire the fortitude, and sympathize with the toils of all. Amidst the host, he, the man for whom all has been and is being endured, duly feels it and "loves himself last". It is the first feeling which rises in his mind and breaks from his lips when he hears Hector's proposal for his combat with Paris, not that he may now win Helen back by his own sword, but that now the Argives and Trojans have ceased their strife, "since ye have suffered", he adds, "so much in my quarrel". So, while the cares how to meet on the morrow the foe, now presumptuous in his advantage, keep Agam. from sleeping, the simpler thought exercises Menel., μήτι πάθοιεν Άργειοι, τοὶ δή εθεν είνεκα πουλύν έφ' ύγρην ήλυθον ές Τοοίην. It is characteristic of him that he first hears the voice of Odys. when hard pressed in fight, knows it by the sound, and conjectures the exact circumstances of his position cut off and alone amidst hostile numbers. The few lines of this urgent speech end with dwelling on the "great regret" which would ensue among the Greeks for the loss of such a man. Similarly his first reflection on seeing Patroclus dead upon the field is, "he lies there in defence of my honour", and when momentarily quitting the melée around Patroclus' corpse to summon Antilochus, he charges b the Ajaces and Meriones to stand fast, "now", he says, "should one remember the merit of our hapless friend, for, while he lived he well knew how to be tender to all".
- (5) It is evidently the death of Patroclus which draws out his aoiστεία. His feelings are briefly summed up in the simile with which that portion of the poem opens, - that of the young dam standing forlorn over her first-born offspring dead. We may contrast it with the different similed for Ajax sharing the same situation, that of the lion guarding his cubs in the forest depths, scowling at the huntsmen who beset their path: "soo Ajax encircled Patroclus, but," the poet adds, "Menel. stood on the other side, cherishing in his bosom profound sorrow". Patroclus had come out to aid the war waged on his account, had effected a great rescue, and then through his own overweening gallantry had fallen. This is why Menel. is so deeply stirred; "his death", he says, "has touched me sorely". Hence Pallas appeals to him on the most assailable side, when she proclaims, "that confusion and shame will be his, if the friend and comrade of Achilles be torn by Trojan dogs". This is a thought unendurable to him, and under its influence he returns again and again to the charge, with the pertinacity s of the gad-fly, ready, if driven off, to sting again with unappeased longing for blood. We may notice also his feeling b of the heavy news with which he charges Antilochus, and the tender expressions which fill the short speech in which he delivers the tidings. Nor can the detachment of Antil. divert him from his chosen

post over the body of Patroc.; he will not supply the place which Antil. has left; he sends the other son of Nestor, Thrasymedes, thither, and repairs at once to the point of fiercest onslaught, and it is by his and Meriones' hands that the corpse is at length borne out of the struggle. Further, when evidently greatly provoked, in the disappointment of the lost chariot-race and calling on gods and men to witness his right, he remembers, when mollified by concession, the noble services of Nestor and his sons, one of whom, Antilochus, is the offender at the moment — "thou hast toiled and suffered much for me, and thy gallant father and brother" — and as the thought masters him he at once resigns the prize to retain which he was so ardent just before. The same feeling shows itself in his enquiries of Proteus regarding the fate of those comrades whom he left, when he set sail homewards from Troy. Nor does he, though heart-stricken with the news of his brother's fate, omit to follow up his enquiry to the end.

Amid the tranquil joys of home the painful thought of companions loved and lost seems the one bitter which lingers in his cup. His wealth³ and splendour was hateful to him when he thought of his brother's dreadful end — "ah! would that he might forfeit¹ wealth and splendour if he could but bid his well-loved comrades live again!" But amid this ebb and flow of sorrow's tide — for no one^u can for ever weep — his grief brims most deeply over when he thinks of Odys., who for him had borne so much, and whose toils and wanderings were not yet ended, unless, haply, in an unknown grave. "As I think of him", says he, "I loathe my sleep and food" Under the same general head comes also

- (6) His constancy. This trait of character is presented as the one by which he is distinguished in the enumeration of the Catalogue, like the counsely of Odys., the tactics of Menestheus, and the personal beauty of Nireus. There Menel. is emphasized as "relying on his own zeal, and chiefly bent on avenging the unrest and sighs of Helen". Athenæus (I. 19) has preserved a tradition in accordance with the silence of Homer, that Menelaus alone of the Greek chieftains had no concubine at Troy. The son Megapenthes, born in $\delta ovl \tilde{\eta}s$, (though the verse has been marked as suspicious see App. A. 7, (1), as he was of age to marry when Telem. reached Sparta, could hardly have been younger than Telem. himself, and must therefore have been born before the war began. This constancy to Helen becomes constancy in the line of battle, and conspicuously maintains him in the van when the most powerful champions of his side, save Ajax, have withdrawn wounded from the fight, and makes him shine more brightly amidst the reverses and disasters which precede the return of Achilles to the field.
- (7) His forgetfulness of self is a corollary of the foregoing. The volunteering d to meet Hector on behalf of Greece and to save her honour is an example, and it may be added that he was fully bent on it, for he was bracing his armour on when his brother interposed. In an earlier book when

he was wounded by the foul arrow of Pandarus, it is said of both Agam. and himself δίγησεν, e each "was shocked"; but Agam. volubly deplores the possible consequences in 27 lines, Menel. in 4 bids him not alarm the army, for the shot had barely pierced his accoutrements. When Machaon the surgeon, whose presence he does not ask for, arrives, he is found still standing in the midst of his comrades, and seems to be fighting again immediately afterwards. In the night-colloquy of chiefs which introduces the Doloneia, it is Menel. who first makes the suggestiong of sending a spy to observe the enemy. Agam, takes h no notice of the hint, but when the same idea is seized and expanded by Nestor, it is found at once acceptable. Here it is observable that Menel. claims no credit for the original suggestion made previously by himself, but, when Diomedes has volunteered as principal, merely rises among the rest to offer to accompany him. His unobtrusiveness draws the undeserved censure of Nestor, as though it were want of energy, on which Agam. at once does him justice " his apparent slackness and backwardness arise from no such cause, but from a wish to act under authority and from waiting for the word of command".

(8) His brotherly alliegance claims notice next. It is the earliest! trait which the Il. opens to view, where in the first council he comes αὐτόματος, "for he knew his brother, how much trouble he took". He, accordingly, after a hard fought-day and wakeful night, is first stirring, and goes forth to visit his brother whom he finds not yet fully dressed and armed, and from whom he asks and receives with simple deference precise directions as to his movements. So when Diomedeso is foremost in fight, the Atridæ forming a pair are next, and so Agam, generously shields him, as has been seen, from the wrongful imputations of Nestor. He appears in fact though not in form to fill the place of θεράπων to his brother. Of course this does not prevent his having also a δεράπων p of his own. The loyal devotion of Odys, to his chief has been dwelt upon. That, however, seems to have been a matter of principle and far-seeing discernment. Yet Odys, has necessarily an independence of action and judgement incompatible with the true therapontic position. The devotion of Menel, springs from brotherly affection. The Atridæ, when on foot, combat together, just as, Achilles says, he and Patroc. had done, and when they are so, Agam. guides and directs, and Menel. acts only as second, and so Agam. speaks of him as έμην ποτιδέγμενος όρμην. Hence Telem., on hearing of Agamemnon's fate, at once u enquires "where was Menelaus?" And Nestor approves the question. The utter abandonment to his outburst of sorrow, which he himself describes, on the news of Agamemnou's death, is a picture fraught with noble tenderness, and bespeaks how the impression of that dismal scene had sunk into his sensitive heart. And on the foreign shore, where he had heard the tidings, he at once honours his brother's memory with a cenotaph, εν' ασβεστον αλέος είη. On one occasion this brotherly deference was abandoned? and "Pallas sowed strife between the Atridæ". It was when victory intoxicated them, and when Menel.

^{*} A. 148 foll.

**Z. 37.

** K. 37-8.

** Bee K. 42-59.

** K. 204-17.

** K. 114-8.

** K. 120-3.

** B. 408.

** K. 25-35.

** K. 60-3.

** O. 261.

** Z. 53.

** Z. 53.

** Z. 341-2.

** Z. 61-3.

** K. 123.

** Y. 249.

** Y. 255-61.

** Ö. 538-40.

** Ö. 583-4.

** Y. 136.

had at length recovered his Helen. That in such a reunion his usual deference for Agam. should have been infringed is not unnatural, Menel., we find, was bent on instant return. His home-yearning, we may suppose, was at the moment an overwhelming impulse; thus he neglected the gods, parted in strife from his brother to meet no more, wandered far and wide, and came home too late to avenge him, the last, a save Odys. alone, of all the princes.

- (9) A general tenderness of disposition. This is exemplified in the case of Adrastus, whom, when prostrated in the melée by an unlucky accident, Menel. is going to spare, being moved by supplication. Seeing this, Agam.c with hot haste interposes, "o πέπον, why care for men? &c." reminding Menel, of all the wrong the Trojans had done him, and hardening his mind against mercy. Menel., accordingly, pushes away the suppliant from him, but leaves the ungrateful task of slaying him to his brother. Now, it is clear that the poet regards Menel, as foolishly weak, for he describes to Agamemnon's advice as "a word in season." And certainly no other hero on either side, unless perhaps Achilles,e would ever have spared a suppliant out of mercy, though he might have been tempted by a heavy ransom. It is clear, however, that it is mercy and not lucre which prompts Menelaus, and which his brother rebukes. Homer thought mercy to an enemy foolish, which we think right, but he made mercifulness a consistent part of this hero's character, although it could not consistently have entered into that of perhaps any of his fellows. The poet's conception is nobler than he himself could be conscious of, and rises by the very fact of a higher moral standard being applied.
- (10) The same gentleness of bearing is shown in his rescue of Odys. when surrounded and alone. He takes the wounded comrade by the hand and leads him out of the fight. So at home he tenderly dwells in retrospect on the devoted services which that hero had rendered, speaks of how he would have transported him, people and all, to Lacedæmon, and given him there a city of his own, where nothing but death should have interrupted their delight in each other's society; and at the thought of the happiness so lost to him by the envious decree of the gods, breaks out and weeps aloud with a depth of earnestness which carries all the company in tears around him. Nor are they recovered from the abandonment of sorrow by any words of his, although the senior and the host, but by the much younger Peisistratus, h who, though himself remembering i his own share in the havock of war, yet interposes a well-timed protest against unseasonable indulgence in such feelings. Menel. courteously accepts the reproof, eulogizesk Nestor in his age, "growing old" as if in contrast with his own almost childless state - "with wise and warlike sons around him". In the same spirit of delicacy he, when touching on a questionable act of Helen, which had endangered the final success of the Greeks' last stratagem, and, but for Odys., m would have caused the ruin of the enterprise, says, "some deity who favoured the Trojans must have prompted her", as though to anticipate any pain the reminiscence might have caused. He shines most signally in his own house: the perfect gentleman, the tender

friend and husband, the host who studies the welfare and comfort of his guest with a considerate solicitude, are all met in him. He forms in this a fine contrast with the somewhat over-bearing, jovial hospitality of old Nestor in the previous book. He is indignant at the question of his δεράπων, whether the guests are to be received or sent further. And here again there springs to his lips an expression of grateful remembrance for all the hospitality which he had himself received in his roaming voyage, till Zeus had given him rest. He discerns the rank of his guests, though not knowing who they are, and expresses his genuine admiration of their gallant appearance. He seems to make the guest his study and to forget self to an extent unmatched elsewhere.

- (11) On Telem. declining q his offer of a chariot and team as a present, he is only pleased, and says," "well then, I will change this for something else, for well I can". His being up before his guests and coming forth to meet them is of a piece with his sentiment, which, in Pope's version of it, has become proverbial as expressive of the duties of the host, "welcome the coming, speed the parting guest", but which is even more pointed and weighty as Homer puts it.s "I cannot bear the host who, while he is kindness itself, is really doing the most unfriendly thing (in pressing the unwilling): - better all things in due moderation. It is just as bad of him who burries off the guest who has no wish to part, as of him who detains the one who is eager to be off." And beyond the usual offer of thet banquet and the parting present, he urges a further and unusually friendly offer," "if you wish to make the tour of Greece, let me accompany; I will horse your chariot and guide you to all the cities". On the offer being decisively declined, he without a word' bids his wife and servants prepare the banquet, and busies himself about selecting a present the most splendid and most precious he possesses. There is an air of ceremonial w and punctilious courtesy about the presentation which is very characteristic, and together with the preceding speech, x which commences with a solemn commendation of his young guest to Zeus, is probably meant to mark the man. Helen with less formality adds at the end of her brief address, συ δέ μοι χαίρων αφίποιο οίπον ἐϋπτίμενον παί σήν is πατοίδα γαίαν. The parting ceremonial includes a message of loving remembrance from Menel. to Nestor., with once more a glance back at the battle-fields of other days.
- (12) Yet he is withal of quick temper a characteristic often allied with great amiability and generosity of soul. Thus he is kindled at once when Antil. shows signs, as he thinks, of over-reaching him in the race, and tartly tells his seneschal Eteoneus, in reply to a question reflecting on his hospitality, you used not to be such a fool.
- (13) His sense of right prevents this predominance of feeling from issuing in weakness. It is as constantly present to his mind as the toils and sufferings of his comrades. Thus he rejoices at the sight of Paris in the hostile van, "for he said to himself that he would punish the wrong-doer". So in both his addresses to Zeus he refers expressly to the same vengeance Jue, b

^{8 7. 346-55. 8 8. 31-6.} P 8. 62-4. 9 8. 601-8. 8 8. 611-2. 8 0. 69-73. 8 0. 75-9. 8 0. 80-2. 9 0. 92-104. W 0. 120-4. 8 0. 111-9. 9 4. 439-41. 8 8. 31-2. 8 1. 27-8. 9 1. 351-4.

as likely to deter similar transgression and toc recompense wickedness. In the heat of a later battle-field, having slain an enemy, he takes occasion to denounced in set terms the Trojans, as all guilty of his wrong as well as regardless of the wrath of Zeus, and points out that they had been well treated first by Helen, which makes their crime the blacker. His feelings then work him up to a remonstrance addressed to Zeus for being so indulgent to transgressors, "for f all these things are", he says, "έκ σέο". The same sense of wrong in the abstract, and of personal injury allied to it, are shown in the dispute after the chariot-race. He is delicately scrupulous in the enforcement of his demands. "Nog one shall say he has overborne the right by false pretences", and, in the midst of his call upon his fellow βασιλήες, to decide between them without partizanship, suddenly prefers making the defendant's own conscience umpire in the case, and tenders him an oath to purge himself of guilt. There runs moreover a moral tone throughout his several addresses on this subject which marks him more than any other speaker. Even at the moment when injured, he shouts angrily to Antilochus that "he shall not bear away the prize without an oath"; his recognition, too, of the previous good character of the offender is remarkable. It is evidently in his mind all along that he is bound to respect on personal grounds the man who has injured him. But it comes out gradually; when, for instance, he feels the smart of wrong, he exclaims on! the instant, "the Achæans, and I among them, gave thee, but untruly, a character for discretion". When he has had a moment to cool down and the herald has placed the sceptre in his hands, he though vehemently angered, softens this down into, "Antilochus, heretofore discreet, what a deed hast thou done"! After the concessions of Antil. have mollified him he commends him as "not" having been given to transgression or indiscreet before", and makes allowance for him on the score of youth, but bids him beware in future of over-reaching his betters.

(14) This is a curious scene, because, to our notions of the right and the wrong in such a case, Antil. had probably the right on his side; yet, although the verdict of the $\beta\alpha\sigma\iota\lambda\tilde{\eta}\varepsilon_{S}$ is not given, and the oath is waived, it is probable that Antil. could not have sworn that he had not acted $\dot{\varepsilon}\kappa\dot{\omega}\nu$ $\delta\dot{\epsilon}\dot{\omega}\omega$. His not replying o to Menelaus' first remonstrance, and "making p as if he heard him not", would probably, if nothing else, have prevented such a denial. Further, Nestor, who had given Antil. special instructions and advice how to use $\mu\tilde{\eta}\tau\iota_{S}$ to counterbalance the inferiority of his team, and who was evidently deeply interested in his winning, is silent under the reproaches and appeal of Menelaus. We may surely presume that Nestor thought the case too clear against his son, for him to interpose his great authority and his persuasive tones, and therefore that Menel. was upholding the cause of fair play, as then understood. The whole question turns of course upon the further one, "what amount of artifice $(\delta\acute{o}\lambda o_{S})$ is allowable in a contest of speed?"

(15) To the same head belongs in part his scrupulosity regarding the ritual of justice, $\tilde{\eta}$ $\vartheta \dot{\epsilon} \mu \iota \varsigma \dot{\epsilon} \sigma \iota l \nu$, both in this case where he bids Antil. "stand before

his horses and chariot, hold the whip with which he drove, take hold of his horses and swear by Poseidon", and in the former, where he prescribes "two lambs, one white, the other black, as sacrifices to the Sun and the Earth", to be brought by the Trojans, and "another" by the Greeks "for Zeus". The same scrupulous anxiety for the securing justice speaks in his demand for Priam's presence to be a party to the covenant, as he had learned to distrust his sons.

(16) Akin to this is a somewhat staid and earnest cast of character strongly tinged with the gentler shade of melancholy. This is rather more fully developed in the Ody. amid the regrets roused by the occasion of Telemachus' visit. The name of his only son, Megapenthes, though he was not born of Helen, may have been later given in remembrance of his father's "great woe" (μέγα πένθος). Yet he retains elasticity of spirits, and smiles with delighted approval at the shrewd refusal by Telem. of a chariot and horses as a present. To this belongs his preference for age as a guarantee of discretion, and his frank acceptance and endorsement of the excuse of Antil., "that youthful impulse had got the better of his good sense". Here may also be mentioned Nestor's assurance that Telem. might rely on Menelaus' tidings, w μάλα γὰο πεπνυμένος ἐστίν, and the emphatic declaration of Menel. himself, "I will not deceive you, but as far as I have heard I will keep back no word nor hide aught from you". In this there seems something more of a conscientious tone than ordinarily appears.

(17) An intellectual inferiority, however, marks him. In the council he is silent. He was sent as an ambassador with Odys, to demand the reparation of the original wrong, but this was because he was the person principally injured. Antenor said, he "learned" on this occasion "to know the outward man and the deep counsels of both of them", but as he does not know Odys. by face when he sees him in the field, this is evidently rather vague in meaning. Menel., though here, we may suppose, obliged to speak, yet left on Antenor by his discharge of that duty the impression of an impulsive speaker, ε (ἐπιτρογάδην ἀγόρευεν) lacking command of language, though what littee he said was to the purpose. In agreement with this, his speeches in the .Il. are the shortest of any among the leading chiefs, except those of Ajax. In the Ody. he is in his own palace, and draws largely on narrative for the material of his discourse, but his only really long speech includes an entire tale. His longest in the Il, would be only 10 lines but for the prayer to Zeus which it embodies. The one in which he speaks with strong feeling under recent wrong, sums up all invective and appeal to men and gods in 16 lines. When rousing and conversing with his brother he commences in 5 lines, to which Agam. replies in 11, c and continues in 3d which are answered in 7.º He is directed and tutored by others, not only by Agam. but by Ajax Telamon., who sends him about the field like an aide de camp even in the battle known as his agrotzia. He is evidently some what undervalued, in part owing to his modesty and deference, yet also owing

⁶ Γ. 103-4.
⁸ Γ. 105-6.
¹ δ. 11; cf. P. 139.
⁹ δ. 609-11.
⁹ Ψ. 604; cf. 589-91.
⁹ Ψ. 328; cf. δ. 190-1.
¹ Γ. 205-8.
¹ Γ. 213-5.
¹ Ψ. 570-85.
¹ Κ. 37-41.
¹ Κ. 43-59.
¹ Κ. 65-71.
¹ P. 245, 652-5, 716-21.

to a want of outspoken firmness, in place of which his style is timidly suggestive. Thus he throws out a hint, when he rouses his brother before the night-council, "why are youg arming? Are you thinking of dispatching a scout? I much fear that no one will undertake that duty ... one would need be of sturdy courage", - thus he half damps his own suggestion, which accordingly Agam, deigns not to notice. It has been before remarked how different is the reception of the same advice from Nestor.h But let one mark the difference in the way of advising, the penetration, foresight and sagacity, which stamp the latter, as compared with the half-hinting, half-hesitating mode of the former. On the field, though acting chiefly under Ajax' direction. he seems slightly to lose his head. Ajax bids him find Antilochus to announce to Achilles Patroclus' fall. Menel. gives Antil. the message, but adds, "tell Achilles to come and rescue the body, now stripped, for Hector has the arms"; yet he must have known that the weapons spoiled from the corpse were Achilles' own, and that he could not take the field for want of them. Antil. drops this impertinence in delivering the message; and Menel., who has nearly recovered his presence of mind by the time he has rejoined Ajax, adds m thereupon, what is really an answer to his own request just made of Achilles through Antil., but which he, with still a remnant of mental distraction, addresses to Ajax; "I don't think Achilles will come now, however enraged at Hector he may be, for he cannot unarmed fight the Trojans". We need not therefore be surprised at the ease with which Antil., over-acting Nestor's advice, who would, and to some extent does, put an old head on young shoulders, outwits Menel. in the chariot-race. Observing Telem., on his visit in the Ody., weeping at the mention of his father's services, he is debating" with himself whether to let his young guest first open his grief in words, or question him himself; and before he can resolve the doubt, Heleno has arrived with her attendant handmaids and queenly state, and taken her seat, and herself assumed the conversation. Another example of the same slowness of wit is the last glimpse which the poet gives us of Menel. He stands hesitating? how to answer the young Pisistratus, who calls upon him to interpret an omen, which occurred as he and Telem. were leaving Sparta on their return, nor does he succeed in finding a word, good or bad, till again Helen interposes.

(18) As a fighting-man he is better than he is esteemed, and suffers undue depreciation from friend and foe. The patronizing caution given him by Euphorbus not to meddle, is a proof of this, and in reply to it Menel. refers to another foe who had undervalued him to his cost. So Apollo reproaches Hector: "How you shrank from Menelaus, who heretofore was but a milksop at his weapons, but now is gone off bearing a corpse away single-handed, besides slaying a valiant comrade of your own in front of the battle". This is, of course, after Athenê has given him $\beta i \eta$ and $\partial \alpha \rho \sigma \sigma s$; but then she never bestows these, contrarily to the law of moral nature, on a coward, but only enhances their preponderance where they existed before.

(19) Yet his valour lacks the passive, dogged quality. It flickers with the sentiment of honour, but is damped by the presence of the actual danger

g K. 37-41. h K. 204-17. i P. 652-5. k P. 691-3. l
$$\Sigma$$
. 18-21. m P. 709-11. n δ . 116-9. o δ . 120-37. p o. 169-71. q P. 12-7. r P. 24-8. s P. 587-90. t P. 567-70.

which it had sincerely defied before. Menel." rises in uncalculating enthusiasm to Hector's challenge, but, after earnest self-debate, resolves prudentially the question of fighting when Hector appears in front. The words of Ajax, w though they sound not much more valorous, yet are not followed by retreat, but by summoning rescue and standing firm till it comes. The selfdebate of Odys." in a somewhat similar case is also resolved contrariwise, to stand firm; but on that occasion, though hard pressed by numbers, Odys. has not Hector in front. On the whole then, Menel., with more sentiment and sense of honour than all, but a less equable courage than most, makes no contemptible figure in the field, although marked by a certain unsteadiness derived from the somewhat flighty and romantic vein which tinges his character; so that the simile of the gad-fly expresses a large breadth of his moral quality. So in his offers of friendship his tone is unpractically sanguine, e. g. in the notion of offering Odys. and his people a home in Ithaca, without calculating the difficulties in the way of such an attempt, and in the offer of a chariot with horses complete, as a present to Telem., in whose country he must have known they could not have been used, which compliment the younger man with more discernment declines.

- (20) His personal appearance is less clearly marked than we might have expected. Save that he was, like his brother, tall, there is nothing to mark him but his auburn hair. The epithet εὐρέας happlied to ἄμους is a fixed and absolute one, and must not be taken in his case as meaning that relatively and comparatively his shoulders were "broad". Helen calls him, generally, "a husband lacking no gift of mind or person", but this must of course be taken cum grano salis, and we may perhaps conclude, that his appearance was somewhat lacking in marked characteristics, except as regards his hair. There is no epithet of any considerable force applied to him; he is, like the other warrior-princes, βοην ἀγαθὸς, ἀρηΐφιλος, δουρίπλυτος, ἀρηΐος, and the like, but neither upon him nor his brother is any epithet expressing mental gifts, bestowed, save the common-place πεπνυμένος.
- (21) He appears to some extent in an official relation, conjointly with Agam., which fact we glimpse in two or three passages of the Il. This is expressed in the line by which old Chryses' advances are described as made to * Ατρείδα δὲ μάλιστα δύω, ποσμήτορε λαῶν,

and he is once called ἄρχος Αχαιῶν, which, if we compare its use of Sarpedon and Iasus, should mean chief of the whole army, i. e. in joint chieftaincy with Agam.

(22) The character of Menelaus, in the tenderness and affectionateness which so largely enter into it, in its devotedness to one woman, in its profound tinge of religion, in its chivalrous honour, rigid sense of justice, uncalculating and romantic friendship, and no less in its somewhat ceremonious scrupulosity and proneness to a gentle melancholy, more nearly approximates to the mediseval romantic type of the true knight than anything else which human genius created in times before romance arose.

⁸ H. 94—102.

⁷ P. 91—106.

⁸ P. 238—45.

⁵ A. 404—10.

⁷ P. 570—2.

⁸ Γ. 210; cf, 193.

⁸ δ. 265, et alibi.

⁹ Γ. 210.

⁹ δ. 263—4.

⁹ Β. 762;

H. 373—4, P. 249—50, T. 310.

⁸ A. 16.

¹ Ξ. 426; O. 337.

9. HELEN.*

- (1) The sentiment of the Greeks regarding Helen is remarkably coincident with the outward facts of her life within Troy. They, and especially Menel., are bent on avenging her "unrest and sorrows", and we see her there suffering such sorrows. But when we look deeper, those sighs are not merely the sighs of a captive for lost freedom, but those of a sinner for lost purity. She is regarded, by the Greeks — and by all save herself — not as an accomplice but as an injured person. There is a gnawing-horror of selfreproach within her for her own share in the business of her abduction, which makes her impute it to the loathing of her kin, when she misses her brothers on the field, - an absence arising simply from their death - whilst all the while the opposite sentiment prevails regarding her. In the total absence of details it is impossible to fix on the precise step in the descent of guilty acts at which her will had become defiled by consent. But that there was some such stage of moral declension, after which self-respect became impossible, is certain. Her deep and poignant words cannot be interpreted of mere external position and of the regard of others alienated. The Trojans,b if they did "shudder at her", did so from a sense of their national sufferings, not of her being more or less guilty with regard to her husband. They were more likely to consider their own woes than his. Yet it is natural that she should feel their curses, if they cursed her, as the goads of her guilty conscience, and as the outward symbol of her self-abhorrence within. Nor would her acquiescence in the position which the manners of her age had assigned her, unless there had been some guilty compliance on her part, have of itself sufficed to load her with remorse. Many women, doubtless married women, must have been constantly made captives without their husbands being slain, and their only hope in life would then become to accept their new position and make the best of it. It is hardly possible to conceive a woman, when so seized, having practically any choice in the matter.
- (2) The Greeks and Menel. take the view most natural to them, to believe her wholly innocent in the absence of all direct proof of her guilt. Such proofs they could hardly have; they rest within her own bosom and in the consciousness of Paris the seducer and Aphroditê the temptress. But it is plain that the poet means to show, by the ascendancy exercised over her, the "Argive" Helen, by this most purely Trojan partizan-deity, how a guilty compliance has enslaved her will, so that she "cannot deliver her soul". She, while waiting on the battlements to be made the prize of valour to her rightful lord, is dragged back again to share in guilty horror the bed of shame with her seducer; on whom the brand of cowardice has now fallen. She feels a shock of surprise at the appearance of what seemed an aged

^{*} I am indebted to Mr. Gladstone's elaborate vindication of the character of Helen for many of the details of this article, but on one broad ground I differ from him. He seems to me make her a penitent with nothing — one may almost say — to repent of.

^{9.} a B. 589-90. b Q. 775. c T. 383-420. d T. 395.

follower of her own, summoning her to the chamber of Paris; but before she recovers herself, the features disclose those of the adulteress deity. It is possible that this recals an earlier scene, that the aged wool-spinner had so wrought upon her before, and that this may shadow forth that step in her fall for which self-forgiveness is impossible. This would explain very naturally the preference of Aphroditê for that εἴδωλον; but this is conjecture merely. The scene of hope, alarm, distrust, resistance, contemptuous defiance, and final submission and self-loathing acquiescence, is in itself a moral epic.

- (3) Then comes the counterpart to the picture, the laws of her position bind her now as the wife of Paris. The chance of retrieving what she was has disappeared. Her position has its duties and she accepts them with a bitter struggle - but accepts them still. Practically, the only solution of the conflicting claims upon her would be victory in arms. That had been snatched from her hopes, and she remains the wife of Paris. This was the only view which Greek and Trojan would take of her position. Somebody must have the rights of a husband over her, and till those of Menel. could be enforced, those of Paris were valid. "Possession" was "nine points of the law", as conventionally understood, if not more. Her recent relapse from better hopes is what makes her emotions in this sixth book so powerful, And then comes one of those grand, simple, and effective combinations in which the poet excels; and its contrast with the following group of Hector amid his pure family affections heightens its effectiveness. Forced to renew her acceptance of a husband who is a coward, she seeks to stir up some sparks of manly spirit within him; and, seconded by Hector, does not wholly fail,
- (4) But here again, in making some purer instinct utter its voice of anguish within her, the poet strikes a root-deep truth; or rather rises to a height of which he himself was dimly conscious, and which it requires a light from above to measure in its fulness. Thus "to will is present with" Helen, "but how to perform that which is good" she "finds not". Nor can we find a clearer lesson among the examples of Pagan antiquity of the tyranny of sin drawn by St. Paul in a full-length portrait in Rom. VII, 14-24.
- (5) Her words regarding her brothers are the most decisive of her guilt of any that escape her. She feels that she deserves their loathing, that, if there, they could only share her shame. These strong expressions, α αἴσχεα δειδιότες και ὁνείδεα πολλ', α μοί ἐστιν, are inconsistent with her innocence. We may compare them with her words of Paris: he cared not for the νέμεσίν τε και αἴσχεα πόλλ' ἀνθρώπων, which would certainly follow his unmanly behaviour in the field. What, then, is the virtue which for woman, in a rude, but on the whole pure and simple age, corresponds to valour in man? What is that which, when forfeited, draws down indignation and shame upon her, even as poltroonery does upon him? Nor do the epithets of opprobrium which she heaps upon herself admit of any other interpretation than the same to which these questions point.* They are ε ἐμεῖο, κυνὸς

^{*} Mr. Gladstone considers that the expression of Paris (ἀρπάξας) implies such violence as totally excludes guilty complicity on her part and conclusively decides in her favour the questions "whether the fatal act of quitting her

κακομηχάνου, ὁκουοέσσης, "monster of base practices for one to shudder at". In the Ody., amid the soothing influences of position restored, her style is still ἐμεῖο κυνώπιδος, h— the exact epithet applied (v. 319) by Hephæstus to Aphroditê taken in adultery— even as when the mortal combat was raging for her sake in the II. She is humbled even amidst her queenly state by the thought of what she had been.

(6) Again, the goddess Iris rouses in or infuses into her mind a love of her first husband, city, and parents, and tears of tenderness well from herk eyes, as she descends, deeply veiled in snowy linen, from her chamber. There is no due authority for saying that the emotion was wholly new to her, but the words imply that it was not her habitual frame of mind. She herself, speaking of another occasion of similar emotion, says, "my heart rejoiced (at the successful escape of Odys.), for my inclination had for some time been turned to go home again, and I repented of the sin which Aphroditê caused when she led me thither". It is of course possible to give a different shade of meaning to the words ἄτην μετέστενον; but if it be called "sin" * when we consider Paris' share in it, why are we to change the word when we take the case of Helen? In speaking of the wrongful act to which two persons are a party, Homer never meant to lay the main burden of moral responsibility solely on the one; and strange indeed would be the moral lesson, if all the guilt should be on Paris' side and all the repentance on Helen's. And lastly, the argument of Penel., m though its moral tone is not high, and its introduction rather troubles than illustrates the view she is there taking of herself, yet, taken as it stands, amounts to this, "Helen would not so have acted with Paris had she foreseen the consequences", - which plainly postulates that there was, at any rate, at one time, a power in her of resisting, and that she did not resist. The words of old Priam on the wall of Troy have a caressing tone which quite deprives them of any judicial weight: -"'tis not thou but the gods who are, I suppose, to blame", might as easily have been said for Paris, had any one been fond enough of him to say it. The expression denotes a partiality and tenderness for the person, just as do the similar words n of Agam., whose partiality and tenderness are for himself, in the reconciliation with Achilles. And the familiar fondness of Priam, Hector, and Laodicê for her, points to the supposition that she had

husband was premeditated and whether it was of her own free choice". The able arguments for the defence are superfluous where habenus confitentem ream. It is remarkable, too, — although, if any special force lay in the Homeric use of $\dot{\alpha} \rho \pi \dot{\alpha} \zeta \omega$, Herodotus would be of little weight — that in the passage where the latter elaborately discusses the question of Helen and others as between Asia and Europe, he exactly and in terms contradicts Mr. Gladstone's theory: $\delta \tilde{\eta} \lambda \alpha \ \gamma \dot{\alpha} \rho \ \tilde{\sigma} \ \tilde{\sigma} \iota \ \epsilon \ell \ \mu \dot{\eta} \ \alpha \dot{\nu} \tau \alpha \iota \ \dot{\epsilon} \beta o \nu \iota \dot{\epsilon} \alpha \tau o \ o \dot{\nu} \iota \ \ddot{\alpha} \nu \ \dot{\eta} \rho \pi \dot{\alpha} \zeta o \nu \tau o$. I. 4. But there is no reason to suspect $\dot{\alpha} \rho \pi \dot{\alpha} \zeta \omega$ of any sense in the poet which it does not bear in the historian.

which it does not bear in the historian.

* Z. 356 "λλεξάνδοον ἕνεκ" ἄτης, on account of the sin of Paris".

Gladst. III. §. IV. 578. It is worth noticing that Helen, in this passage, speaks of herself (ἐμεῖο μυνὸς) and Paris in terms of equal guilt, and expects

that they will be alike ανθοώποισι ... αοίδιμοι έσσομένοισιν.

δ. 145. i Γ . 180. k Γ . 139-42. l δ. 259-62. m ψ . 218-24.

thoroughly accepted her position, and become as one of them, stifling and burying regrets for husband and child, until at the summons of Iris, or the visit of Odys. they started again to agony of life.

- (7) The poet makes o it twenty years at Hector's death since she left Menel. and ten more elapse before she is brought before us again. It is not inconsistent with what we know of conscience that it should sleep a long slumber, and awake as if invigorated at last. Homer has carried the power of conscience and the reality of remorse to the highest pitch. He does not declare them dogmatically, but he stamps them indelibly on one of the most exquisite of his characters, and charges the loveliest features with the expression due to their anguish. They stand out as real on his page as in the fearful "Last Judgment" of Michael Angelo. He paints them, too, as undying, as yielding not to time, to suffering, or to the diversion of home delights, or even to the prospect of translation, p and of some dimly * blessed state beyond this world. Helen has all this, but the slow fire of her purgatory, though not bursting fiercely forth as in the Il., is still unquenched in the Ody.; and when her conscience was once roused, it woke to sleep no more. She has no νηπενθές for herself. The gods gave her no child, save the daughter of her pure and early prime. This abiding penal mark of barrenness suggests her continuance under the ban of sorrow.
- (8) The lighter tones of her character are in marvellous harmony. Her elaborate embroidery in Troy and her work-basket of state at home are proofs of her taste. Her early love of finery and show appears as a refined and stately elegance. The basket a was a present from an Egyptian princess, but to an idle voluptuary would have been as out of place as Menelaus' chariot and horses in Ithaca; see the description of her treasury of shawls παμποίπιλοι, ους κάμεν αὐτή. Her present to Telem. is not only "a memorial of Helen", but "of Helen's handy-work". There is a beautiful light and shadow playing about her dialogue with Priam on the wall, which makes us feel with all the more potency the gloom which overcasts it when her evil genius, the seductress-deity, appears. The sight of the Argive host and its princely lords, which would have elated her had she been innocent, is only humiliating in her guilt. The doting fondness of old Priam, and his aged councillors chirping their admiration for her, whilst she is wrung so bitterly at heart, has the grand power of nature, simplicity, and truth, - those secret springs of all pathos. The delicate grace of her plaintive gratitude to Hector's gives a consummate finish at once to his character and to her own. Her ready sweetness towards all save her injurer and temptress, and her grave tone of rooted aversion to the one, and her sharp sarcastic rating of the other, b show a fund of deep moral feeling, which the fictions and conventionalities of her Asiatic life had left essentially sound. At home her delicatec

^{*} For, surely, if Menel. was to attain Elysium because he was the son-inlaw of Zeus, we must suppose that Helen, in whose right he attained it, was to share it with him.

enquiry, who the strangers were, addressed to her husband rather than to them, her intuition^d of family likeness, yet hesitation^e at saying what might embarrass, her easy^f lead in the conversation, the pure and graceful dignity^g of her state, her perfect^h humility unsullied by the accessories of rank, the toneⁱ of "rich and rare" which lingers about her, the felicity of her parting gift^k and parting words to Telem., connecting her memory with his mother that was and his bride that was not yet, her ready¹ wit in reading and interpreting the omen over which her lord and master was hesitating — all impart a mellow and chastened richness to her portrait which exhausts criticism to describe it: she is $\pi \alpha \mu \pi o i \pi i log^m$ as the robes she wove.

(q) There is one passage in her later Trojan life which requires a few words of special notice. Homer does not expressly state, but leads up to the statement, which later legend conveys, that Helen after Paris' death becamen Deiphobus' wife. The Greek chiefso in the Wooden Horse were surprised and mystified by hearing their names called in accents of their mothertongue. Each thought he heard his own wife calling his own name, but the voice was to one all, and it was Helen's. Deiphobus was close beside her, and "some deity", a says Menel., "who wished to add glory to the Trojans must have ordered her thither", even as "Pallas" led her back". She plainly acted under dictation, which may be called compulsion, and the act was in Trojan interests. But that the calling the names of the heroes, in what seemed to each his own wife's tones, was a piece of conscious mimicry, is not so clear. We must allow for strangeness and panic on their parts, and for, perhaps, theurgic assistance* on hers. That each should think of her who loved him best, when their lives were all set on the cast of that "forlorn hope", is not surprising, nor is it beyond the bounds of strictly natural magic that the ears of each should have translated Helen's voice into that of his own wife. "The airy tongues that syllable men's names" have had such power before now;

^{*} We ought, however, to remember, that it is the assertion of Menel. that she made her voice sound to each chief like that of his own wife. He, at any rate, may be supposed to have known her voice as his wife's. For the rest, his sanguine temperament may perhaps be supposed to have overinter-preted their feelings. But on the other hand, in the Hy. Apol. Del. 156 fol. (referred to by Nitzsch on 8. 279), it is stated that the Delian maids, Hearwai of Apollo, have the gift of so imitating all voices that each would think the voice his own. This, taken in connexion with the daimor favourable to the Trojans in 8. 275, who is probably to be understood as Apollo, may suggest that that god gave Helen's voice a polyphonic power. Nitzsch suggests (ub. sup.) that the daimor influenced her by rousing eager curiosity and impatience, so that, knowing her friends to be there, she wished to hear their voices at whatever risk to them and herself. Such childish trifling, however, at so critical a moment, need not be imputed to her. What seems clear is, that she had at least no treacherous intent towards the Greeks; for, had she harboured any, it would have been simpler to have divulged to the Trojans what, it seems, she knew, that the agreeous were concealed within the horse (8. 278; cf. 256).

 $[\]stackrel{d}{\delta}$ $\stackrel{\delta}{\delta}$ $\stackrel{141}{-3}$ $\stackrel{\circ}{\delta}$ $\stackrel{\delta}{\delta}$ $\stackrel{140}{\delta}$ $\stackrel{f}{\delta}$ $\stackrel{\delta}{\delta}$ $\stackrel{239}{}$ $\stackrel{g}{}$ $\stackrel{\delta}{\delta}$ $\stackrel{121}{}$ $\stackrel{2}{}$ $\stackrel{\delta}{\delta}$ $\stackrel{145}{}$ $\stackrel{235}{}$ $\stackrel{7}{}$ $\stackrel{2}{}$ $\stackrel{6}{}$ $\stackrel{121}{}$ $\stackrel{2}{}$ $\stackrel{6}{}$ $\stackrel{1}{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{\phantom{}}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{\phantom{}}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{\phantom{}}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{}$ $\stackrel{1}\phantom{\phantom{}}$ $\stackrel{1}\phantom{\phantom{}}$

and the influence of darkness, danger, and suspense in tricking human nerves and bewildering momentarily the judgment of the wise and the courage of the bold, must be permitted a wide margin of probability. As regards Helen herself, when led up to that grim, silent, wooden image in the darkness of night, and bidden, if so she was, to call out the names of Menelaus, Diomedes and the rest, would the contingencies and consequences of the act be necessarily present to her? Would she necessarily have had the presence of mind which all those heroes, save one, certainly lacked? If not, why should she have been less ready to speak than they to answer?

(10) On the whole, hers is a character which is seen at first in a transitional state, and then sobers down into a definite tone, and from its later aspect and a few stray hints we are to infer its former cast. It was probably light, gay, and impulsive, with quick feelings and tender affections; but easily drawn, at itself fond of display, by superficial qualities; and likely te yield to the fascinations of a handsome foreign adventurer, of courtly ease and polished manners moulded in a home of Asiatic luxury. It is, assuming the reality of the characters and facts, likely that the somewhat pensive and punctilious tone traceable in Menelaus' character, no less than his inferior intellectual endowments, may have repelled the levity and gaiety of her early years, have led her to esteem him lightly, and have laid her open to the temptation to which she succumbed.

5 S. 284, 287.

APPENDIX F. 1.

THE HOMERIC GALLEY.

- (1) The trees named by Homer for ship-building are the alder, black poplar and fir or pine, which were doubtless in the greatest esteem for their respective purposes. The two former would perhaps be condemned by modern ship-wrights as too spongy and pithy, and yielding too soon to decay, comp. δοῦρα β σέσηπε νεῶν. The latter is still serviceable for all straight pieces. Virgil speaks of the alder's scooped trunk as a primitive boat in Georg. I. 136. The tools are merely an axe (πέλεννς), c a carpenter's plummet (στάθμη), d an adze for smoothing (σκέπαρνον ἐνξοον, in active sense), und some wimbles (τέρετρα). The larger augur (τρύπανον), described in a simile as turned by a band (ξμάς) worked by several men and guided by another, to bore ship-timbers, was of course out of place where there was but one workman. No saw is mentioned, and we are, doubtless, to suppose that Odys. worked without any; although the saw was, from the mention of πριστοῦ ἐλέφαντος, h as well as from the use of σανίδες etc. known in Homer's time.
- (2) Two forms of vessel seem to have been known, the war galley, of a lighter and sharper build (νηες δοα), and Hy. Apoll. Del. 155, ἀπείαι), and the vessel of burthen, broader (φορτὶς εὐρείη), raised on an ἔδαφος (comp. νηὸς δαπέδοισι, Hy. Apoll. Del. 238), and apparently without a keel, as none is mentioned in the raft which resembles it. The verb by which its structure is hinted at, τορνώσεται, "will round off", probably refers to the extremities, as opposed to the sharper prow, and also stern, of the galley fashioned for speed in rowing. This latter had a keel (τρόπις), its most substantial timber left bare (ψιλη) when the sides (τοῖχοι) parted, and not too big for a man to grasp it with his arms (ἀγκὰς ελών). Thus Odys.

^{*} Odys. rides on the keel and mast, lashed together, when his ship founders; but when the raft parts, he ἀμφ' ἐνὶ δούρατι βαῖνε (ε. 370). He would have chosen the keel, had there been one.

<sup>* 8. 239.
*</sup> B. 135.
* c. 234.
* d. 245; cf. O. 410—11.
* e. 237.
* e. 246.
* e. 384—6.
* f. 196.
* f. 174 et alibi.
* f. 255 et alibi.
* f. 249—50.
* f. 130, μ . 421—2, τ . 278.
* m η . 252.

saved himself upon* it, and lashing the mast to it by the back-stay, rode thereon, paddling with his hands. We need not suppose with Grashof (p. 8, note) that this rope parted, and that the mast was lost. The keel, probably a square balk of timber, was far stouter and heavier, and the round mast which, alone, would roll over in the water, being lighter, would float uppermost, when the two were lashed together, and thus furnish a seat. Still the substance of this float was the keel, and thus it is mentioned alone. But the sharp deep keel of our vessels, adapted for sailing with the wind on the beam, a practice not known to the ancients, may suggest a false idea. Their keel had probably little projection below the hull, for convenience in haulingn up; still, the bottom must have had a sharp enough curve in a midship section to make the ship unsteady when so stranded without props ° (ξοματα μακρά, Hy. Apoll. Pyth. 329) under the sides, and to require a channel p (ovoos) to slide in, at any rate if long in one spot, when the keel would tend to settle down into the sands. The στείρη is doubtless only the fore end of the keel turned up, as commonly, to form a cutwater. The wave "roars q on both sides of it" $(\alpha\mu\varphi l)$, as the ship goes.

(3) The term δούοχοι τ occurs in simile only, where timbers ranged in an exact line at equal intervals seem required by the s image. Grashof views them as stools supporting and fixing the keel-pieces when first laid; but this gives a rather too elaborate notion of the building and launching, although it adds a further point to the simile, viz. that the notches to receive the keel would lie in a line, and be traversed by the eye like the hoops t of the πελέκες through which Odys. shoots. We may, however, suppose them props to keep the ribs and frame up, while building. Thus they would be laid down first; hence, δουόχους τιθέναι δράματος ἀρχὰς (Aristoph. Thesm. 52). They are, however, no part of the vessel itself, and rather correspond to the scaffolding in a building.

The ἔχρια can hardly be anything else than the deck, which was laid only at the head and stern, leaving the hollow of the ship amidships for the rowers' seats and hold (ἄντλος). Grashof will have ἔχρ. the bulwarks, grounding his view only on ε. 162 foll.; but the bulwarks of the raft there are the "osier hurdles", superadded χύματος εἶλαρ ἔμεν; and surely the words added by Calypso ἔχρια... ὅς σε φέρησιν ἐπ΄ ἦροειδέα πόντον, favour the notion of that part which actually "bears" the passenger, i.e. the deck. The galley proper has solid sides (τοῖχοι) which would each include a bulwark, viz. the upper edge of either side. Grashof, consistently but wrongly, renders ἐπ΄ ἐχριόφιν (γ. 353) "at" not "on" the bulwarks. Why the bulwarks should be mentioned when a part supporting the weight of the men on board would so much more naturally occur, he does not say. But in two passages where

^{*} In the tale to Penelope the disguised Odys, unites some features of both his actual voyages. Accordingly he says (τ. 278) that he reached the Pheacian coast έπι τρόπιος, wholly omitting Calypso's isle. So he tells Eumæus that he came ίστῶ περιπλεχθείς (ξ. 311-3).

^{*} A. 485-6.

a. 486, B. 154.
b. 153.
c. 578.
c. 578.
c. 382.

νηῶν ἴκρι' ἐπώχετο' and ἐπὶ πολλὰ δοάων ἴκρια νηῶν φοίτα" is said of Ajax, "was going to the bulwarks" seems poor as compared with "was going along them. Here ἐπὶ with accus. has its common sense of motion over a surface. Further, Ajax leaves the ἴκρια when he retires to the δρῆννς το ἐπταπόδη, which position, being doubtless at a lower level (see below (4)), gave some shelter from the Trojan darts, to which on the deck he would be exposed. Why, again, should Odys. rush εἰς ἴκρια πρώρης, if bulwarks only are meant? What he wanted was a firm footing to spear the monster. Scylla, from whom no bulwarks could possibly shelter him, even if defence, and not offence, had been his purpose. So the Phæacians lay Odys. νηός ἐπ᾽ ἰκριόφιν. . ἵνα νήγρετον εῦδοι, and Nestor says, Telem. οῦ νηὸς ἐπ᾽ ἰκριόφιν καταλέξεται. So where the spear is laid by Telem. ἐπ᾽ ἰκριόφιν, and taken up ἀπ᾽ ἰκριόφιν, the flat surface of the deck suits the action exactly, and nothing else suits it so well.

(4) The unicè lecta σταμίνεσσι and έπηγηενίδεσσι b are less clear. The former has the epithet θαμέσι, an adjective, which, with πυπνοί, describes the teetho of Scylla and the palisades driven by Eumæus for his fence. Ilvavol nal θαμέες seem especially to convey the notions of closeness and successiveness, the latter being used also of exactly similar things repeating one another; so πυραίο θαμειαί, and αποντες θαμέες. Hence θαμέσι σταμίνεσσι, especially combined with $\dot{\alpha}\rho\alpha\rho\dot{\omega}\nu$, which is used of stones in a wall, or other things so ranged in an order, suits exactly the notion of ribs springing from the έδαφος, each repeating the other. Thus the line would contain the common Homeric figure of a πρωθύστερον, as the laying the deck (ἴκρια) would not precede but follow the setting up the ribs. The long έπηγκενίδες (ἐπὶ ἔγκο i. e. ἐνέπω), with which he finished, can then hardly be anything else than planks nailed horizontally along the ribs. The youqou, h however, with which these pieces were fastened, might as easily be wooden pegs as copper bolts, comp. πολύγομφοι νη̃ες Hes. Opp. 660. The άρμονίαι are perhaps dovetailings, or morticings, as the word ἄρασσεν (the best reading) means "hammered". The raft (σχεδίη) thus constructed is called πολύδεσμος, a word by which both these means of fastening are probably included. There were, no doubt, planks in the galley proper, forming on either side of the mast a gangway* from the aft to the fore-deck, as Odys. says δια νηὸς έφοίτων. These were most likely laid over the rowers' seats which were at right angles with them and the keel. Odys. therefore, so going (φοιτῶν), would have a row of oarsmen on either hand. Going aft from the prow, next after the . ἴνοια πρώρης, or fore-deck, would come the rowers' seats, then the αντλος, then perhaps the $\partial \rho \tilde{\eta} \nu v \varsigma \ \tilde{\epsilon} \pi \tau \alpha \pi \delta \delta \eta$, which, from its being called by the same name as the "footstool" in a room, was probably the foot-rest for the steersman, placed so as to give him a fulcrum when steering. It may have been rather higher than the row-benches, and parallel to them, but lower

^{*} Comp. Æsch. Sept. c. Theb. 496, τί δ' οὖν, ὁ ναύτης ἆοα μὴ 'ς ποώραν φυγών πρύμνηθεν ηὖρε μηχανὴν σωτηρίας;

 $^{^{\}nu}$ O. 676. $^{\nu}$ O. 685. $^{\kappa}$ O. 728-9. $^{\nu}$ $^{\mu}$ 229-30. $^{\nu}$ $^{\nu}$ 74. 552. $^{\nu}$ $^{\mu}$ 2. 252-3. $^{\nu}$ $^{\nu}$ 9. 353. $^{\nu}$ $^{\nu}$ $^{\mu}$ 92. $^{\mu}$ $^{\mu}$ 8. 12. $^{\nu}$ A. 552. $^{\nu}$ A. 552. $^{\nu}$ 5. 267, O. 737. $^{\nu}$ $^{\mu}$ 8. 248. $^{\nu}$ $^{\nu}$ 8. 33, 338, $^{\mu}$ 264. $^{\nu}$ $^{\mu}$ 420; cf. 206.

than the aft-deck. As the rudder $(\pi\eta\delta\alpha lio\nu)$ was merely a big oar, or a pair of such, trailing aft, see (14), some such fulcrum would be needed with so large a lever when turning sharply in a heavy sea, or working against a strong current. Next to this δρηνυς would come the ἔκρια πούμνης. Where then stood the mast? Probably abaft the rowers' seats and forward from the arrlog, into which the tackle (οπλα) comes down with a run (πατέχυνδ'), when in a head-wind the mast snapsk and falls backward. The position of Odys. lashed to the mast requires that his comrades, as they rowed, should see his gesticulations demanding release at the Sirens' song. He says¹ λῦσαι δ' ἐκέλευον έταίρους ὀφρύσι νευστάζων· οί δὲ προπεσόντες ἔρεσσον, and adds that two of them immediately got up and tied him faster. This shows that the mast was in sight between them and the stern. Along the bottom of the avrlos the keel would be visible with the ἐπίτονος straining backward from near the masthead to it, and down upon m it (ποτλ τρόπιν) the mast is hurled by the gale. A passenger falls into the artlos, n doubtless from the aft-deck. A fragment of Alcœus also denotes that in his time the avtlog lay next the mast. It describes the effect of a similar violent head-wind, by which the mast was wrenched from its place, so that πάρ μὲν γάρ ἄντλος ἱστοπέδαν έχει; which seems to mean, παρέχει being in tmesis, "the hold affords a mast-step", i.e. the mast was forced from its proper ίστοπέδη into the hold. (Alc. Frag. 4 apud script. Gr. min. ed. Giles.)

(5) The stern appears to have been high and pointed. What is the precise value of the phrases νηῶν ἄνοα πόρυμβα° and ἄφλαστον, P comp. also αποωτήρια πούμνης Hy. XXXIII. 10, it is difficult to say. If we may take αφλαστον to be the latin aplustre, some decorative, easily separable pinnacle or turret would seem meant, perhaps even a staff to sustain some insignia distinctive of a chieftain's own ship might be included. Hector, in the battle at the ships, seizes a galley by its q stern and has the aplactor μετά γεοσίν. Grashof takes άκροτήρια πού. to mean merely the aft-deck, but this is part of his misconception of the l'agia. It is more likely that some greater elevation, where the side bulwarks ran perhaps to a point at the stern, was needed to shelter those on deck from a sea breaking from aft. The ακρα πόρυμβα may be such elevated points. Thus the Trojans came face to face with (είσωποι) the Greek ships, περί δ' ἔσχεθον ἄπραι νῆες, which expresses the elevation of the stern extremities, first approached. Hence we obtain a form pointed fore and aft (for the expression xoowis "beaked", surely implies a sharp prow), and high at the stern end. The prow would also be higher than the sides and bulwarks. This explains the epithet oodoxouroupt given to ships and oxen, to ships only when hauled in a large number high on the beach's slope, looking, with their peaks high in air, like a herd of oxen tossing their horns. The expression Doal viss may as easily mean "sharp", referring to shape, as "swift", comp. the virs uangal of the historical period. The Pheacians' mode of landing, or rather beaching" their galley bespeaks a light sharp build forward, and the description of a ship on her course, της πούμνη μέν αξίριτο, giving the idea of the prove

^{*} μ . 410 - 11.

1 μ . 193 - 5.

1 μ . 193 - 5.

1 μ . 193 - 5.

2 μ . 193 - 5.

3 μ . 193 - 5.

4 μ . 193 - 5.

5 μ . 193 - 5.

7 μ . 193 - 5.

8 μ . 241.

9 μ . 193 - 5.

9 μ . 113 - 5.

9 μ . 84.

nearly burying in the wave, implies the same thing. This burying the fore-part is perhaps denoted by ἐφέροντ' ἐπικάρσιαι, w said of ships in a violent gale.

- (6) The mast, made of fir (ίστος εἰλάτινος x), was moveable, and like the oars and sails, was taken on board when a voyage was intended. It was set up (στήσαν ἀείραντες z), no doubt by aid of the fore-stays (πρότονοι), in the lστοπέδη, "mast-step", which was large enough for a man to stand upon it against the mast when the mast was up, and was fixed nothns b evrosts $\mu \varepsilon \sigma \delta \delta \mu \eta \varsigma$. Some think this means a beam athwart the ship from side to side with a hole for the mast. But the mast must then be lifted vertically above such hole and dropped into it to reach the ίστοπέδη below. This could hardly be done with a pole twenty feet high, or more, and tackle upon it, when the wind was fresh. On the other hand a mere notch or vertical groove in the thickness of such beam would hardly give the support required; while neither hole nor notch would seem to satisfy the strength of the phrase xollns evτοσθε μ., which points to some more complete receptacle, enclosing as well as supporting. It was probably a kind of trough of strong planks, set on end, two forming the sides and the third the back. The two held the mast between them, the third kept it from falling forward; see App. F. 2 (41) (42). When up, the mast was made fast by the πρότονοι, c two in number, which would then steady it by their strain on it forwards, counter to that of the single ξπίτονος d backward to the keel. Thus when the πρότονοι are broken by the squall, the mast came down with the έπίτονος on it.* When they came to harbour, or put ashore, they lowered the mast by these fore-stays (προτόνοισιν ὑφέντες, πὰδ δ' ἕλον). There was an ἱστοδόκη, of the shape of which nothing is said, into which the mast fell when so lowered. A shallow trough carried along part of the length of the keel may be supposed meant.
- (7) ὅπλα is the collective term for all the tackle or implements in the Phæacian navalia, ε even the oars, and therefore helm (πηδάλια), being included. So Virgil calls a ship deprived of its helm, "spoliata armis" Æn. VI. 353. In Hy. VII. 32, comp. 26, a direction occurs to "hoist the ship's sail", σὺμ πάνθ ὅπλα λαβών; where ὅπλα would mean the ὕπεραι or running rigging for that purpose. Of course the fore-stays, used to lower and, we may infer, to erect the mast, would be included, comp. ὅπλων ἄπτεσθαι, which order is given when the mast is to be erected. The mast itself, and of course the yard, would also be included in the ὅπλα . The sail being hoisted, they make fast (δησάμενοι) the ὅπλα, and the vessel runs before the wind, which, together with the pilot, guides her. Hence, ὅπλα ἕκαστα πονησάμενοι κατὰ

^{*} It is likely that the $\ell n i \tau o v o g$ was slipped on $(\beta \ell \beta \lambda \eta \tau o)$ by a loop over the head of the mast before erecting it. When it came down at length on the $\tau \varrho \acute{o}\pi \iota \varsigma$, and the sides parted from the latter, it would be easy to slip off this loop and lash the mast on to the keel, to which the lower end of the $\ell n i \tau$. was, perhaps, permanently fastened.

 $^{^{\}text{W}}$ t. 70. $^{\text{X}}$ β . 424. $^{\text{Y}}$ δ . 781 - 2, ϑ . 52 - 3. $^{\text{Z}}$ 0. 288 - 90. $^{\text{Z}}$ μ . 179. $^{\text{h}}$ β . 424, 0. 289. $^{\text{C}}$ β . 425, μ . 409 - 10. $^{\text{d}}$ μ . 422 - 3. $^{\text{C}}$ A. 433 - 4. $^{\text{f}}$ 0. 496. $^{\text{g}}$ ξ . 268 - 9. $^{\text{h}}$ β . 423, 0. 288. $^{\text{i}}$ κ . 404, 424. $^{\text{i}}$ λ . 10.

νηα expresses the crew's busying themselves about any or all of these parts; and μαθ' ὅπ. θέσθαι (Hy. Apol. Pyth. 279, comp. 309, 325—6) is to strike sail, mast etc. There was but one sail, as one yard. ἱστία λευκὰ* is collective, the sail being one, but of several pieces.** Calypso brings φάρε¹¹ for Odys. to make ἱστία, yet the whole is called σπεῖρου; m and so ἕλκου δ' ἱστία λευκὰ, ἔπρησεν δ' ἄνεμος μέσου ἱστίου. The sail was only used to run before the wind (ἴκμενου° οὖρου, οὖρου πλησίστιου), when we read τέταθ' ἱστία πουτοπορούσης. The yard (ἐπίκριου) is said to be fitted on (ἄρμενου) to the mast, doubtless so as to slide with ease by its middle up and down it.

(8) The ἐπίτονος "back-stay", probably stouter than the rest, was βοὸς δίνοιο τετενχώς; the other cordage was twisted of neat's leather thongs (ἐνστοέπτοισι^τ βοεῦσι), comp. λύσαντε βοείας (Hy. Apol. Pyth. 309). For the cable another material is mentioned, the βύβλος, "rush"; with this ὅπλον βύβλινον comp. Herod. II. 96, VII. 25. παρεσκενάζετο δὲ καὶ ὅπλα ἐς τὰς γεφύρας βύβλινά τε καὶ λευκολίνου. Some such πεῖσμα was stout enough to support the weight of the twelve women executed after the suitors; but the ὅπλον οf ξ. 346 is evidently a smaller rope, and so probably is that of φ. 390. In an emergency Odys. constructs a rope of λύγοι, with twice or brushwood, or of these and ὁῶπες; so in Hy. VII. 13 λύγοι means ropes on board ship. Similarly ropes are called σπάρτα, from the vegetable fibre of the shrub σπάρτος, the best kind of which, obtained from Spain, was of general use in the historical period. Hes. Opp. 627, bids dismantle the vessel when the season of navigation was over, and stow in the house all the rigging which had been mounted upon her (ὅπλα ἐπάρμενα, cf. ἐπίπριον ἄρμενον αὐτῶ

* From Hes. Opp. 628, it seems likely that the strips of cloth which formed the sail were actually separable, as he directs that they should be wrapped up in good order, ενπόσμως στολίσας νηὸς πτερά. Thus they preserved their individuality and might each be called a ίστίον, really a "piece" from the loom, or a "piece" for the mast, according as we take either sense of ίστός. It is true that in λ. 125 we find ενήρε έρετμα τά τε πτερά νηυσὶ πέλονται. The oars, or rather the broadside of oars spread and moving, called the τάρσος, with their broad blades resembling pen-feathers expanded, are closely like wings, while the rudders trail behind not unlike the feet of a swan (hence πόδα νηὸς, see (14), means "the rudder"), and complete the elegant image, Hesiod, however by στολίσας loc. cit. clearly speaks of the sails, and this is further confirmed by Hes. Frag. 93, 7. which Göttling has edited unmetrically, giving

οί δή τοι πρώτον ζεύξαν νέας άμφιελίσσας, πρώτοι δ' ίστία θέσσαν, νεώς πτερά ποντοπόροιο.

where read in both lines πρώτα, transposing the second, however, to Φίσσαν δ' ίστία πρώτα, νεώς πτερά ποντοπόροιο.

** By reference to this may be understood a difficult expression in Eurip. Helen. 1535, levad & lori els ev no, descriptive of preparations for a voyage, meaning the white sail-pieces were united so as to form the sail.

* 2. 9, μ . 151.
* 8. 258-9.
* 8. 318; cf. ξ . 269.
* 9. 426-7.
* 9. 420, ξ . 7, ξ . 149.
* 149.
* 149.
* 1427.
* 166; cf. ξ . 105.
* 8. 135.
* 8. 390-1.
* 2. 465.

- ($l\sigma\tau\tilde{\omega}$)). The $\tau\varepsilon\dot{\nu}\chi\varepsilon\alpha^{\gamma}$ which the suitors took on board seem not to have pertained to the ship but to themselves, e. g. weapons &c.
- (q) The expression στείλαν αξίραντες used of the sail-pieces, seems to mean "furled by taking hold of them", comp. πίσυρας συναείρεται εππους,2 where the rotion of raising or lifting disappears, so μηλα γαρ ἐξ Ἰθάκης Μεσσήνιοι ἄνδοες ἄειοαν. When the sail was rent by a squall, Odys. says τὰ μέν ές νηας κάθεμεν; b again, the crew when becalmed stood up and νεός ίστία μηούσαντο, καὶ .. ἐν νηϊ γλαφυοῆ θέσαν. ο In the first case, the mast seems also to have been lowered, as we read subsequently isrovs stnσάμενοι ἀνὰ θ' ίστία λεύκ' ἐρύσαντες. It is probable, as a gale had succeeded the calm, d that they in this case struck everything to make the ship snug; and, if so, the mast may have been let down, at once, or at any rate on landing. So we read, on approaching harbour, they lvov lotia nà d d' ελον ίστον. The ropes, which, with all the necessary rig and outfit, are included under ὅπλα, are specifically called ὑπέραι, κάλοι, and πόδες; f of these the ὑπέραι, perhaps, hoisted the yard and were strained taut on either side below ($\alpha\mu\phi l$ δ ' $\alpha\phi$ ' $\delta\pi l\alpha$ $\kappa\alpha\tau\tau\alpha\nu\nu\sigma\alpha\nu$, Hy. VII. 33-4); the $\kappa\alpha l\alpha$, like the "braces" in our ships, may have governed the yard-arms; the πόδες* were "sheets", or cords at the sail's foot to keep it square to the wind. In Hy. VII. 32, comp. 26, the verb ελκειν is applied to the setting up the mast and sail, especially in the phrase ίστία έλπεο νηὸς, σὺμ πάνθ' ὅπλα λαβών. This erecting the mast by pulling at the cordage is not mentioned expressly in Homer, but is consistent with his words. The opposite act to μηρύσαντο, "folded or furled", appears conveyed by ἀνάς δ' ίστία λευκά πέτασσαν, ** expressing the unrolling or unwrapping the canvass (performed in one case, where it does not appear that the mast was as yet set up), whereas ανα έρνσαντες and είκον are the terms for hoisting sail. The canvass, when torn in pieces by the force of the wind, h was struck to avoid wreck, and when the mast snapped asunder, the sail and yard were lost together.
- (10) The mooring and harbouring, as also the launching, require some special notice. The heroic galleys, and even the ships long afterwards, were merely
- * The πόδα νηὸς ἐνώμων of κ. 32, has however another meaning, see (14).

 ** This phrase, with the line in which it stands, is rejected by Bek. and Dind. in δ. 783, but retained by both in Φ. 54, with exactly the same context. The reason would be stronger against it in the latter passage than in the former. For in the latter if it be retained, the ship, after having sails, oars, &c. put on board all ready for starting, is left in that needlessly early state of preparation for a whole night and part of a day, moored ὑψοῦ ἐν νοτίω. Moreover, Alcinous anticipates a calm (η. 319), and the sails are in fact not used in the voyage of ν. 76—85, for which Φ. 52—4 is the preparation. Possibly they might be taken by custom in any case; and as ἀνὰ...πέτασσαν only means unwrapped, the ship with the sail, in that sense, πετασθὲν, might be easily left moored in δ. 783 while the crew supped. In accordance with this meaning, in γηθόσυνος δ' οὕρω πέτασ' iστία δῖος 'Οδ.,' it is best to take οὕρω with γηθόσυνος, not with πέτασ' as if "spread to the gale" were meant; a construction which is confirmed by χάρμη γηθόσυνοι.

y δ . 784, π . 360; cf. 326.
 z O. 680.
 a φ . 18.
 b ι . 72.
 c μ . 170-1.

 d μ . 325-6.
 e o. 496.
 f ε . 260.
 g δ . 783, δ . 54.
 b ι . 71-72.

 ι . ε . 269.
 N. 82.

big passage-boats with positively no cabin accommodation. To eat a meal in them was comfortless, comp. Hy. Apol. Pyth. 282-3, and though sleep was possible in them, yet for these purposes the crew ordinarily landed. Hence the sailing 6 or q days and nights continuously, or even twok, would seem a heroic pitch of endurance. They were therefore harboured or hauled up at evening in the usual course. Thus Eurylochus remonstrates against the arbitrary wish, as he thinks it, on Odysseus' part to make them keep the sea all night!; with an evident sense of greater risk, which his fellows share. In leaving shore there is, however, no feature of detail corresponding to that uniformly expressed in the description of a ship nearing it by έκ δ' εὐνάς έβαλον^m, when they are about to land. Yet the πρυμνήσια, cables mooring by the stern, are cast off at starting just as they are made fast before landing. Further, they moored, or at least hauled up, stern foremost; but must have approached the land of course head foremost. Now, something would be desirable to check and turn the vessel, and this was probably the advantage gained by the εὐναί. A slab of stone, oblong probably, flung overboard with a rope attached, from the prow, would in shoal water bring her head up, while the stern would from the continued momentum swing round to shore; a second εὐνη would fix her in position for mooring. Such a slab need not have been heavy, for it would, if flat, act by the exhaustion of the air below it, and detain a bulk vast in proportion to itself, especially as it would tend to embed itself in the mud, whence perhaps the term sivai. It is always* plural. Doubtless the rope was only tied round it; otherwise when the sivn was cast off the rope would have been lost. Or the εὐνή may have been pierced with a holen and the rope reeved through it, but the risk of the rope being cut by friction would have been greater. It would be easy by inserting the nortos, or "pole", to tilt up the sivn and slip off the rope, when wanted. Agamemnon, when thinking of decamping secretly by night from Troy, says, τψι δ' ἐπ' εὐνάων ὁρμίσσομενο, i. e. νηας; the object being apparently to have all the ships ready launched some time before the crews embarked; hence the vessel would of course be affoat when thus ἐπ' εὐνάων, comp. υψοῦ δ' ἐν νοτίω τὴνδ' ωρμισαν p. The Phæacian vessel was moored by a rope passed through a perforated stone on the shore.

(11) This mode of mooring was used when the shore was not suitable for running the ship partly ground, or wholly hauling her up, or when time was important. A vessel thus held forward and sea-ward by her εὐναὶ, and shoreward and aft by her πονμνήσια, would be as steady in ordinary weather as if anchored. This view requires the εὐναὶ to have been in the ship ready for use; and she probably carried a number of such stones serving as ballast during the run, and some as εὐναὶ at the end of it. Where the harbour was land-locked and smooth, no εὐναὶ were required, only the ships were moored (δέδεντο). Where the λιμὴν εὕορμος offered a natural basin, not even moorings were needed. The mooring by εὐναὶ stern-to-land

^{*} But so εὐναl is used in 1. 188 for one person's bed, or rather collectively, bedding, as δέμνια in δ. 301, ζ. 20.

would be a measure of precaution whenever they were not sure of their reception on shore. So Odys. seems to have done in the Læstrygonian harbour. At least, that position suits best the description of his swift escape. At the island near the land of the Cyclopes, after we are assured that all moorings were superfluous, and informed that the ships drifted aground securely in the mist, we yet find Odys. bidding his comrades αὐτοὺς τ' ἀμβαίνειν ἀνά τε πουμνήσια λύσαι. This is at first sight obscure. Yet we must, on reflection, admit, that they could not, when they first grazed the shore in the mist and by night, be aware of the security; and therefore, they, or at any Odys. with his own ship, took the usual precaution. On advancing thence to explore the coast and Polyphemus' cave, he seems, if t. 483 be not interpolated from 540, to have moored head to shore. Thus Polyphemus' first stone might fall before, i. e. beyond, the ship, and yet nearly hit the rudder, if they had not yet turned her. On the whole, however, the probability is that the common plan was followed and, therefore, that the line is interpolated. When Odys, returns to the island, it is distinctly asserted that he beaches his galley (ἐπέλσαμεν) and the customary command on departure, πουμνήσια λῦσαι», may apply to the crews generally, although his own had in fact not moored.

(12) It is a difficult question what are the θοάων ἔχματα νηῶν*: the somewhat similar expression ἔγματα πύργων has led some to think supports, stays, to keep the vessel upright, were meant; but what else are the ἔρματα μακρά y than such supports? Comp. Hy. Apoll. Pyth. 329. Nor would it be easy for a warrior to dislodge at once a stone thus supporting; nor would stones so serving be "rolled about in great numbers at the feet of the combatants".* On comparing έγματα in the simile of the irrigator who throws them out of the trench², and in that of the stone wrenched and hurled by the torrent³, the notion of clogging, or clinging to, so as to impede movement seems meant, and this would very well suit the notion of ballast. Now, the στήλαι, which the Greeks had "placed foremost", to be the ἔχματα πύογων, b probably mean stones jutting out in front of the masonry, to keep it from slipping. Of course έχματα might be taken actively, as "that which holds", or passively, as "that which is held by" the ship. It is true, we have no mention of ballast specifically, but neither have we any mention of εὐναὶ, or stones so to serve, as being taken on board. And yet such must have been so taken, and may perhaps be included among the ὅπλα πάντα τά τε νῆες ἐὐσσελμοι φορέονσιν. But indeed the difficulty of sailing a keeled ship without ballast, and the simplicity of the mechanical contrivance, might warrant us in an assumption of its use where nothing in the narrative contradicts it. Hesiod speaks (Opp. 624-6) of embedding the beached and dismantled galley in a mound of stones for the winter. But no such treatment occurs in Homer. He also mentions a plug (χείμαρος) in the bottom, to be drawn out when the vessel was not used, that the water might not lodge in and rot her.

^{*} At any rate, if ἔχματα νηῶν mean stones supporting or embedding a ship, we must suppose that this treatment was not used for those to which the ἔφματα μακρὰ were applied: either mode of support might suffice.

^t π . 126-32. ^u ι . 562. ^v ι . 546. ^w ι . 562. ^x Ξ . 410. ^y A. 486; B. 154. ^z Φ . 257-9. ^d N. 137-40. ^b M. 260. ^c β . 390-1.

(13) We have constantly the epithet ένσσελμοι applied to ships, but no mention in Homer of σέλματα, which word occurs Soph. Antig. 717, as also Æsch. Ayam. 1417, Pers. 360-1, meaning the "benches" of the rowers. Comp., however, έπλ σέλματος άπρου Hy. VII. 47. The term πληίδες may mean the individual seats, viewed as "locking" the plank or gangway in the middle, see (4) with either roirog. as the human collar-bone, also called utility in a similar position, ἀποέργει αύχενά τε στηθός τε. The σκαλμός, "tholepin", also does not occur in Homer, but its use is implied in the term δησάμενοι! applied to the oars, and in τρόποι ιδερμάτινοι^ε. These latter mean the loops on the oars, which, fitting round the upright peg, or thole (σκαλμός), kept the car from slipping when the rower reached out to row. That the oxadinos was vertical is likely from Hy. VII. 42, σπαλμοί στεφάνους έχου. Its use is clearly pointed at in Asch. Persæ 378-9 ναυβάτης ἀνήο τροποῦτο πώπην συαλμόν άμφ' εὐήρετμον, "was looping his oar round the thole". The δησάμενοι έπλ κληῖσι might mean another mode of fastening; but Alcinous uses the words in his directions to the crew and they execute them by "fitting the oars in the leathern loops". Possibly the loop may have been attached to the σχαλμός and the oar have played in it. Thus δησ. έπὶ πληίσιν means, that the men, being on the benches, so fastened the oars, agreeing thus with ἐπὶ κλ. κάθιζον; although ἐπὶ in such usage does not always mean "upon", but often "at or near", as sometimes in Enl πούμνησι h, and έπὶ νηυσίνί.

In the ship of Alcinous the gifts and treasures are put $\dot{v}\pi\dot{o}$ $\xi v\gamma\dot{\alpha}^{k}$, that they might be ont of the way of the rowers, $\dot{o}\pi\dot{o}\tau\varepsilon$ $\sigma\pi\varepsilon\rho\chi o(\alpha\tau')$ $\dot{\varepsilon}_{0}\varepsilon\tau\mu o\tilde{\iota}\varsigma$. The provisions needed room and perhaps filled the ship's cavity so that under the $\xi v\gamma\dot{\alpha}$ might be the only space left for the treasures. The comrades rescued from the Lotus-eaters were secured $\dot{v}\pi\dot{o}$ $\xi v\gamma\dot{\alpha}^{m}$; where a modern captain would have clapped them under hatches. We may infer that there was no room under the decks, and account probably for this by the narrowing of the lines of the ship at both ends. For a consideration of the $\xi v\gamma\dot{\alpha}$ see below at (17).

(14) The oars were of fir (ἐλάτη)*; the proper word for oar is ἔρετμον. The shape of the oar was far broader in the blade than our modern fashion. Thus a stranger to the sea and its uses, seeing one carried on the shoulder, might take it for a winnowing-shovel (ἀθηρήλοιγος)*. Κώπη ν was strictly the handle only, as appears from its being also applied to the sword and the key. So πηδόν is properly the blade. Oars were regarded rather as an appurtenance of the men, like weapons. So Elpenor begs that his own oar might be set up as his memorial; comp. Virg. Æn. VI. 233, suaque arma viro remumque tubamque. Thus, as the rudder was only a larger oar, or a pair of such (πηδάλια, οἰήτα), the steersmen had personal charge of them while the ships were hauled up, and before Troy appear with them going to the ἀγορή. The Phæacians used no rudders, their ships being guided by instinct w— a

^{*} A coin engraved in Smith's Dictionary of the Bible p. 45, shows a rudder represented which illustrates this shovel-shape.

 $^{^4}$ β. 419 et alibi. * E. 146; Θ. 325. † Θ. 37. † δ. 782; Θ. 53. † Θ. 475; N. 762; Ξ. 32. 65; Ο. 385. † Θ. 380; I. 425 † ν. 21 - 2. † ν. 71 - 2. † ε. 99. † μ. 172. † λ. 128; ψ. 275. † ν. 129. † Θ. 403: λ. 531; A. 219. † † † † † 328: ν. 78. † † † 37. † λ. 77 - 8. † Γ. 43. † † † 558 62.

poetic marvel. In Hy. Apoll. Pyth, 240 the ship, overruled by divine agency, ου πηδαλίοισιν έπείθετο. The sharpness and height of the stern made a pair convenient, one on each side of it. Perhaps this may give a greater precision to the fixed epithet ἀμφιέλισσαι. The broader raft has a single πηδάλιον, and its rounder build aft might make a second needless. Sometimes the singular occurs where two y existed, as one at a time would be handled. Each probably had its thole and loop,* like the oars. A short phrase, perhaps in the sailor's vernacular, for πηδάλιον, is πόδα νηὸς.** just as the oars or sails are the πτερά. This seems likely from the word ἐνώμων, the proper one for steering, being employed where πόδ. νη. occurs. The "sheet" of the sail, as in (9), cannot be meant, for he needed not to touch it as they ran before the wind. Hesiod. Opp. 45, 629, recommends that the πηδάλιον be hung up in the smoke of the hearth to season it, when not used; comp. Virg. Georg. I. 175, suspensa focis explorat robora fumus. Some think the ξεστον έφόλααιον^a was the rudder; comp. ξεστῆς ἐλάτησι for the oars. If Homer meant this, it is strange he should not have said πηδάλιον, which equally suits the metre, instead of this unice lectum. It is more likely a plank for disembarking; ξεστὸν, like the similar word ξυστὸν b, being used as a noun, and έφόλκαιον meaning "dragging alongside". Such a plank would be constantly useful, and almost necessary in embarking sheep and oxen.

(15) Notice should be taken of the novtos^d, "pole", or $\xi v \sigma \tau \delta v^e$, ship's pike, for shoving off, of 22 ells long, as used by Ajax. They appear to have been fashioned of many slender rods fastened with metal rings $(nolline t \tau \alpha, nolline t \delta line t)$ and pointed like a spear. For spear, indeed, $\delta \delta \alpha v$ and $\xi v \sigma \tau \delta v^g$ are nearly synonyms, the latter being strictly, perhaps, an epithet of the former. With such a pole or pike δt 0 Odys. saves his ship from being washed back to shore by the wave raised by Polyphemus' stone.

(16) The size of the vessels and number of their oars is very variable. We have one, a ship of burden, mentioned as pulling 20 oars; the νῆες δοαλ would pull more in proportion to their size. The ships of Achilles are said to have had each "50 comrades on the row-benches". Assuming all to have rowed at once, we should have that number of oars; and perhaps in ships of this size this may have been so. In Philoctetes' ships there are precisely said to have been "50 rowers", which confirms this notion. But we cannot suppose that the vessels were increased by merely adding length and oars; so that, it would not follow that in the Bœotian galleys with 120 men each all would row at once. And here the men are not called "rowers" but youngmen (κοῦςοι) merely. Eneas, in a passage which bears traces of hyperbole,

** This interpretation of πόδα will also suit Soph. Antig. 715—6 ναὸς όστις έγκρατης πόδα τείνας ὑπείκει μηδὲν, κ. τ. λ.

^{*} Comp. Orph. Argon. 277, έπὶ δ' αὖτ' οἴηπας ἔδησαν, πουμνόθεν ἀρτήσαντες, ἐπεσφίγξαντο δ' ἱμᾶσιν. In later ships the contrivance for keeping the πηδάλιον in its place was called a ζεύγλη "couple". (Paley on Eurip. Heten. 1535.)

^x ε. 255, 270, 315.
^y γ. 281.
^z π. 32, cf. μ. 218.
^a ξ. 350; μ. 172.

b O. 388, 677.
^c ι. 469—70; λ. 4; Λ. 431, 439.
^d ι. 487.
^e O. 677, cf. 388.

f O. 389, 678.
^g Λ. 256, cf. 260; N. 497, cf. 503, 509; Δ. 469; Λ. 565.

h ι. 487.
^l ι. 322—3.

k Π. 170.
^l Β. 719.
^m Β. 509—10.

speaks of a ship of great size as ξυατόζυγοςⁿ; and that the number of the ζυγὰ was one test of bulk is implied in πολύζυγος, as also in πολυμληλς, with reference to the μληλόξες. Possibly, therefore, ξυατόζυγος may not be meant to describe an actual fact. It is, however, to come to the consideration of the ζυγὰ, unlikely that Homer should call the same piece a μληλς and a ζυγὸν, both being words of relation to other parts. Of course, as regards that relation, any cross-piece might be a ζυγὸν, as joining the opposite sides; hence seats, as being cross-pieces, would be included. Besides it seems almost certain, that in a galley from 50 to 100 feet in length, or possibly more, there would be need of other cross-timbers besides the seats, to secure solidity to the structure, and keep the sides rigid.

(17) Again, the height of a galley of the larger size would be such that, as the men sat to row, their feet could not nearly reach the bottom and keel; even assuming that they did so in the smaller one. The same gvya which braced the sides would however serve as stretchers, and probably yet leave a considerable part of the ship's depth below them. Here then we have the position described as ὑπὸ ζυγά, in which persons or things would be, if lodged and tied, more secure and further out of the way than if put simply under the benches. We should observe also the uniform difference preserved in the phrases ἐπὶ κληῖσιο and ὑπὸ ζυγά, p we never find in Homer the converse of these, End guyois or und ulnidas. This seems to imply that the underneath position of whatever was stowed below, was in the poet's mind related, not to the rower's seats but to some other timbers, placed, we must suppose, lower in the line of the galley's depth. Cattle also on board ship form a difficulty which is thus most easily solved; as, if they broke loose, being, when stowed ὑπὸ ζυγὰ, below the level of the rowers' feet, they would be comparatively harmless; and when we find that a fast ship (not a poorle) with 20 oarsmen, had perhaps as many sheep on board, the question of stowage becomes somewhat pressing. It is quite suitable that Odvs. should treat his lotus-charmed crew like so many head of cattle and send them so "below". The stowing low would also conduce to steadiness an important point where the build was so long and narrow. The number of zvya might be no clue to that of alnides, and yet either number might be a standard of size. In the hold there might be none; this indeed seems implied from the mast's falling right to the keel in Odysseus' shipwreck," from which such Zvya would, if there, intercept it. Odys. fears that his comrades, if he told them of Scylla, would leave off rowing and crowd or pack (πυχαζοιεν) themselves within. Now a retreat to the ends of the vessel, into the dark and narrow spaces govered by the decks fore and aft, is unlikely to be intended, though certainly not impossible. To sink down from their seats under the ζυγά, which, with the seats, would to some extent protect them, would be a move far more readily made. As the ship's length and carage increased, her breadth, though probably in a less proportion, must have increased also; and more men could sit on a xlyle than two. How the space thus gained was economized, we have no hint but the non-rowing members

^{*} T. 247. ° β. 419; θ. 37 et alıbi. ° ι 99; ν. 21. ° Α. 308—9.

of the Bœotian crews may so have found place. The number of Odysseus' own crew on leaving Troy is reckoned by Grashof (p. 18, note 17) from the details given in the poem. at 57^t. On long voyages supernumeraries, to allow for casualties, would be needed; or at least, a sage chief like Odys. would take some. Philoctetes' crews are put at fifty per ship, as if an outside total." Twenty hands was a common complement for a galley going on a short errand, i. e. one of that size would suffice. Telem., and the suitors in pursuit of him, and Odys. on his voyage to take Chryse's home, are furnished with that number.

- (18) The general length of voyages throws light on the character of the shipping. Thus Nestor calls it a long course (δολιχον πλόον) from Lesbos to Peloponnesus, although it appears from his own statement that it was run within four days 2. So Odys., in dilating on the Greeks' length of absence, says a month away from home ordinarily made a man uneasy, and accounts for such a protraction of the voyage not by any distance gone, but by the weather-bound state of the voyagera. The distance from Crete to Egypt was, we know from the statement of Odys., only five days' runb, but Nestor seems to view it as an immense distance, "whence the very birds returned not the same year", suggesting the inference, that much less could men. Odys. seems to speak of this run as a feat of navigation performed under circumstances of unusually favourable weather. They went, he says, "with a stern-wind and a smooth sea as if down a stream"c. All this seems to show that mere coasting voyages were usually thought of, and that the galleys were not expected to encounter high winds and heavy seas. This suits the view taken of their build, as long, narrow, light in draught, and low. The fear of rocks and shoals was reserved for a more advanced navigation^d. We read of one only wreck from such causes, and that in the case of a highly presumptuous mane; neither do we hear of peril of foundering from leakage. Short runs made before the wind or with the oar would indeed be less exposed to such risks. We read, however, in a simile, of a sea breaking in over the bulwarks beneath a boisterous wind f.
- (19) The colours ascribed to a vessel are either the commonplace "black", or the vermilion and ruddy colour (μιλτοπάρησι¹), φοινικοπάρησι¹) applied only to the παρειαί, doubtless the sides of the bow.* Pitch is only mentioned in a simile to give an idea of blackness "we have no knowledge of its use on shipping as a fact, but their blackness may be probably ascribed to it. The epithets κυανόπρωρος¹, κυανοπρώρειος m also occur, and share the general obscurity of the κύανος which is their basis. As a colour κυάνεος certainly appears as the deepest black n. If κύανος were the darkest-hued of known metals, it might be poetically borrowed as a general standard of darkness;

^{*} A statement in Herod. III. 58, that "anciently all vessels were painted red", may as well relate to this part only as to the whole ship.

^{*} cf. n. 203 foll.; ι . 60, 289, 311, 344.
* B. 719.
* β . 212.
* δ . 778.
* A. 309.
* γ . 169.
* γ . 180.
* β . 292—4.
* δ . 246—57.
* δ . 253—6.
* μ . 217—21.
* δ . 500—1.
* δ . 381—3.
* δ . 430;
B. 524 et alibi.
* ι 125; δ . 637.
* ι 1. 124; ι 271.
* ι 2. 277.
* ι 1. 482; δ . 693 et alibi.
* δ . 299.
* δ . 93—4.

or even, taking the description of Thetis' garment literally, no darker dye for raiment may have been known. It is observable that Hephæstus' foundry includes only four primitive metals, yet besides these πύανος appears in the shield p; and, if we assume, as we probably may, πύανος to be bronze, its components, copper and tin, occur among those four metals. Bronze is ordinarily darker than copper, as shown in the familiar form of bellmetal; hence the epithets αυανοχαίτης q, αυανόπεπλος (Hes. Theog. 406) are justified; hence, too, we find χύανος in juxtaposition, as if by way of contrast, with tin'. Exposure to the atmosphere would deepen its tint. Its depth of hue would account for the cornice (θοιγκός) in the palace of Alcinous being of xvavoss; for such an upper projecting portion would contrast effectively with the brighter metal below, and would at any rate be more appropriate in that position than any other then known metallic substance. Hence the important part borne by χύανος in Agamemnon's armour' is explained, and justified both by its strength, its ductility, and its hue. We know also that bronze was in fact of very high antiquity. Gladst. (III. IV. 499) doubts Homer's being acquainted with the fusion of metals. It is clear, however, from his mention of zoavoi" that he knew of smelting, and Hesiod. Theog, 861-7, dwells at length upon it.

- (20) Thus πυανόπο,, applied to a ship, is probably not a mere word of colour, but descriptive of material, being an anticipation of the well-known coppersheathed beaks of a later age.* This view is justified by the epithet xoowls, so often applied, which refers to the form only, as ανανόπο, to the substance. We may compare the πορώνη, "handle" of a door, which seems to have been also of metal." The whole aspect of a ship seems to be contemplated under the image of a bird. Now, as the spread of the oar-blades forms a wing, and the two big rudders trailing behind represent the feet, see above at (7) note; so the prow seems viewed as the head, having its heak and its "cheeks" (for παρειαί is actually applied to the eagle 1). The epithet ανανόπεζα of a table refers also, no doubt, to the metal as forming its foot; justified there by its massiveness (Gladst. III. IV. 464), as in the Dolynos by its hue. The adjective ανάνεος certainly in a later age meant "blue", and, taking copper as a basis of departure for the meaning, the "native blue carbonate of copper" referred to by Gladst. (ib. 498) may have given rise to this. With this, however, we are not primarily concerned. The ψάμμος πυανέη , πυάνεαι φάλαγγες , need cause no difficulty; sand may be black, and troops, though armed with copper, might in the distance show the darker hue.
- (21) Homer's fondness for ships is shown from the number and variety of their descriptive epithets in his verse. The principal of these are, from their speed, size, and build, ώπεῖαι, ώπύποροι, θοαί, ὀοθόπραιραι, μεγα-

^{*} Perhaps the oldest historical trace of this feature is that in Herod. III. 59, who speaks there of the extremities of the galleys, which had prows like boar snouts, being knocked off and hung up as trophies in the temple of Athene by the Æginetæ; where, though metal is not mentioned, it is unlikely that wood should have been so honoured.

^o Σ. 474 – 6. P Σ. 564. ¶ ι. 536; N. 563. ΓΛ. 24 – 5, 34 – 5; Σ. 564 – 5 ^a η. 87. ΓΛ. 24 toll. ¶ Σ. 470. Γτ. 182, 193; B. 297 et alibi. ¶ α. 441 et allbi. ¶ β. 153. ΓΛ. 629. ¶ μ. 243. ¶ Δ. 282.

κήτης, κοίλαι, γλαφυραί, έΐσαι, ἄκραι, φορτίς; from their colour, μέλαιναι, μιλτοπάρησι, φοινικοπάρησι; from some prominent part, ἐὐπονμνοι, κυανόποωοοι, πυανοπρώσειαι, έὐσσελμοι, πορωνίδες, πολυπλητόες, έὐζυγοι, πολύζυγοι, έκατόζυγος; from their oars, ἀμφιέλισσαι, ἐπήρετμοι, δολιγήρετμοι, ἐεικόσορος; besides the more general ones, ποντόποροι, εὐεργής, περικαλλής, ἐῦκλειαι.* Perhaps no single word has been so fully decorated. The oars, too, are sunρέα b and προήκεα, c the sails are λευκά, the ropes ένστρεπτοι, the raft is εὐοεία and πολύδεσμος. The poet never tires of describing the attitudes of his vessel, quietly grouping with the shore and rocks d, or reposing in her sheltered basine, or charging the waves with swelling and straining sails, highheaved stern h and burying prowi, or again, running before a fair breezek with the ease and speed of a chariot and four coursers along a plain'. Again, he gives us the raft whirled like a faggot of trambles before the galem, the tattered sail, the splintered mast, and the crashing wreck P. The service of the sea, too, was a service of danger, and had its charm, even like war itself, for the bold adventurer who scorned the easy joys of home,

αλλά μοι αίεὶ νῆες ἐπήρετμοι φίλαι ἦσαν, καὶ πόλεμοι καὶ ἄκοντες ἐὕξεστοι καὶ οιστοί. Φ

It is an aggravation of the barbarism of the Cyclopes, that they had no ships, nor men who could build them^r; and Odys. is to wander forth and meet his doom in some land of mystery amongst "men who know not of the sea". How grand, too, is the picture of the lonely raft with the forlorn hero on board, clinging sleepless to the helm, while the heavens spread their bright map above him^t, and keeping slumber from his

"Eves grown dim with gazing on the pilot stars!"

It is in his similes, however, that Homer's sense of the sublime in the vast picture of the sea most frequently escapes; but upon these it would be foreign to our purpose to enter.

[The monograph of Grashof on "das Schiff bei Homer und Hesiod" has furnished some valuable hints for the above article; although on some important points its authority has not been followed.]

* As most of these epithets have been above alluded to in their specific-relations, and the rest will easily be recognized, it seems unnecessary to load the margin with references in proof of them.

APPENDIX F. 2.

THE HOMERIC PALACE.

(1) The δόμος, δώμα or δώ, or plur., δόμοι, δώματα, was the building, and oixos the dwelling. Hence the plur. oixou hardly occurs in Homer as meaning one man's house. The component members of a Prince's palace, as most commonly used of the whole pile, probably means the large hall (μέγαρον) which was its basis. To this last all others seem secondary. It was the abode of the family, and served for their common in-door life. The lord and lady slept commonly in a recessed portion of it, the uvyos. The valauos might serve for various purposes, as the work-room and sleeping room of the female slaves, the store-room, &c. The male slaves slept round the fire-place,d towards the upper part of the hall, which had a smoke-vent in the roof, serving, as did the door, to admit light also. This hall had its porch, and the αὐλη, c "court", or "yard" also, which was in front of the hall, had often a porch and threshold of its own. This court served the open-air life of the family in various uses. A childless prince, like Paris, would find all his wants met in what is above described; as would one with infant children merely. When children grew up, chambers might be added round the hall, opening off from it; a story might be raised over it or part of it; a portico of considerable depth might be thrown out along its front towards the court, within which also, if the enclosure were on a large enough scale, other detached chambers or wings might be included. The portico also might be carried round the court; and in any or all of these ways accommodation might be extended, and a more ornate aspect, by the mutual relief of parts, might be ensured. Hence, of the palace of Odys. it is admiringly said, έξ ετέρων ετερ' έστι, various corresponding members rising out of each other to the eye.

(2) Some or all of these extensions were in fact adopted. Θάλαμοι clustered about the hall; the ὑπερῶον was its upper story, h see, however, below at (33); each portico, extending along the house-front from the porch (πρόθυρον), was called an αίθουσαι (Fig. I. CC). The whole of this front structure was named the πρόθομος. The relative position of the parts in the more highly complex form, and the mode of access to each, often admits of doubt; particular phrases, too, regarding the details of the structure are ambiguous. Another difficulty arises from the looseness of Homeric phrase, in which the specific names of the parts are not strictly used. We have just seen an instance of the whole δῶμα used for a part: another passage gives μέγαρον καὶ δῶμα καὶ αὐλην, where probably the δῶμα καὶ αὐλην would have sufficed to convey the meaning; but the μέγαρον is emphatically before the poet's mind in

⁸ 60. 417. ¹⁶ Z. 316. ¹⁶ γ. 402, δ. 304, η. 346. ¹⁶ λ. 190-1. ¹⁶ η. 130. ¹⁶ γ. 266. ¹⁶ Z. 244-8. ¹⁶ α. 362, Β. 514, et alibl. ¹⁶ δ. 57, I. 473 et alibl. ¹⁶ δ. 302, ξ. 5, 0. 5, 466, υ. 1, 143. ¹⁶ χ. 494.

respect of the facts of which he speaks. In another, Iris personating Lacdicê finds Helen ἐν μεγάρω, who, however, is said at once to go forth ἐκ Φαλάμοιο. Penelopê, again, tells Euryclea, that but for her age she would have dismissed her ἔσω μεγάρον; which probably means, ἔσω θαλάμον: and so the faithful handmaids ἴσαν ἐκ μεγάροιο δάος μετὰ χερσὶν ἔχουσαι, where θαλάμοιο is meant; unless, as is less likely, Odys. had by this time in his fumigation passed into the αὐλή. Similarly ἔνδοθεν αὐλὴ, "'the court on its inside'', is used for the μέγαρον, for one within the latter would be necessarily within the former.

- (3) The question of materials occurs before going into the detail of parts. Stone for the walls, various kinds of wood for the door and its fittings, roofings, and pillars, coppero for the threshold, and for platings or facings on some of the walls, gold, silver, electrum*, and ivory for some of the mural and portal decorations, p are found. The doubtful uύανος furnishes copings or cornices to the walls; see App. F. 1 (19). The Phæacian palace is not to be taken as a fact to the poet's mind in the same sense as the Ithacan and Spartan are. The more magnificent decorations which mark it are a fancy-picture only, the others are enhanced imitations of a real state of life and manners. The specimens of ancient masonry in Ithaca, as elsewhere in Greece, consist of massive polygonal blocks ranged in the style called Cyclopic, without any trace of cement (Kruse's Hellas, Atlas Pl. VIII), nor is there in Homer's simile of the builder any mention of such a substance. It is difficult to think that, with his tendency to minute reality, he would have omitted to name cement had it been in use. "Helmets and shields built in like a wall"q, is even more exact when compared with that Cyclopic style, in which smaller stones wedge the interstices between larger ones. Homer's builder works with πυπινοΐσι λίθοισι, and Hector's monument is strewn πυννοίσι λάεσσι. Odysseus built his chamber πυνυησιν λιθάδεσσι. These builders are especially said to build loftily, and to guard against the force of the wind; and one of them, in so doing, uses auxibortes," "rafters crossed", to support the masonry or timber-work; see below at (14). So the towers being the loftier portion of the Greek line of defence, have jutting masses (στήλας πυοβλητας) for buttresses (έγματα); with which may be compared the palisades round the stone wall of Eumæus' lodge, driven Euros; see below at (6). The wall was topped in this last case with a fence of the pricklypear (έθρίγκωσεν ἀχέρδφ), with which our spike-topped walls may be compared. In Polyphemus' cavern we find a court in front with a similar fence on an exaggerated scale, "built loftily with earth-fast stones, with tall pinestems and stately oaks."
- (4) Thus some of the masonry was uncemented; whether any was cemented it is impossible to decide; for where no such stockade was used, superior skill, in choosing and setting the stones, rather than the stability ensured by mortar,

^{*} See note on 8. 73 on the meaning of nlentoov.

may have been the cause. Still, the mention of stones ἀποστίλβοντες άλείφατος, though said only of such as formed a seat, makes it difficult for us to conceive that so near an approximation to the cement, which joins, as the stucco which whitens, should have existed alone; especially when the art of cementing stone was so early known both in Egypt and in Asia. There is, however, equally little trace of the art of brick-making, though certainly known in those countries at the time. Nor need the epithets υψηλον, ὑψόροφον, and the like, shake our opinion of mortar not being used; for, though great height might not be attainable with walls of blocks, yet wood work might easily be erected upon them to the necessary elevation. Thus the αμείβονtes, b may have sustained an upper-structure of wood. The timber named is fir, oak, ash, cypress, and, for finer work, cedar.c The method of building with -plank-work engaged in the stone, or brick, or mud of the wall is common in most European countries. The stones are often particularized as §sotol, d i. e. dressed so as to present an even surface; porticoes so built are accordingly ξεσταί. For λάεσσι φυτοίσι see (6) note *. The doors are con stantly spoken of as of planks, σανίδες, which word often stands indeed for doors, with such epithets as κολληταί, ενέξεσται, h εν αραφνίαι; and Homer takes pains to tell us that the angles were duly squared by the rule. The metallic plating over stone would be such as we have still vestiges of in the so called "Treasury of Atreus", where holes, probably for bronze nails, are yet visible in the stone-work of the chamber. The floor was of native earth in Odysseus' palace, k nor do we trace any other material in other floors. Thus a great mixture of rudeness and richness predominated, especially in the Spartan palace-hall, embellished with the gifts of Egypt and the spoils of Troy. From our knowledge of what Greek art was at its maturity we may be sure that adequate taste was not wanting in its early period, and that the grains of the wood and the outlines traced by the beams would be turned to account in giving finish and beauty to the interior. The roof rested on beams (doxol), and in the upward interior view of the palace timber seems predominant."

(5) The order of parts should begin with the αὐλη, "court". Its outer wall was called ἔρκος or ἔρκίον. The phrase ἔρκεά τε μέγαρόν τε° indicates the whole palace, αὐλη included, viewed as lying within the ἔρκος. One description of it as "ornamented (ἐπήσκηται) with side-wall and copings", implies some degree of sumptuousness in its appearance. Outside Alcinous' court lay a large square orchard close by the gates, with fountains, one of which passed under the threshold of the court itself. We may observe the predominance of symmetry in Homeric conceptions, and suppose the αὐλη to have been, like the orchard, quadrangular. Similarly, a local connexion between the cultivated estate (τέμενος) of Odys. and his αὐλη seems intimated in the fact that the manure (κόπρος) for the former was gathered up from the latter and removed thither. On such a heap in the αὐλη, the dog Argus

^{*} γ . 408. * Π . 213, β . 337. * Ψ . γ 12-3. * τ . 38, φ . 43. ϱ . 339-40, Ω . 191. * 4 θ . 6, κ . 210-1, 253, Z. 244, 248. * Z. 243. * M. 121. * I. 583 ef. ψ . 194. * φ . 164. * β 344. * β 0. 341, φ . 44. * φ . 120-2; ef. τ . 63 * δ . γ 2-5, 80-5, 127-9. * γ 2. 176. * τ 38. * τ 38. * τ 341, ρ . 604 * ρ 9. 266-7. * ρ 9. 83 foll., 112-3. * ρ 9. 297-9

lay as Odys. entered. The quantity of this refuse is accounted for by the constant presence in the $\alpha \dot{\nu} \lambda \dot{\eta}$ of the animals slaughtered for sacrifice or daily food; and by the horse-chariots &c. which drew up there. This avin had a gate of its own, with πρόθυρα, or porch. In the first peaceful group on the Shield of Achilles, the women stand admiringly, έπλ προθύρουσεν έκαστη, to see the marriage train go by. Here the προθ. of the ανλή seems intended, which would be nearer to an object passing outside than the mood. of the house. Pallas, as Mentes, alights Ίθάνης ένι δήμω έπι προθύροις 'Οδυσῆος οὐδοῦ ἐπ' αὐλείου.* This seems to mean the porch of the αὐλη. and the sequel confirms it to be so. For Pallas finds, on entering, the suitors, who enter the μέγαρον later, now certainly in the αὐλή, playing πεσσοί before the gates of the actual palace. Had the avly been empty, a guest would doubtless have passed through it towards those gates. But a pause at the outer πρόθυρα gave more time for the host's courteous reception, as matters stood. Here, accordingly, the ovoos avleros is the actual entry of the αὐλή. Elsewhere, however, we find αὐλειαι θύραι, and θύραι αὐλῆς, used of the actual palace gates, so called as leading into the avin; and so αὐλῆς θύρετοα. But the distinctness of the gates of the αὐλη appears from έπήσηται δέ οί αὐλή τοίχω και θοιγκοῖσι, θύραι δ' εὐερκέες είσὶ δικλίδες. This epithet εὐερκής is often applied to the αὐλή itself, as "fenced" by the Eonos; see Fig. I. AAA'A'.

(6) The court might have porticoes along its front wall facing inwards, corresponding to those of the house. Odys. drags Irus out through the πρόθνοον, αὐλη, and outmost gates, and there seats him propped against the courtwall. Similarly in Phænix' narrative of his escape, the first watch-fire was in such a portico (ἐν αἰθούση εὐερκέος αὐλῆς). In such an one were piled the corpses of the suitor's, to rid the hall of them. From Phænix' tale we must suppose the court-wall to have been, where not lined with porticoes, not higher than an active man could vault; perhaps not much above his own height; as Medon, apparently unseen, hears from without it the suitors' voices within it. This height included its θρίγκοι, "coping-stones". If the wall were lined with porticoes and had a gate-way, it would no doubt, so far, be higher. This wall was of stone: it would perhaps be such an enclosure as fenced the Phæacian ἀγορη, said to be ἐντοῖσι λάεσσι κατωρυχέεσο ἀραρυῖα. Similarly, the court of Eumæus' lodge is fenced ἐντοῖσιν λάεσσι, ** and

^{*} Explained by a Schol. a "stones which must be dragged", as too big for lifting. But, probably, the word is the same as in the old Latin legal formula ruta cæsa; where the Pandects (XIX. 1. xvii. § 6) explain ruta, as whatever material is dug (eruta) from the estate, "arena, creta, et similia", and cæsa, as whatever is cut down upon it. Varro (de L. L. 9, p, 154, ed Bipont., 1788) expressly notes that the u is long. Stones dug from the ground, as opposed to such surface fragments as might be picked up, may probably be the sense. Another Schol. gives futurial as i. q. evéfotousu: but Homer would doubtless have said evéfotous or féctousur lássou, had he meant this; besides, there is the improbability of "polish" in the stones where all else was rough.

was rough.

t. v. 250, cf. χ . 334-6.

u. d. 20, o. 146.

v. 250, cf. χ . 334-6.

v. 49.

v. 250, cf. χ . 334-6.

v. 250, o. 146.

v. 250, cf. χ . 334-6.

v. 250, cf. χ . 334-6.

v. 250, cf. χ . 349.

v. 103-4.

v. 137.
v. 266-7.
v. 449.
v. 103-4.
v. 137.
v. 149.
v. 137.
v. 149.
v. 137.
v. 149.
v. 150.

coped with the prickly-pear (ἄχεοδος). with palisades thick and close together, made of heart of oak, driven έπτος...διαμπερές ένθα καὶ ένθα, "all along outside (the masonry) right and left", i.e. as viewed from the entry. This last resource probably assisted the rustic masonry, which, though massive, lacked compactness. It might not be needed in the more skilful structures in towns. In the court before Odysseus' palace was a τυπτον δάπεδου, m meaning probably "paved", for quoit-play &c. The av'ln was a place of assembly for Alcinous' nobles," and in the Olympian palace for the deities, as well as the palace proper and its porticoes. In the midst of it stood the altar of Zeus ξοκειος. In Circê's palace the συφειός, "sty", was probably in the αὐλή, as she goes διέχ μεγάροιο to open p it. On the lamentations of the retransformed comrades, it is said αμφί δε δώμα σμερδαλέον κανάχιζε; where άμφί may point to alborout along the house-front, and to the opposite wall of the αὐλή. In the Pylian αὐλή stood a δρόνος* of polished stones before the palace gates." Here the sacrifice to Athenê, and probably ordinary household sacrifices, were performed: goats and swine fed there in the enclosure, t and were there prepared for the banquet by the guests." Rumpf supposes (I. 7) seats joined to the wall of the $\alpha \dot{v} \dot{l} \dot{\eta}$ outside. This is probable, but not necessary, from π . 343-4. The seats used may have been mere hides, as in a. 108. In the avly, whether wholly detached from the main building or not, several θάλαμοι might stand. These will be further considered under θάλαμος.

- (7) Going from the αὐλητο the main building, the πρόδουος would be passed through first; in which all the range of vestibule and adjacent porticoes seem to be included. Whether the vestibule was wholly or in part walled off, or distinct by columns only, from the latter, may be doubted. The vestibule, πρόθυρον, pl. πρόθυρα, seems used in a lax sense to include some space in the immediate front of the door, though not overhung by the roof of the vestibule. That the πρόθ. closely adjoined the αὐλη, is clear from the expression πρόθ. τε καὶ αὐλην, used when Melanthius is dragged forth thither. So the Centaur Eurytion was punished somewhat like him, evidently in the αὐλη, being dragged διὲκ προθύροιο θύραζε thither. The corpse of Patroclus is laid along (ἀνὰ) the πρόθ. of Achilles' hnt.
- (8) It is likely that the αίθουσαι projected beyond the vestibule, and that the space between them. whether overhung by it or not, was called πρόθυρα (Fig. I. B). It was ample, since we find the gods in the house of Hephæstus there assembled, and all able to view the interior of the palace; and, although the female divinities are absent, they are mentioned as though there was room for them too. The αίθουσαι in Zeus' palace, and in that of Alcinous, are used as places of assembly. The recurring line, of travellers departing, έκ δ' ξλασαν προθύροιο και αίθούσης ξριδούπου, may be explained by the fact

^{*} Voss conjectured that this stood 'outside the gate of the αὐλή because Telem. in γ. 484 is not said to drive, as in γ. 493 and ο. 145, 190, έπ προθύφοιο και αίθούσης ξοιδούπου. Rumpf thinks this an error (1. 7).

<sup>1 §, 11—2.
&</sup>lt;sup>10</sup> ð. 627.
¹⁰ ð. 57.
¹⁰ χ . 335, cf. Q. 306, A. 774.
¹¹ χ . 388—90.
¹¹ χ . 398—9.
¹² χ . 406.
¹² χ . 430—63, χ . 335—6.
¹³ χ . 172—4. 164, 185—9.
¹³ χ . 300.
¹⁴ χ . 474, cf. χ . 355.
¹⁵ χ . 212.
¹⁵ χ . 322—5.
¹⁵ χ . 11, χ . 57.

that some part of the portico was used for a stable; a probably the part at either end remote from the main entrance. The arriving chariot naturally drew up in the πρόθυρα: b when empty it was set against the ἐνώπια παυφανόωντα; probably a facing of polished stone or wood work, or stones faced with metallic plate, se above at (3), forming the lower course of front masonry along the αίθουσαι and in the vestibule, d see below at end of (16). The chariot, being low, would touch, as it stood, these lower courses only; hence Homer, precisely describing, speaks of it as resting προς ένώπια rather than πρός τοίχον. On departure the horses would probably be yoked somewhere in one of the αἴθονσαι: thence, too, the chariot would drive out into the πούθυρου, and thence away. As final greetings were exchanged at the door of the usy., the guest paused there after driving from the albovoa, and drove out, after leave taken, by the αυλειαι θύραι.* The chariot's driving out of the αίθονσα is marked by the latter having the epithet ξοιδούπου, exprossive of the tramp of hoof and din of wheel echoed by its roof. In other portions of the αίθουσα it was customary to make up a bed for a guest or for a bachelor son.g

- (10) The proper name for the principal apartment is μέγαρον, often used, especially the plur. μέγαρα, as in the phrase έν μεγάροισι, for the whole pile. The access to it was directly through the main entrance, over the οὐδὸς, "threshold", which seems to have been double, either an outer and an inner, or an upper and a lower οὐδὸς; see below at (23). The doors, through which it was entered from the πρόθυρον, were probably double-leaved (διαλίδες),** like those of the αὐλὴ in the palace of Odys. Loftiness and splendour (ὑψη-

^{*} These are not shown in the plan, but would be a little in front of B' in Fig. I.

** The preferable etymology of this is δι-πλίνω, not πλείω, as shown in the parallel forms ἔγπλιδον, παράπλιδον, Ηy. 23. 3, δ. 348, φ. 139, Hy. Venus 182. The word πλίνω is used in the sense of to "incline" the doors to each other, in a passage where πύλαι stands for the gateway or entrance, and σανίδες for the actual doors. Here ἐπικεκλιμένας is opposed to ἀναπεπταμένας "flying", i. e. open. M. 120-2.

a δ . 40. b δ . 20; η . 4. c δ . 42; Θ . 435. d χ . 121; N. 261. e γ . 492; 0. 190. f γ . 493, 0. 191. g γ . 399—401; η . 345. b δ . 297, cf. 0. 5. i ξ . 5. k ξ . 34. 1 Λ . 777. m 0. 4—5. n ξ . 29 foll.

last $\varphi \alpha \varepsilon \iota \nu \alpha \iota$) characterized them. As a good view of the interior of the $\mu \varepsilon_{\gamma} \alpha \varrho \sigma \nu$, including its $\mu \nu \chi \delta \varsigma$ at the upper end, could be had from the $\pi \varrho \delta \vartheta$. The doorway would seem to have been spacious; see further at end of (23). Similarly, the augur Theoelymenus, looking forth from the $\mu \varepsilon \gamma$, sees the $\pi \varrho \delta \vartheta$ and $\alpha \varepsilon \lambda \lambda \gamma$ full of ghosts hurrying to Erebus. Loftiness and spaciousness are the features of the $\mu \varepsilon \gamma$. It was the room of state in a palace, but commonly used by the family. All the ancient commentators, including Eustath., suppose that there was a women's apartment of somewhat similar proportions on the ground floor. Voss, Rumpf, and many other German scholars follow this opinion. It is a figment, however, based on the habits of the later period of Athenian splendour; and those commentators seem to have been beguiled by their familiarity with the usages of that later age.

(11) Homer contains no passage in which such a gynaceum need be assumed. Further, all the entries and exits, as well as fixed positions of Penelopê, Aretê, Helen, and Hecuba, testify against it, and the whole habit of social life, as shared by the sexes, is opposed to it. It suited the view of women's position and duties in the Thueydidean and Euripidean period, that they should be secluded and remote from the men, whose keenly political instincts led them to affect a life in public; and their extreme domestic abandonment, improper for the other sex, tended to a masculine isolation, which sentenced or privileged their women to a proportionally profound privacy. If further Homeric proof were needed, it may be found in the palace of Zeus, modelled on that of kings below. It is wholly opposed to the relation of Herê and the other goddesses with Zeus, to suppose a gynæceum in Olympus. The whole episode of her fraud upon bim in the fourteenth Iliad is against it. Her toilet-seene is in a private θάλαμος made for her by Hephæstus, which no other deity could open. She goes out of it and calls to her Aphroditê, with whom she converses "apart from the other deities", i. e. evidently, in that privacy. Aphroditê departs προς δωμα, to the μέγαρον, i. e., of Olympus. On her return, discomfited, to Olympus from Ida, Herê goes to the same Lios douos, where she is exposed to the remarks and questions of the other gods,t and where her statements provoke the rash sally of Ares which Pallas checks." Here, then, we might surely expect a clear token of the gynæceum, if any existed; but here, on the contrary, is the amplest proof of a hall shared by male and female deities in common. Precisely in proportion as the gynæceum suited the advanced notions of historic Greece, it was repugnant to the simpler morals and manners of the olden time, and to the unchecked circulation of male and female thought and feeling in the Homerie age. That age had a home: the later artificial period broke it up into a "liberty-hall" for the men and a prison for the women.

(12) The peculiar position of Penelope, as the mistress of a house beset by intrusive revellers, and the widow-wife of one too long missing to be deemed its lord, craves for her an exceptional habitat: and hence arises the prominence of the varouov in the Ody. This may perhaps be regarded as the sleeping apartment of the female members of the family, slave or free,

^{* 8. 325} foll. P v. 355. 4 \$\overline{\pi}\$. 166-9. \$\overline{\pi}\$. 188-9. \$\overline{\pi}\$. 224. \$\overline{\pi}\$. 84-101. \$\overline{\pi}\$. 0. 113 foll.

save such as were of rank to enjoy, like Nausicaa, a separate θάλαμος, and as the working room of those who pursued sedentary labour. But, to descend to detail, Penelopê v, sitting έν θαλάμω, bids Eumæus summon the disguised Odys, to her, who postpones the interview till late, when the suitors would be gone. When on their departure, and that of Telem., Odys. is left έν μεγάρω, she comes ἐκ θαλάμοιο to see him. Here, as she is seated awaiting him in the usy., the female slaves leave it, carrying away the tables, vessels, &c. of the previous banquet, and among them Melanthô reviles Odys., who replies. This is evidently in the presence of Penel. seated παρά πυρί, who hears the words, rebukes the offender, orders a chair for Odys., and opens the conversation. Between the first message through Eumæus and this interview she had visited the suitors, descending from the υπερώια, and retired, ascending thither. But that message had been sent from a Dúlquos, and on Eumæus' return she speaks to him ὑπὲρ οὐδοῦ βάντα, d which seems to show that some θάλαμος on the ground floor is meant. Probably a personal and private θάλαμος of her own, like that of Herê, should be understood (Fig. I. L or M). Helen similarly appears ἐκ θαλάμοιν in the same sense. Besides this, "Eurynomê the stewardess" f is found mingling in the conversation before Eumæus is summoned. Now, her business certainly lay in the μέγ. among the suitors; whence she might easily speak with Penel. in an adjacent θάλ., but could hardly have gone up-stairs to do so. Further, Odys. in the μέγ, among the suitors, after her visit to them, rebukes the handmaids for attending on them and bids them go to their mistress;

δμωαί 'Οδυσσῆος δὴν οἰχομένοιο ἄναπτος, ἔοχεσθε πρὸς δώμαθ', ἵν' αἰδοίη βασίλεια: τῆ δὲ παρ' ἤλάπατα στροφαλίζετε τέρπετε δ' αὐτὴν, ἤμεναι ἐν μεγάρω, ἢ εἶρια πείπετε χερσίν.

Now Penel. had only just before ascended to the ὑπερώια, of which fact, he was probably aware.* It is plain, therefore, that the expressions, πρὸς δώμαθ' ἴν' αἰδοίη βασίλεια, and ημεναι ἐν μεγάρω, refer, not to any gynæceum, but to the ὑπερώιον itself. So Eurycleai, going to summon the waitingwomen to Penel., is said to go διὲκ μεγάροιο; where, from the sequel, ^k
the ὑπερώ, in which Penel. then was, is plainly meant. Further Melanthô, ^l in
her flippant speech to Odys., says, "wilt thou annoy us here by roaming all night
about the house, and peeping at the women?" These words would be excellently
adapted to the presence of a male stranger in the gynæceum, had any existed;

^{*} It is not easy to trace Penel. consecutively through all her movements in ϱ ., σ . and τ . At the commencement of ϱ , she is with Telem, in the $\mu \dot{\epsilon} \gamma$. Her words in ϱ . 102 express no intention of going up instantly, see note ad loc.; neither does she ascend till after Eumæus' departure, 589; nor are we then told of her ascent; but in σ . 158—207 we find her descending; and infer that she must have ascended some time in the afternoon with which ϱ . concludes. She reascends in σ . 302, and again we are not told of her descent, but find her again in a $\vartheta \dot{\alpha} \lambda$. adjoining the $\mu \dot{\epsilon} \gamma$., doubtless that in which she had previously conversed with Eumæus; and, here again, Eurynomê is found in attendance.

^γ Q. 505—11. ^w τ. 1, 51. ^x τ. 53. ^y τ. 60 foll, ^z τ. 55. ^h σ. 205. ^h σ. 302. ^c Q. 506. ^d Q. 575. ^e δ. 121. ^f Q. 495. ^g Q. 259. ^h σ. 313—6. ^f σ. 185—6. ^k σ. 206. ^f τ. 65—9.

and here, therefore, we might expect to find the scene so laid. But what is the fact? That the whole takes place in the $\mu\acute{e}\gamma$, which the suitors have recently left, and where Penel. is already seated by the fire, like Aretê in the $\mu\acute{e}\gamma$ of Alcinous, to hear the stranger's tale. And on her departure again to the $v\pi\epsilon\varrho\acute{\omega}\iota\alpha$ she bids him take a bed $\tau\~\omega$ ô $\acute{e}vl$ olu ω , which, if spoken in the oluos of the women, ought to mean that oluos itself; but which means the common oluos or $\mu\acute{e}\gamma\alpha\varrho\sigma v$ still, of which the $\pi\varrho\acute{o}\delta\sigma\mu\sigma s$ is viewed as a purlieu, and in that $\pi\varrho\acute{o}\delta\sigma\mu\sigma s$ his bed is accordingly made of the fleeces &c. which lay about on the seats in the $\mu\acute{e}\gamma$. And into the $\mu\acute{e}\gamma$, whence it had been taken, he accordingly takes the bedding again in the morning. Further, as he lay there, he marked the paramours of the suitors who had gone to their homes, going forth $\acute{e}n$ $\mu\epsilon\gamma\acute{e}\varrho\sigma t$ 000 to join them. This must have been through the same chief doors of the palace which Euryclea had previously closed. Thus $\mu\epsilon\gamma\acute{e}\varrho\sigma t$ 000 has here its proper meaning; although in two passages just quoted it stands for the $v\pi\epsilon\varrho\~{o}\sigma t$ 0.

(13) As regards the evidence from character and habits, though less critical stress can be laid on such things than on the facts stated or implied in the narrative, it seems inconsistent that such a character as Nausicaa should have been reared in the hot-bed of a gynæceum. She acts most unlike what we should expect had such been her nurture; and this, in a poet on the whole so true to moral nature as Homer, should have its weight. The notion of a young and high-born maiden driving out with no companions but of her own sex and condition to a distance from home, is out of the question when measured by such a scale of manners as the gynæceum implies. Her bearing on meeting Odysseus under the circumstances would be equally inconsistent with moral probability, and the independent self-possession with which she directs his movements, if possible, even more so. But indeed, the whole Phæacian court atmosphere is one in which the women have rather more than less of their sex's usual influence. Homer has drawn the men effeminate, but the queen and princess with exquisite and equal firmness and yet delicacy of tone. But as regards palatial arrangements, he has one set for all, and applies it alike to Olympus and to Scherie, and to the households of Hecuba, Helen, and Penelope. But of all most unlike the life of the gynæceum is the reception of Nausicaa by her brothers on her return:

ή δ' ότε δη ού πατρός άγακλυτά δώμαθ' ϊκανεν, στησεν ἄρ' έν προθύροισι, κασίγνητοι δέ μιν άμφλς ισταντ' άθανάτοις έναλίγκιοι, οι ρ' ύπ' άπηνης ημιόνους έλυον έσθητά τε έσφερον είσω."

The idea of the young men receiving her and carrying in her clean clothes is irreconcileable with the manners of separation. And the more we examine the arrangements of the sexes in detail the more extravagantly wide of possibility will the notion of such a separation between them appear.

* In the view taken below (33), the eπεφώ, is supposed to have been built over the πφόδομος, forming one front with it, as viewed from without, and, like it, therefore, part of the μέγ. Thus, as τῶδ ἐνὶ οἴκω means the πφόδ., the word μέγ. may with equal justice stand for the ὑπεφώ.

* τ. 55. ° ζ. 305. ° τ. 594-8. ° ν. 1. ° ν. 96. ° 6. 428. ° ν. 6-13. ° τ. 30. ° η. 3-6.

(14) The roof of the μέγ. was ordinarily flat; the only case precisely in point being the palace of Circê, shown by the fall of Elpenor from it. The roof there appears to have been of the sort called solarium by the Romans — the terraced top so well-known in the East, and still used as a sleeping place in modern Palestine.* A simile in which the reciprocal grasp of the wrestlers' arms is compared to that of

ἀμείβοντες, τούς τε πλυτός ἤοαςε τέπτων δώματος ὑψηλοῖο βίας ἀνέμων ἀλεείνων,™

is explained by a Schol. of "joined rafters (συστάται) which", he adds, "form the shape of the letter** A". And this idea is supported by the previous description of the attitude, αγκάς δ' άλλήλων λαβέτην χερσίν στιβαρησιν. There is a stratagem in the Cornish wrestling, in which each adversary grasps the other round the waist and endeavours to throw him over his shoulder, which may be here intended. The bodies thus lean on each other at their upper extremities while their lower ones stand apart (διεστώτας Eustath. ad loc.). This suits the A form. Beams so set might combine to keep up a flat roof, although they suggest a pointed one more obviously. Homer's usual word for roof is τέγος, which appears also to bear by synecdoche a different meaning, see below at (16). The gen., τέγεος, occurs five times 1 in the Ody, with epithet πύκα ποιητοίο, and once in Hy. Ceres 185. E!penor also fell καταντικού τέγεος, having forgotten to go back to the ladder or stair by which he had mounted. This does not mean that he fell over the edge, but, probably, down through the smoke-vent $(\delta n \dot{\eta})$, there being no other aperture. This was not vertically over the fire; see below at end of (20).

(15) The word $\partial \varrho \sigma \varphi \dot{\gamma}$ is once found, of the roof as seen from within; the masc. $\partial \varrho \sigma \varphi \sigma \varsigma$, with epithet $\partial \alpha \chi \nu \dot{\gamma} \varepsilon \iota \varsigma$ "shaggy", also once in sense of "thatch" — that which covered the hut of Achilles before Troy, and was gathered from the meadow there. Eustath. on κ . 559 foll., supposes a flat roof overlaid with earth to be meant; but this is a hint which he probably borrowed from later structures. The principal feature of the roof was its central beam, $\mu \dot{\varepsilon} \lambda \alpha \partial \varphi \sigma \nu$, so explained by the Scholl., the name originating from the discoloration ($\mu \dot{\varepsilon} \lambda \alpha \varsigma$) through smoke, or, according to Eustath., through sun and weather; the one suggesting the inside, the other the outside view; but an overlying stratum of earth, tile, or other material, would, if it existed, intercept the latter influences. The derivation from $\mu \dot{\varepsilon} \lambda \alpha \varsigma$ is favoured by a passage in which our present texts have,

αὐτὴ δ' αἰθαλόεντος ἀνὰ μεγάροιο μέλαθρον ἔζετ' ἀναϊξασα χελιδόνι εἰπέλη ἄντην,

* Comp. the precept of Deut. XXII. 8.

^{**} Rumpf (II. 11), to whom I am indebted for this quotation, adopts the view of the Schol., and quotes words from Hippocrates as interpreted by Galen, which signify, "the triangular vertical extension of the roof", in fact a "gable", being an explanation of ἀέτωμα there. The same slope-sided form of roof is alluded to by Aristoph. Av. 1110 under the term ἀετός; but Hippocrates and Aristophanes are far too late for our purpose.

v π. 559—560, cf. λ. 6 foll. w Ψ. 712—3. x α. 333; δ. 458; π. 415; σ. 209; φ. 64. y χ. 298. z Ω. 451. a χ. 239—40.

where αίθαλ, seems disjoined by hypallage from μέλαθου,* to which Voss wished, by reading αίθαλόεντι ... μελάθρω, to restore it. In a similar passage the eagle in Penelope's dream αψ δ' έλθων κατ' αρ' έζετ' έπὶ προύγοντι μελάθοω. b ** A beam on which a bird could sit must be, not a rafter in the plane of the roof which it supports, but perhaps one inclined at an angle to it, like the έρείδοντες in the simile applied to the wrestlers; see above at (14). In the net of Hephæstus the light toils droop from the beams (μελαθρόφιν), like fine cobwebs, down into the Pálauog and over the sleepers there.c Epicastê destroyed herself by "fastening a vertical noose from the lofty μέλα-Demeter in Hy. Cer. 188, "with her feet made for the threshold", καί δα μελάθοον κύρε κάρη, πλησεν δε θύρας σέλους θείοιο. So Aphroditê (Hy. Ven. 173) εὐποιήτου δὲ μελάθρου κῦρε κάρη, see below at (16), where the roof-beam, or rather the whole roof composed (εὐποιήτου) of such is spoken of. The uéladoov had a special sanctity attaching to it, in regard to hospitable duties, perhaps as overhanging the hearth and blackened by the fumes of its sacrifice on their way to heaven. So Ajax appeals to it, saying to Achilles, αἴδεσσαι δὲ μέλαθρον ὑπωρόφιοι δέ τοι εἰμέν.

(16) The expression σταθμός τέγεος πύκα ποιητοίο stands only in one connexion: where a lady of the family from the ὑπερώια enters the μέγ., we read, "she took her place παρά σταθμον τέγ. πύ. ποι." The foot of the stair by which she would descend might be in the usy. itself, and her standing παρά σταθμόν κ. τ. λ. might then mean "by an (engaged) pillar" of the wall, supporting the roof. More probably the stair would land her first in one of the δάλαμοι, whence emerging in the μέγ, she would still become visible first at its wall. In the Hy. Ceres 186, the queen is seated with her infant παρά σταθ. τέγ. Now τέγος appears to mean, not only the roof, but any chamber or room, considered as roofed in; (Crusius sub voc.) Probably here the υπερώον itself or upper story, or else the θάλαμος into which one descended from it (Fig. I. M), is meant. Now ora quol occur elsewhere simply as meaning door-posts; and the σταθμός τέγεος may therefore well mean the door-way, by synecdoche, of that θάλαμος. So Penel. sits spinning, to hear Telemachus' tale, παρά σταθ. μεγάροιο; for the door-way, as leading from the τέγος (= θάλ. or ὑπερῷον) into the μέγ., might be called the σταθ. of either. But where one has just emerged from the τέγος it may be viewed as pertaining thereto, otherwise to the μέγ.; see below at (32). Some take the σταθ. τέγ. to mean an ordinary "pillar of the roof"; but the proper term for pillar is wlow. It is more consonant with queenly dignity in Penelope, and with mai-

^{*} In the prayer of Agam. that he might set on fire the palace of Priam that very day, aldalose is joined to usladoor, he perhaps, however, as a secondary predicate, describing the effect of the fire.

There is much doubt about this station of the eagle. Was he inside or out? Probably &v μεγάφοισι, said of the geese destroyed, is a general expression covering the specific sense &v αὐῦ. Some of the beam-ends may have projected on the palace front; certain ornamentations of the Doric style are said to be nothing but beam ends, conventionalized in sculpture, so projecting over a porch; on one such the bird may be supposed perched.

b τ. 544.
b 2. 279.
c 209; φ. 64.
c 209; φ. 64.

den modesty in Nausicaa, to suppose that neither advanced further than to be just visible to the party in the μέγ. That the σταθ. τέγ. was a doorway is further countenanced by Hy. Ceres 188, ή δ' (Δημήτης) ἄς' ἐπ' οὐδὸν έβη ποσί, i. e. she "made for the threshold". The poet adds, καί δα μελάθρου πῦρε κάρη, i. e. her stature expanding, her head touched the main beam. Some take μελάθ.* here to be the lintel of the door; but, as the queen was sitting in the μέγ., though near its door-way into the δάλ., the door would be behind her, and one approaching her in front would not come under the lintel, although the brightness of the divinity approaching would cast a glory on the doors (v. 189). Those who will have a gynæceum in the rear of the μέγ, consider τέγος to mean that apartment, and the σταθ. its door-way from the μέγ. This entry they think was at the μυχὸς, the door being at its further end, see at (34). Some take the σταθ. τέγ. to comprehend in lax usage the floor adjacent, as far as the hearth, and thus the spot where the queenly chair is usually set, so that the queen in Hy. Ceres 188 would sit where Penel. and Nausicaa on entering stand, and where Aretê also sits. The σταθ. μεγάροιο also occurs, meaning the main entrance from the court without. There Odys., when his arrows are spent, τόξον μὲν πρὸς σταθ. ἐὖσταθέος μεγάροιο ἔπλιν' ἑστάμεναι, πρὸς ἐνώπια παμφανόωντα. Ης seems to set down the bow on the threshold whence he had shot. Here, therefore, σταθ. may well mean, literally, the door-post, which the ἐνώπια or "facings" of the vestibule would meet; and the bow set at their point of juncture may be described as resting against (noos) either or both. From the conspicuous feature of its various σταθμοί, one of which is described as πυπαρίσσινος, the μέγ, may obtain its epithet of έυσταθής.

- (17) The floor of the μέγ. has been described as of native earth; see above at (4). It was duly levelled and hardened to what is called a κραταίπεδον οὐδας.\(^1\) Damp in the climate of Greece is not much to be dreaded; and the floor's level, in order to ensure more support to the walls, may have been lower than that of the αὐλή. This would give greater vantage-ground to one standing on the threshold. From its being the native earth we understand how the fire is thrown out on it from the λαμπτῆρες,\(^m\) how Telem. digs a trench along it for the axes in the bow trial to stand in,\(^n\) and how the same expressions ἔραζε, ἐν πονίησιν,\(^0\) which would suit out of doors, equally apply to it. Thus foot-cloths were spread below the more costly couches, as an additional compliment to a guest, but carpet there of course was none. The polluted surface is removed by scrapers (λίστροισι):\(^p\) the same tool is placed in the hands of old Laertes at his garden work (λιστρεύοντα φυτόν).\(^q\)
- (18) The $\mu \acute{\epsilon} \gamma$ may be supposed a parallelogram with its short side to the $\alpha \dot{\nu} \lambda \dot{\gamma}$. Of its size we have indications in the following incidents. The bow-

^{*} Rumpf (III. 80-1) interprets $\mu \varepsilon \lambda \acute{\alpha} \vartheta$. here as a wooden structure (cratitie operis) erected on the $\mu \nu \chi \grave{\alpha} \varsigma$ and laterally connected with $\mu \varepsilon \sigma \acute{\alpha} \psi \alpha \iota$ on either side of it, in his view, "galleries", hanging between the end wall and a parallel row of pillars thrown out in front of it, see (41). He views the $\mu \varepsilon \lambda \acute{\alpha} \vartheta$. above and the $\mu \nu \chi \grave{\alpha} \varsigma$ below as together making up the $\tau \acute{\epsilon} \gamma \sigma \varsigma$.

¹ ξ. 305. ¹ φ. 340. ¹ ψ. 46. ^m τ. 63. ⁿ φ. 120—1. ^o χ. 20, 329, 383. ^p χ. 455. ^q ω. 227.

trial was meant to involve a feat of no ordinary difficulty. We must allow for a reasonable interval between the axes, and for a sufficient distancer between the nearest axe and the marksman. The weapons used against the suitors, arrows and spears, with the various charges of the combatants's, especially when we consider the length ascribed to the spear in the Il, timply a considerable range. Telem. also "runs", at his father's bidding, u from the central entry of the μέγ, to the θάλαμος on its side, perhaps by way of the λαύοη. After the massacre Odys, looks about to see if any enemy is skulking anywhere, The suitors, above a hundred in number, daily banquetted there, each at a separate table, and room for their attendants had also to be found. Epithets of amplitude, as ὑψερεφὲς μέγα, are applied to it; so also it is ήχήεν, from its echoing walls, and σκιόεν, of somewhat doubtful import, whether through the shadows cast by figures from the fire, or the prevailing gloom caused by the absence of windows, and the admission of light only through the smoke-orifice and the door. That there were no windows in the $\mu \acute{e} \gamma$. may be regarded as certain from the fact of no mention of such an important detail anywhere occurring in Homer, Hesiod, or the Hymns. In the attempts of the suitors to devise means of escape, the windows, had there been any, would probably not have been forgotten. They could not, had they existed, have been above reach from the floor, for how then could they have been closed and opened? They must have afforded an exit either into the αὐλη, or into the street of the town, and in either case it would have been important to Odys. to close them up beforehand, as he does the door, or to the suitors to escape through them if unclosed. Even in the later Roman architecture, as shown in the remains at Pompeii, windows except in the upper story are rare. (Smith's Dict. of Antiq. s. v. fenestra.)

(19) The aperture in the roof, and there may have been more than one, would be towards the further end from the door, in order to distribute the light through it* and the door more equally; even thus the sides of the room, remote from the central line through door and smoke-vent, would be very gloomy. This suggests the sense of σκιόεν. For this reason, if for no other, the greatest length of the room would probably be in this same line, and in the same line would probably be the three λαμπτῆρες or fixed light vessels raised above the floor.2 The smaller portable one borne by Pallas being golden, these may be supposed to have been of copper, and so Eustath. calls them πεγαληευμένα, and explains their position and form by the words έσχάοαι μετέωροι, η χυτρόποδες "vase-footed" (Rumpf. II. p. 31). On the floor lay the fireplace (έσχάρη), the mistress of the house or a principal person commonly sits ἐν πυρός αὐγη, even when it is broad day-light (Jics avyal) without. This seems to show that gloom prevailed but for the fire. Nearly on the same central line the group of principal persons in the usy. are to be looked for, in whatever palace interior the scene is laid. The pro-

^{*} In Herod. VIII. 137 the sun is spoken of as looking down into (ἐσέχων) a house, by the καπνοδόχη, and throwing its light on the floor (ἔδαφος).

^τ φ. 75 – 6, 420 – 3.

^δ χ. 72, 81, 116, 255 foll.

^δ χ. 381 – 4.

^π π. 247 – 51.

¹ η. 225, cf. δ. 757.

^γ χ. 132 foll.

¹ σ. 307, cf. τ. 63.

⁸ ξ. 305, cf. ψ. 89.

vailing gloom is portentously deepened when Theoclymenus denounces woe against the suitors, but he alone seems to perceive it. They retort, "let him go out of doors then, if he finds this so like night", the retort comes with greater force when we remember that a degree of darkness was the condition on which alone the comforts of in-doors could be enjoyed.

(20) The pillars cannot have been fewer than four in a quadrangular building, and may have been any number not too large. Those in Odysseus' palace seem to have been few, to judge from the fight which goes on there, which was as freely fought as if the stage had been clear. They probably stood in pairs, opposite to one another, and beams* may have run horizontally across the head of each of them to an opposite σταθμός in the wall. Their only epithet is expressive of height, and once, in a simile,** stoutness is implied; but there is no hint of ornamentation, save that suggested in the last note, although they must have been very prominent objects. From their mention in conjunction with the fir beams, the μεσόδμαι, &c., it is probable they were the trunks of trees, barked and smoothed. The chair of state is placed against a pillar for Aretê "in the blaze-light of the fired", and her royal husband's close beside it. Similar seems the position of Penel. in the same "blaze-light" at the further (ετέρου) wall, i. e. furthest from the door. Also the principal chair (δρόνος ἀργυρόηλος Fig. I. i) seems indeed to have had a fixed position there, not far from the principal κοητήο (see below at (22) Fig. I. h) and the ὀρσοθύρη, or opening into the side-passage; see below at (38). This was also near the uvyòs or extreme upper end of the usy. The position of the host or hostess at that "further wall" is confirmed by the place of reception occupied by Achilles in his hut, in the interviews with the ambassadors and with Priam, in which last his κλισμός πολυδαίδαλος is also specially mentioned. Hence the hearth seems to have been at the upper end of the μέγ., and Nausicaa's direction to Odys., μεγάροιο διελθέμεν, ὄφρ' αν ϊκηαι μητέρ' έμην implies, perhaps, that a considerable portion of the μέγ. would be traversed to reach her. This confirms the view taken above of the smoke-vent, as not central, for, if central, it would be remote from the hearth; yet it need not have been vertically over it, for then a sudden heavy fall of rain might have damaged the fire. The ἐσχάρη, seems to have been always on the mere flat of the floor, like our "hearthstone" (Fig. I. 6). It is said (Rumpf II. 29) to have been oval (στρογγυλοειδής). It was the place sacred to supplication, and bears in that relation the more solemn name of ἐστίη. From it the house derived its sanctity, to which it was as altar to temple. The stranger swears coupling it with Zeus. Odys.

h v. 360-2. ° τ . 37. d ξ . 305-7. ° ψ . 89-90. f cf. τ . 55-8. g χ . 341, cf. 333. h φ . 145-6. i I. 218-9. d Ω . 597-8. g ξ . 304-5, cf. η . 139-41. m ξ . 158-9; ϱ . 155-6; τ . 303-4.

went and sat as a suppliant ἐπ' ἐσχάρη ἐν κονίησιν πὰρ πυρὶ, n whence it seems that the fire on it was ample enough to shed its ashes on the floor around. Near it (ἐν κόνι) the house-servants slept for warmth's sake, probably not having bedding, and old Laertes in his woe slept so with them. Against another more central pillar the seat is placed for the minstrel μέσσφ δαιτυμόνων, p and his lyre is hung from the same within easy reach.

- (21) Against one of the pillars (Fig. I. FF) stood the δουροδόκη. Some question has been raised, whether this pillar was external in the πρόδομος or internal in the μέγαρον. The former view, held by Rumpf, (I. 29) has been based on what is probably a πρωθύστερον; Telem. "set his spear against a pillar, and went in, and crossed the stone threshold". It is clear that the parts italicized are to be so inverted in sequence, and probably, as what stands last, the "crossing the threshold", is really first, so what stands first, the "setting the spear", is really last. In visiting Lumæus, Telem. gives his spear to a slave in the avly and himself goes in &c.r This may possibly have been because in that lodge the proportions were small, and the entry or interior too small to admit the weapon, if large, or there may have been no δουφοδόκη, or Telem. may have wished to give the slave something to do for him. At most it is inconclusive. The spears which Idomeneus had gathered as spoil were certainly in the πρόθυρα. There is good reason why they should have been, as the incident shows which occasions the mention of them, viz. that they might be ready at hand for instant use; possibly, also, here again the dimensions of the weapon and of the hut may have occasioned the borood, to be outside the latter. But in the Odyssean palace, the spear is deposited at a column after entering the μέγ., and the μέγ. certainly contained spears." The explanation given by a Schol, α. 128 of the fashion of the δουροδ, is not clear: it is, απέξεον τὰς κίονας καὶ έν αὐταῖς ἐπετίθουν τὰ δόρατα. Here ἐν avrais may imply some cavity or receptacle resulting from the action called απέξεον, which must then be used in the unusual sense of "scooped". The latter sense lies directly in Eustathius' words, on α. 128, θήμη δοράτων πιονοειδής. η μάλιστα, είς πίονα έγγεγλυμμένη, έν ή προς όρθότητα τὰ dogara Toravro. A fluted column with spears set in the flutings might easily be understood from this; though something would still be wanted to catch one end of the spear and steady it. Boarding pikes in a vertical rack used to be seen round the masts of ships, where, there being no grooves, they were secured by both ends. The phrase Evroods dovood, is well suited to such an explanation; comp. ποιλης έντοσθε μεσόδμης, of the Homeric mast, and see App. F. 1. (6). Rumpf ub. sup. explains the δουφοδ. as fixed between two columns, engaged, he probably means, in the wall.
- (22) Close to the upper wall appeared a ποητήο, probably of large size. We may suppose a stand for it. It is uncertain whether it lay left or right of the central line from threshold to μυχός, or it may have lain even in that line. A

^{*} Schreiber and Rumpf place it on the right side, Eggers on the left; see the plans, Rumpf part. 1 ad fin.; of these Rumpf places it within the μυχός.

ⁿ η. 153-54. ° λ. 188-91. ^p δ. 65-6, 473. ^q ρ. 29-30. ^r π. 41. ^r N. 261. ¹ α. 127 foll. ^α τ. 33. ^γ β. 424; ο. 289. ^w φ. 145-6; χ. 341

man who sat by it was $\mu\nu\chi o'\tau\alpha\tau o_S$, i. e., probably, closest to the $\mu\nu\chi o_S$ of all the guests. The spot whence the cup-bearer began his rounds is probably its place; from it he moved towards the right. Phemius, standing by the $o\cos\theta\nu' o\eta$ just before, sets down his lyre, between the $\kappa o\eta\tau\dot{\eta}o$ and the chair of state. These were probably near the $\dot{\epsilon}\sigma\chi\dot{\alpha}o\eta$ but not in the $\mu\nu\chi\dot{o}_S$. It seems likely that the chair was on the same side as the $\dot{o}\cos\theta\dot{\nu}o\eta$, as more convenient for the occupant's access to the $\alpha\dot{\nu}\dot{\lambda}\dot{\eta}$ without, if needed; the $\kappa o\eta\tau\dot{\eta}o$ may then be assumed to be probably on the opposite side, and as the cup-bearer went towards the right, i. e. left of one entering the $\mu\dot{\epsilon}\gamma$. from the $\alpha\dot{\nu}\dot{\lambda}\dot{\eta}$, it would be more convenient to view the $\kappa o\eta\tau\dot{\eta}o$ as itself on that side, and the chair and $\dot{o}o\cos\theta$. on the right (Fig. I. hi). This so far agrees with a Schol. on χ . 126, who places the $\dot{o}oso\theta$. "in the right corner".

(23) The threshold $(o\dot{v}\delta\dot{o}s)$ has been several times mentioned. It was the outer limit of the μέγαρον proper, as the μυχός the inner, being the furthest point from it; hence ές μυχον έξ οὐδοῖο διαμπερές means, "from one end of the usy. to the other". The threshold of Alcinous' palace was of copper (χάλκεος), corresponding with the extravagant splendour of silver posts and lintel and a golden handle. He himself styles it ralnosaris om, which is elsewhere applied only to divine abodes. In the description of Tartarus, characterized on the contrary by massive strength, we have a copper threshold and iron gates. There seems no doubt, as stated above at (10), that the ovδός, spoken of as of stone (λάτνος), and again that of wood, (μείλινος, comp. also that said to be δούτνος) belonged to the same main entry, and were both passed in going from the $\alpha \dot{v} \dot{l} \dot{\eta}$ into the $\mu \dot{\epsilon} \gamma$. Rumpf (I. 29) supposes a passage or entry of some length, flanked by the ἐνώπια, leading from the $\alpha \dot{\nu} \dot{\lambda} \dot{\eta}$ to the $\mu \dot{\epsilon} \gamma$, with outer doors on a threshold of stone and inner doors on a threshold of wood. As opposed to this may be noticed the seat placed for Odys. by Telem. within the $\mu \acute{\epsilon} \gamma$, beside $(\pi \alpha \varrho \dot{\alpha})$ the stone threshold, where he might sit and drink wine among the company.e It is equally clear that he had previously "sat upon the wooden (uslivov) threshold within the doors, resting against (πλινάμενος) the door post of cypress-wood". The two passages can most easily be reconciled by supposing the wooden threshold superimposed on the stone one, which latter projected considerably further than it into the $\mu \dot{\epsilon} \gamma$, inwards, and towards the $\alpha \dot{\nu} \dot{\lambda} \dot{\eta}$ outwards. The wooden one would thus form a bench on which one might sit with his back against the door-post, his feet would then rest on the stone threshold forming a broad lower step, and a seat placed beside the latter on the floor of the uéy. would be near enough to the company for the guest so seated to be counted as one of them. The two pairs of doors, which Rumpf probably supposes, may then have stood, one at each end of the higher wooden threshold. They seem distinguished as the πρῶται θύραι, ε i. e. first towards the μέγ., and the αὐλης καλά θύρετρα, h as leading directly to the αὐλη. The width of the threshold may be inferred, not only from the general phrase εὐρέα μάλ' έοντα, but from the fact of four men standing on it with space to wield

¹ φ. 142. ^y η. 96, cf. 87. ² η. 83, 88, 89. ^a η. 90—1. ^b ν. 4. ^c ϑ. 321; A. 426; Ξ. 173; Φ. 438, 505. ^d Θ. 15. ^e ν. 258—9. ^f ρ. 339—40. ^g α. 255; χ. 250. ^h χ. 137. ⁱ σ. 385.

their spears. That of one of the δάλαμοι may be gathered from an eagle with spread wings being compared to the width of the door of a lofty δάλαμος. The main entry of the μέγ, would probably be wider still (Fig. I. EE).

- (24) It is always mentioned with an air of loftiness and size (μέγαν ούδόν). Persons upon it are upon an eminence. Philoetius leaps έξ οἴκοιο θύραζε, which means from the threshold. Odys. leaps upon it and shoots from it at the suitors. The external threshold projected into the πρόθυρου. The place of a beggar was naturally on the ovdó; comp. the words of Melantheus, that Odys., in disguise, would "rub his shoulders against the doorposts (φλιαί).P, Irus, quarrelling with Odys., bids him quit the πρόθ.q, who replies "this threshold will hold both", r and comes back to the ovdos after defeating and expelling him. Their quarrel took place προπάροιθε θυράων υψηλάων (i. e. before the outer gates) οὐδοῦ ἐπλ ξεστοῦ, t which epithet would suit either wood or stone. The same phrase is used for the internal threshold from which Odys. shoots a Odys. tells Irus that he will not, after being vanquished, return ές μέγαρον, meaning the palace generally, of which the ovdo's was regarded as the outer limit; so Achilles says, "all the wealth that the stone threshold (= the temple) of Apollo includes"; w and hence the metaphor, έπι γήραος οὐδῶ, meaning perhaps to view old age as the threshold of the house of death; so Virgil places old age "primis in faucibus Orci", Æn. VI 273-5.
- (25) The δάλαμοι might be added at discretion, but not in front. The πρόδομος, including the door-way and αίθουσαι, then remained full in view. But, round the sides of the uéy. and opening into it, and as wings attached to it, or perhaps in distinct and detached blocks, the Pal. may have multiplied with the demand for them. They not only furnished private chambers for principal inmates, but were used also for household stores and treasures. The famous passage in which the θάλ. of Priam's palace are describedy enumerates fifty as tenanted by his married sons, and twelve others, distinguished as τέγεοι, by his sons-in-law. The fifty are said to have been έν αὐτῶ, i. e. δόμω, built near each other: the twelve are έτέρωθεν έναντιοι ενδοθεν αύλης, and have the epithet τέγεοι, and these, too, are "built near each other". All alike are said to be of polished (ξεστοίο) stone. A Schol. on Z. 248 interprets τέγεοι as meaning "distinct and partitioned off from each other", so that there might be no thoroughfare, "because", he adds "they were in the upper story (υπερώοι)"; another Schol. makes τέγεοι mean υπερώοι, further explained by έπὶ τοῦ τέγους φαοδομημένοι, which Eustath. confirms by the interpretation ανώγειοι (Rumpf III, 73).*

(26) It seems to savour of assurance, perhaps, to withstand this array of authorities, yet the plain sense of Homer is irreconcileable with their judg-

^{*} τέγεοι, antiqui interpretes ad unum omnes explicant ὑπερῶοι (Rumpf I.

ment. The fact that the twelve θάλ. were "on the other side opposite", would require surely all alike to be either above stairs or below. The whole picture is otherwise marred, to say nothing of the comforts of the inmates. The whole must have been on the ground; the fifty were ἐν δόμω, the twelve ἔνδοθεν αὐλῆς. Here ἐν δόμω means in the same block or pile of building as the palace, and the site of the other twelve is marked as being within the avly, but distinct from that pile, to which, or to the fifty &al. which partly composed it, they stood opposite. Thus they were τέγεοι, as having a roof of their own, distinct from the general palace roof. Their standing έτέρωθεν, "in the other (part or space)", is vague; but may be probably interpreted by the expression τοίχου τοῦ ετέροιο, explained above at (20) as being "at the further wall from the entry of the μέγαρον". So, while Achilles sleeps μυχῶ κλισίης, Patroclus lies ετέρωθεν, "at the further or opposite side". Σuch θάλαμοι could not have stood between the πρόδομος and the gates of the αὐλη without being incommodiously remote from the μέγαρον, or else blocking up its front view; whereas its polished porticoes plainly are seen. If they were disposed all on one side of the μέγαρον, this evacuates the sense of ετέρωθεν -- a word which implies a duality of objects. Further, the one-sided aspect of such an arrangement would offend all symmetry.

(27) They might be supposed ranged, in two rows, facing the two sides of the central block composed of the μέγαρον with its contiguous θάλαμοι; but it is difficult to make Exéquations, include two exactly opposite positions, right and left, as if it had been έκατέρωθεν. The phrase πλησίοι άλλήλων δεδμημένοι would also seem to exclude this separation into two rows, unconnected and out of sight of each other, and having the whole of the central pile between them. The only remaining supposition is that they were in the rear, but that their front elevation, seen full, outflanked the μέγαρον with its contiguous θάλαμοι, seen end-wise, so that they might be partially in sight as one entered the $\alpha \dot{\nu} \lambda \dot{\eta}$ at the opposite end. If we suppose the $\mu \dot{\epsilon} \gamma$. very deep from front to rear in proportion to its width, this might easily be the case. Those contiguous θάλαμοι might be ranged five and twenty on either side of the μέγ., in the rear wall of which there might be a postern door for the access of the inmates of the twelve θάλαμοι. At the same time we may notice, that the number fifty, is used probably, in the feebleness of Homeric arithmetic and geometry, without calculating the extent of wallspace which so many would require. The elements of the reckoning float loosely in the poet's mind, as great items in a great total, and we are not to bring him to tale and measure and find fault with the result. See the plan Fig. II. It is difficult to read the description of Eumæus' lodge with its twelve swine-sties $\ell \nu \tau \sigma \sigma \vartheta \varepsilon \nu \alpha \dot{\nu} \lambda \tilde{\eta} \varsigma \dots \pi \lambda \eta \sigma \dot{\omega} \nu \dot{\alpha} \lambda \lambda \dot{\eta} \lambda \omega \nu$, without its suggesting the feeling of a sort of parody on similar features in the palace of Priam. All we can say of these sties is that they were so arranged as not to intercept the view from the gate of the αὐλή to the πρόδομος of the lodge. The avin and the swine-sties have, however, here the primary importance, the lodge was merely attached as convenient for the keeper. the palace the $\alpha \hat{v} l \hat{\eta}$ is subsidiary to the $\mu \hat{s} \gamma$.

(28) Herê retires to her Dál., a place of perfect secrecy constructed by Hephæstus for her, and with a secret key, when about to make her toilet for Zeus. Telem. had a θάλ. in a part of the court, in a conspicuous (περισμέπτω) spot there. Whether detached from the μέγ., or a wing of it, is not quite certain, but probably the latter, from the fact of his going out from the hall (διὲχ μεγάροιο) to reach it after the main entry of the latter was shut for the night.d Phænix, the son of the house, like Telem.. had a personal δάλαμος, which certainly had a door into the πρόδομος, as the fire lit in the $\pi \rho \delta \delta$, was before the door of his $\delta \alpha \lambda$. He needed not to enter the $\mu \acute{\epsilon} \gamma$, therefore, in passing out. Still his θάλ. may have had another door into the uéy., and that of Telem. may have had another door into the same. And of such a door there appears a trace; for, although in \$.5-10 we do not know how he reaches the $\alpha \gamma o \rho \dot{\eta}$, in v. 124-46, going thither from the same $\vartheta \dot{\alpha} \lambda$, he traverses the μέγ., and therefore probably did so in β. The situation of Telemachus' θάλ., and of Phœnix', is easily understood to be the same, viz. in the angle between the back of the αίθουσα in the πρόδομος, and the side of the μέγ. The &al. built by Odys. for his own use, enclosing the olive tree, was probably a counter-poise to the θάλ. of Telem., or rather the latter was so to it. See Fig. I. I and K. This position would be adequate to what περισμέπτω έ. χ. implies; as it would be in view both from front and flank, which the other θάλαμοι, save that of Odys., would not.* The θάλ. of Nausicaal may probably have been similarly situated to that of Telem. This would suit her encountering her father going forth from the usy. to the council. She might leave her θάλ. and come by the αίθουσα, contiguous to it, to the palace doors, as he issued from them, or might have entered the $\mu \dot{\epsilon} \gamma$. directly from her θάλ. The θάλαμος of Paris is enumerated as distinct from

^{*} Doederlein, 2353, wrongly, I think, takes περισπέπτω as meaning i. η. σκεπάστω, "sheltered". There is a clear difference in sense between σπέπτομαι, σκεπτός, σκεπτέος, wherever found, and σπέπας, σκεπάω, σκεπάζω, formed by the addition of α to, possibly, the same root, σκεπ. These latter forms always have the meaning of "shelter", as in Homer, σκέπας ἀνέμοιο, ε. 443, and ἀνέμων σκεπώωσι... πῦμα, ν. 99, said of headlands "sheltering" from the waves; comp σκέπα μαιόμενοι. Hes. Opp. 532, adduced by Doed., where σκέπα is doubtless the apoc. plur. of σκέπας, though he denies it. σκέπτομαι means to "look closely, watch". σκεψάμενος ἐς νῆα θοὴν ἐνόησα κ. τ. λ., μ. 247; so σκέπτεο νῦν... αἴ κεν ἴδηαι, and hence to "espy", as the result of such watching; so Μετάνειρα... ἐκ θαλάμοιο σκέψατο, Hy. Ceres 243—5; comp. Hy. Merc. 360. One passage, Π. 360—1, seems capable of the meaning "sheltered him self from"; there Hector, covered under his shield, σκέπτετ ὁτοτῶν τε ὁσίζον καὶ δοῦπον ἀκόντων. But, as he is covered as to his εὐρέας ὧμους, he is manifestly looking out over the top of the shield, as is further shown by η μιν δη γίγνωσκε κ. τ. λ. in 362, "he clearly marked the turn in the tide of battle". Nor is any trace of σκεπτὸς in sense of "sheltered" to be found in post-Homeric Greek. Further, in what sense the θάλ. of Telem. could be more "sheltered" than any other building in the ανλη it is not easy to see. The same expression is used of Eumaus' lodge, and of Circè's palace, which, though approached by cliff and forest, might easily have stoed in a clearing, so as to be conspicuous when reached.

b Z 166-9. ° a. 425-6. d €. 47, cf. 30. ° I. 469. ° ξ. 15-7. ° ξ. 54.

the $\delta \tilde{\omega} \mu \alpha$, i. e. $\mu \acute{\epsilon} \gamma \alpha \varrho \sigma v$; h and Paris and Helen are conveyed thither by Aphroditê, after his combat with Menelaus. Those who hold the view of a gynæceum find place for it here. But, even supposing Homer meant to draw a so far different view of domestic manners in the case of this Asiatic voluptuary, the exception would only tend to prove the rule as regards the simpler habits of Greek life. The $\vartheta \acute{\alpha} \lambda \alpha \mu \sigma_{S}$ may, however, have been only such an one as Odys. built for himself, and no gynæceum at all. Whether it is there or in the $\mu \acute{\epsilon} \gamma$, that Hector finds Paris tending his armour with Helen and her handmaids, is also uncertain.

(29) The θάλαμοι of Odysseus' palace were several; as is shown by one being spoken of as ἔσχατος. He had built himself one by enclosing a part of the $\alpha \dot{\nu} \lambda \dot{\eta}$ with a tree growing there. Of the store-chambers there were at least two; for we must suppose that the one in which Euryclea in person or by deputy "abode night and day", m was different from that furthest (ἔσχατος) one which Penel. unlocks in person to find the bow. The one which is converted into an armoury by Odys., when clearing the uzy. of weapons, is probably distinct from both.º* The one in which Euryclea and the women abide during the massacre is most likely the store-room in which she usually abode, as Telem. bids her not come forth if she heard any alarm, but "stay where she was, about her business" (παοά ἔργω). The armoury and this θάλ. were mutually accessible, as seems clear from Odysseus' thinking that some of the women there (ἐνὶ μεγάροισι) might have helped the suitors to weapons 4 (Fig. I. qq rr). But the doors she is bidden to shut are those of the main entrance to the usy. Eumæus conveyed the message to her to that effect, probably by going round by the λαύρη, t into which doors may have opened from these Fálauoi, being the servants' way, we may suppose, to the offices in the $\alpha \dot{\nu} \dot{\lambda} \dot{\eta}$ without passing through the $\mu \dot{\epsilon} \gamma$, and chief doors; and by the same unobserved way she passed round and secured those chief doors, viz. the outer pair towards the avin close to which the lavon terminated. This gave Phileetius time to go down and secure the further gates of the avily before those from the $\mu \dot{\epsilon} \gamma$, to the $\alpha \dot{v} \lambda \dot{\eta}$ were closed. The direction of Penel., when indignant and incredulous, to Euryclea, to go down and back to the μέγαρον, w must be taken as uttered on the supposition that she had come from there, which Euryc. negatives subsequently. The δάλαμοι were approached from the $\mu \notin \gamma$, by doors and a threshold of their own; γ that of the bow-chamber being of oak. From the word κατεβήσετο being used of a person going from the $\mu \dot{\epsilon} \gamma$, to the $\partial \dot{\alpha} \lambda$, its floor must be supposed lower than that of the $\mu \dot{\epsilon} \gamma$.

^{*} From the marked expression ές θαλάμους 'Οδυσῆος χ. 143, it is likely that these θάλαμοι had mutual communications (Fig. I. ss), and that Melanthius, entering ἀνὰ ὁῶγας μεγάροιο and passing out by the door, would pass through more than one; comp. Hy. Ceres 143, λέχος στορέσαιμι μυχῷ θαλάμων εὐπήπτων. For ὁῶγας see below at (35). So Euryclea tells Penel. she was μυχῷ θαλάμων ψ. 41, during the massacre, being perhaps the last of the range.

In the $\vartheta\acute{\alpha}l$. of Nausicaa a fire is lighted and refreshment scrved.^b The fire implies an escape for the smoke, probably into the $\mu\acute{\epsilon}\gamma\alpha\varrho\sigma\nu$, through some chink or opening left there; and so through the general smoke-vent see below at (35). The $\vartheta\acute{\alpha}l$. is spoken of as $\epsilon\acute{\nu}\varrho\dot{\nu}\varsigma$, $\dot{\nu}\psi\eta l\dot{\nu}\varsigma$, $\dot{\nu}\psi\dot{\nu}\varrho\varrho\sigma\varphi\varsigma$, d $\nu\psi\eta\varrho\epsilon\varphi\dot{\eta}\varsigma$, $\epsilon\acute{\nu}\sigma\tau\alpha\vartheta\dot{\eta}\varsigma$. There is a pillar, perhaps several, in it to support the roof. These epithets probably imply that it had the height of the $\mu\acute{\epsilon}\gamma$. The $\vartheta\acute{\alpha}l$. of Hephæstus, in which the $\mu\acute{\epsilon}l\alpha\vartheta\varrho\sigma\nu$ appears, was probably the $\mu\nu\chi\dot{\rho}\varsigma$ (Fig. I. H), at the further end of the $\mu\acute{\epsilon}\gamma$.

- (30) These details of the δάλ. bring out with great force the story of Meleager as told by Phœnix. It seems he had shut himself and his wife into his δάλ., while the embassy of priests, and his father heading them, were in the μέγ.* beseeching him in vain; the latter shaking the chamber doors, which Mel. had fastened, to urge his appeal. The δάλ. is spoken of as κηώτις, δνώδης, ενώδης, all which epithets of perfume may be accounted for by that of material, κέδρινος; also as πολυδαίδαλος, πολύκμητος. Most of these refer to δάλαμοι tenanted by ladies of rank, and give one a high idea of refinement and rarity. More common-place are the epithets ἐὐπηκτος, πύκα ποιητός, relating to substantial strength. We find the μυχὸς δαλάμοιο νεοίο, in sense of the chamber of a newly-wedded pair. The woman in attendance on the occupant is called δαλαμήπολος. We find an analogy in the δαλάμη, "cell" of the polypus, and in the name δάλαμος, given in later Greek to the lowest and darkest stage of the ship, the rowers in which were called δαλαμίται.
- (31) The word θάλ. is used for the ὑπερῶον where Penel, slept. She occupies, however, a θάλ, below, and in a burst of sorrow sits weeping on its threshold. She probably is sitting among her handmaids in one of the θάlauot when Medon and Eumæus bring her the same message of Telemachus' return. She was not in the \(\mu\xi\sigma_v\), for she goes thither to the suitors directly after; nor is it likely that the messengers went up to the υπερώου to find her. On another occasion she is μετά δμωήσι γυναιξίν, ημένη έν θαλάμω, when she hears a heavy blow struck in the μέγ. Thence she calls to her Eumæus, who is in the µέy,h After her private conversation with him he takes her message to Odys. and returns, and she addresses him υπέρ οὐδοῦ βάντα, ο meaning the "threshold" of the door from the μέγ. into the δάλ. This δάλ. wac probably that into which the stairs (κλίμαξ) from the ὑπερῶον descended, see below at (32). Hence this Dal. in connexion with the vneo. is sometimes apparently spoken of as in itself an of::05, or apartment more frequented by the women.d (32) The unequior, unequior, or plur., -wa, -wia, was on the first story from the ground, reached by a ladder or stairs (xlīuag). Penel., though fre-

^{*} Or perhaps in the πρόδομος, if, as is supposable from the sequel, θάλαμος πύπα βάλλετο. v. 588, the θάλ. was, like that of Telem. and the private one constructed by Odys., accessible from the αὐλη, by way of that πρόδ.

 $^{^{6}}$ 7, 7, 13. 6 α . 426; β . 338; π . 285; Γ . 423; Ω . 317. 6 δ . 121. 6 Γ . 582. 7 ψ . 178. 6 χ . 176, 193. 16 θ . 279. 1 Γ . 574 foll., cf. 556. 16 Γ . 574. 1 0. 99; Γ . 382, Γ . 288; Ω . 191. 16 θ . 121. 16 Γ . 382. 16 Ω . 192. 16 ζ . 15. 16 θ . 718. 18 ψ . 41. 16 α . 436. 16 P. 36. 16 η . 8; ψ . 293. 16 ψ . 432. 16 θ . 802, cf. 787. 16 θ . 718. 16 π . 335 foll. 16 π . 413. 16 ϕ 505 6, cf. 492—3. 16 16 16 16 16 16 16 16 18 19 18 18 19 19 19 19 19 19 19 19 19 19 19 18 19 19 19 19 18 19

quently appearing below, mostly lived, slept, and worked in it. A Schol. on Γ. 125 says that the θάλαμος was the lodging (ἐνδιαίτημα) of the married women, but the ὑπερῶον that of widows and maids. Penel, lived, therefore, as a widow. The name $\vartheta \acute{\alpha} l \alpha \mu o \varsigma$ is given to it, s and such by use it was; that of ὑπερῶον relating to its situation merely. The arrangements were such that the minstrel's voice below in the $\mu \acute{\epsilon} \gamma$, was audible there above, h and the sound of Penel. weeping above was audible to Odys. in the πρόδομος. Whoever descends from the ὑπερ. stands παρὰ σταθμὸν τέγεος, on emerging in the μέγ. The same place is taken by Penel, when appearing in the μέγ. among the suitors, although she has not descended just before.k It is probable that she reached the $\mu \dot{\epsilon} \gamma$, by the same entry as if she had so descended, and that she came from one of the θάλαμοι, as above stated. If this be so, it seems nearly certain that the foot of the descent from the ὑπερῶον lay in some such θάλαμος; and that is more reasonable than to suppose that the women could not leave their ὑπέρ. without coming fully into the μέγ, and into view of all there assembled. From such a θάλ, the μέγ, would easily be reached, and the station παρά σταθμ. τέγ., explained above at (16), was probably the nearest part of the $\mu \dot{\epsilon} \gamma$, to that $\vartheta \dot{\alpha} \lambda$. In fact one standing there would not have passed over the threshold of the $\vartheta \alpha \lambda$, if we may judge from the last descent recorded of Penel, to meet Odys. Then only she does not take her usual station by the σταθμ. τέγ., but εἰσῆλθεν καὶ ὑπέρβη λάϊνον ουδον (the threshold of the δάλ.), έζετ' ἔπειτ' Όδυσῆος ἐναντίη, ἐν πυρὸς $\alpha \dot{v} \gamma \tilde{\eta}$ τοίχου το \tilde{v} έτέρου.\(^1\) It may be inferred that her pause $\pi \alpha \rho \dot{\alpha}$ στα ϑ . τέγ. in other cases, then, is a pause on the threshold, which opened from a θάλ. somewhere on the side of the usy, not on the τοῖχος ετερος, or end-wall.

(33) As regards the epith. λάινος, here applied to οὐδὸς, it is probable that every threshold had the two layers of stone and wood described above as forming that of the main entrance. From the vnsocov rose perhaps the further stair-way, mounting to the actual roof, which Elpenor missed. But the question what the $\dot{\nu}\pi\epsilon\rho$, rested on is doubtful. The roof of the $\mu\epsilon\gamma$, was certainly that of the whole pile, and not the floor of the ὑπερῶον. If we suppose an $\dot{v}\pi \epsilon \rho$, partly covering the $\mu \dot{\epsilon} \gamma$, the æsthetic difficulties are great on any but a directly front view. It may have been a story raised on the deep portico which fronted the house, and which, including the porch, is known as the πρόδομος, being very probably not more than half the height of the usy. There can be no reason indeed why this range of portico should have more than the height sufficient for the door; or, if we allow the door ten feet and this twelve, every purpose of use would be satisfied. Now, as these porticoes were used for men to sleep in, see above at (20), the same width above might suffice for the women's apartment, and the ὑπερ. might thus stand on the πρόδομος, forming the upper part of the general front elevation. This is favoured by the fact of Penelope's weeping above being heard by Odys. in the πρόδ. below." The greatest length of the ὑπερ. would thus be equal to the width of the uéy, including, perhaps, that of some adjacent θάλαμοι; for, if they were less high than the μέγ., some of them might

^ε β. 358; δ. 751; ο. 101; τ. 594 foll. f B. 514. g δ. 802, cf. 787. α. 328. i v. 92. k π. 414—5. i ψ. 85—90. m v. 92.

support a continuation of the $\dot{v}\pi\epsilon\rho$. along the upper parts of its sides as well as in front. Thus in the plan Fig. I. the space included by the dotted lines represents the $\dot{v}\pi\epsilon\rho$., extending over the $\alpha i \partial v \sigma \alpha$ in front and four chambers on either side. It has the epithet $\sigma i \gamma \alpha \lambda \dot{\sigma} \epsilon v \tau \alpha$ expressive of polish and beauty; comp. some of the epithets of the $\partial \dot{\alpha} \lambda \alpha \mu \sigma s$ in (30).

- (34) A few details of the structure remain to be noticed. The uvyos appears to have been a recess at the upper end of the $\mu \dot{s} \gamma$, used as the chief sleeping chamber for the lord of the palace and his wife. It was not so used in Odysseus' palace, who had made a separate δάλ. for himself, and Penel. in his absence used the ὑπερῷον. Hence the μυχὸς there appears to have no separating wall or door, and the suitors, shrinking and worsted, retire thither.º But in the palaces of Nestor, Menel., Alcin., and in Achilles' hut, and in the palaces of Celeus (Hy. Cer. 143) and of Hepbæstus, see above at end of (29), it was so occupied, and must be presumed so enclosed. Those who support the notion of a gyneeceum make the uvyos the passage between it and the men's apartment (Rumpf III, 76-7, 80), the "stone threshold", which Penel. passed in w. 86, that of the gynæceum, and the σταθμοί τέγεος or μεγάροιο, pillars or door-posts on each side of that passage (ibid. 81)*. In the Trojan palace Andromachê weaves μυγῶ δόμου." We find δαλάμοιο μυχός," ** and μυχώ δαλάμων, w the former in the account of the arms deposited there by Odys, and found by Melanthius. Whether any exact recess is here intended, or only the furthest, most retired, part, as in the Cyclops' cave & &c., (cf. Hy. Venus, 263) is doubtful. In the latter sense we have μυχώ "Λογεος" to describe the situation of Corinth and of Ægisthus' abode. The chair of state for the mistress stood by it, close to the blaze of the hearth.2 (See Fig. I. Hi.) The word is akin to wiw to close, cf. wisav oss.
- (35) The ρῶγες μεγάροιο offer a difficulty of which no satisfactory solution has been found. The senses given by the ancient interpreters are manifold. Rumpf (III. 47—8), chiefly following Favorinus, 1628, 3 foll., gives the following, 1. The passages in the upper story, or even passages in the palace generally; 2. the ὀρσοθύρη, or side door, itself; 3. windows (an interpretation followed by many); 4. steps to ascend, or a ladder; 5. some read ἀναρρῶγας, rendering it, "up the narrow places", and in Sophoc. Philoct. 937, καταρρῶγες, adj., stands as epithet of πέτραι; 6. the roof beam *** or some

^{*} This suggests the meaning of σταθμά ποϊλα θυράων οἴκου, Theoer. Idyl. XXIV. 15., and of ποϊλα πληθρα Soph. Œd. Tyr. 1262, as being a "recessed door-way" or "enclosure".

⁸⁰ Pindar, Nem. I. 41, τοι μεν οίχθεισᾶν πυλᾶν ές θαλάμου μυχὸν εὐοὐν εβαν; with him μυχὸς is a most favourite expression for any retired place; Isthm. I. 56 Pyth. X. 8. and V. 64. Comp. also Τάρταρα... μυχῶχθόνος εὐουοδείης, and μ. νησῶν ἐεράων, Hes. Theog. 119, 1015.

Rumpf cites a Schol. on Theorr. Idyll. XIII. 13 αἰθαλόεντι πετεύρω, who

Rumpf cites a Schol, on Theoer. Idyll. XIII. 13 αlθαλόεντι πετεύρω, who explains it to mean some part of the roof-timber whereon birds may roost, and quotes, in explaining it, αlθαλόεντας ανα ρωγας, as if from Homer, being probably a confusion of χ. 239 with χ. 143. But there is no ground for thinking

^{*} ψ. 189 foll.

* I. 663, cf. Ω. 675.

* Φ. 290.

* X. 440.

* π. 285; χ. 180.

* ψ. 41.

* L. 236, cf. ν. 363; ω. 6.

* Z. 152; γ. 263.

* Σ. 305; η. 153; τ. 55;

ψ. 89.

* Ω. 637.

* χ. 143:

covering of the roof. All these, however, alike presuppose that the Dúlauos of arms was somewhere in the $\dot{v}\pi\epsilon\rho\dot{\omega}\iota\alpha$, and that its elevation had in some way to be surmounted; hence their various notions of 1, 3, 4, 6, all implying ascent. It is plain, however, from a comparison of \(\tau_1\), where Odys. and Telem. deposit the weapons, with γ. 101-141, that the θάλ. is on the groundfloor, or perhaps a step down from the μέγ. The rapid evolutions in the latter passage are not suitable to the notions of a staircase traversed and a height attained. I conceive the δάλ. to have opened either by a side-door into the μέγ, in which the fight goes on, or into the λαύρη, or possibly both ways; and I conceive that by ανά δῶγας ἀνέβ. some mode of ingress into the Fál. at a higher elevation is intended. No positiveness of statement as to what that mode was is admissible. Let us consider, however, foryas here, from a nom, of which the compound form αποροφές occurs, comparing δοχθέω, εροωγα (δήγνυμι), and its kindred adjective δωγαλέος, which means "rent and gaping". The meaning "gaps or chinks" will well suit the noun, but the way in which gaps &c. could assist the ascent is not obvious. We may glean, perhaps, from structural considerations some hints, which may suggest a possible meaning.

(36) The θάλαμοι, if arranged sideways along the μέγ., must have suffered greatly from want of light. The $\mu \dot{\epsilon} \gamma$, itself was sombre, and, as there is no reason for supposing windows in it, so neither is there in the $\vartheta \acute{\alpha} \lambda$. It is unlikely that there was a separate vent-hole above in the ởάλ. Still, we hear of a fire lighted in that of Nausicaa. In this θαλ. of arms there was not often a fire, to judge from the removal of the weapons thither from the μέγ., in order to be, as alleged, "out of the smoke". Nothing is more-likely than that gaps to allow the escape of smoke, as also to admit such light as was admissible from the uéy., should be left in the wall parting it from the Dal. An active man might then, likely enough, especially with the help of comrades, climb up to these δωγες and into the θάλ., and might so be said ἀναβαίνειν ἀνὰ ὁῶγας. Telem. does not appear to have marked Melanthius' entrance, but supposed it was through the door left by himself insecure. If that entry was, as supposed, from the usy. itself, the fact of the sides of the μέγ, being less lighted than the central line, see above at (19), or the intervening obstacle of a pillar, might easily conduce to conceal his climbing up. The sense 3. given to ξῶγες by a Schol., as above, viz. δνοίδες, "windows", would agree with this. Suidas gives "a kind of stone" for δώξ: comp. rupes cognate with rumpo; see Rumpf, III. 50-1, who traces also some curious verbal analogies in favour of another sense, "gratings, cross-bars, &c.", as evolved from the meaning of "shoots, sprouts, twigs", which belongs to a kindred form δάχος. He adduces also δόγοι from Hesych., as meaning "barns", and suggests that φωγες might be a part of a dwelling-house similar in structure; but all these considerations are of light weight. Favorinus ub. sup. notes that some took δωγας to be, like κωας, a neuter noun.

 $\delta \dot{\omega} \gamma \alpha \varsigma$ connected in meaning with $\pi \dot{\epsilon} \tau \bar{\epsilon} \nu \rho \sigma \varsigma$; and its occurring to the Scholiast's mind in connexion with $\alpha \dot{\epsilon} \sigma \alpha \lambda$. is probably, therefore, a mere mistake.

c κ. 514; ι. 359; Β. 755, cf. ν. 98. d ε. 402; μ. 60. e ν. 435, 438; ξ. 343.

- (37) Of the other senses 5, arose from one party among the ancient commentators always doubling the initial liquid in arsis after a final vowel, while others left it single; later copyists, ignorant of this, seem to have written two such words, where the sense allowed, in one, coining thus new compounds, such as άναρρώνας. Also 2.* is unlikely in the extreme. For why, in points of detail, should two names so different be given to one and the same thing, especially as αν όρσοθύρην might have stood for ανα βώγας without marring the metre. Nor could Odys. have been puzzled to know how the arms could have been brought in, if the way ἀνὰ ὁῶγ, had been the same as ἀν' ὀρσοθύρην, for of the latter he was plainly cognizant, and knew, doubtless, what access it afforded. Further, if Melanthius knew that Telem. had brought the weapons out for Odysseus' party by the λαύρη, supposing that the armoury were entered from it, he would think that the door into that armoury from the $\lambda\alpha\eta\eta$ (Fig. I. $\eta\eta$), and therefore from the ooooo., which is merely the upper exit of the same passage, was in possession of the enemy and presumably unavailable. We know that in fact that door was unguarded, and probably Melan., finding it open, returned from the Fál. by it, — an easier way for one heavily laden — and so by the ogood, back to the usy. Thus Melan, is observed in the armoury by Eumæus, sent to shut its door (probably by the way of the λαύρη), who reports, and asks if he shall seize and bring him back (probably by the same way), and finally lurks with Philotius on either side of that door, where they both seize him while crossing the threshold. (See below at (40).
- (38) The ogoodvon occurs in two places. h Phemius stands by it when the suitors are slain, and from the sequel he must have stood near the uvyos at the upper part of the hall. In a passage just before it is said to have been "in the well-built wall", and to have communicated by a side-passage, into which it led, with the main doors of the palace, close beside the threshold (augotator ordor) of which it opened. By this exit Odys, bids Eumæus keep guard, seeing the two openings were so close that ne could do this without quitting the other. If the suitors could have forced it, they would have been at once in the avily and might have raised the city. The ορσοθύρη at the one end corresponds apparently to the σανίδες εν άραρνίαι at that towards the ovoog. The clearly marked difference in the name seems also to denote a different form of door. Whether it be for og Do Digg (ορθος), an "upright door", or (from ορνυμι, ορσω) a "raised door", or whether a mere single door, in contradistinction to the Dugar dialides, is not important. It appears to have been at the height of the threshold above the floor of the μέγ. This would account for ἀν ορσοθ. ἀναβαίη; for, as there was no threshold to mount by, there may have been some other mode, as a short ladder, to reach it.** (See Fig. I. k.)

* This, it should be added, is the view taken by the Schol, Vulg. at y. 120 O0000. Ev to too of nov Evartion τοίχο θύρα ήν, δι' ής είς τον θαλαμον αναβήναι, Ενθα τὰ ὅπλα ἔκειτο. The phrase αναβαίνειν ανα, used of each,

may perhaps have suggested this view.

Hesvehius οφουθόςα θύρα ακγέλη και υψηλή δι' ής ίστιν οφούσαι καταβαίνοντα άλλοι πάσα θύρα μη έχου τα τον βεθαόν που; τη γη, αλλ' απ-έχουσα του εδάφους, οίον θυρίς, ή θύρα είς υπερώον ανάγουσα.

(30) That there was no threshold would be further confirmed, if we could rely on a Schol. on Eurip. Med. 135, quoted by Rumpf, in which a person standing έπλ τοῦ ἀμφιπύλου hears voices in the hall; the Schol. says that this ἀμφίπ. was so called as having two doors, one the regular one (την αὐθεντικήν), and the other the Homeric ὀρσοθύρην; but the identity of the άμφιπ. of Eurip. with the όρσοθ, of Homer is very questionable. The absence of threshold, however, agrees with the account given by Hesych. in the last note, see especially the words there, μη έχουσα τὸν βαθμὸν π. τ. γ. The όρσοθ. seems to have been in the wall of the further part of the μέγ., near the uvyos, to judge from the station of the minstrel there, and from his lyre being set down between the πρητήρ and the θρόνος άργυρόηλος; for these were near the $\mu\nu\chi\delta\varsigma$; and that further part was also least exposed to Odysseus' arrows. If the λαύρη, into which it opened, followed the outer line of the house-wall, the λαύρη may have run through any δάλαμοι on that side of the building, or may have gone outside the θάλ, as in the plan Fig. I, in which case light would reach it more easily. The Schol, gives the lavon the former direction, but assigns only one chamber to that side, viz. the armoury. It is probable that the λαύρη was used by the women from the ὑπερ., and the servants generally, in order to reach the αὐλη without passing through the $\mu \dot{\epsilon} \gamma$. Hence it was probably connected, see above at (29), with that $\vartheta \alpha \dot{\lambda}$. which formed the female servants' hall, and by a κλτμαξ with the ὑπερῶον. If that θάλ. had, as supposed above at (32) the stair-foot in it, the connexion of these related portions of structure would be clearly made out. But probable suppositions are the utmost that can be advanced. For reasons why the ooood, may probably have lain on the right of the central line from the threshold inwards, see above at end of (22). It is quite uncertain whether the λαύρη was, as Rumpf (III. 61) supposes, unenclosed above (subdialis), or roofed in, with, as must then be supposed, apertures only to admit light. If it passed through a range of θάλαμοι, it would of course be so far strictly enclosed (Fig. I. II).

(40) The exit (στόμα) of the λαύρη was along the topmost (ἀκρότατον) threshold, that of wood, close to the main gates of the palace (αὐλῆς θύρετρα) (Fig. I. m). These during the massacre were shut, but the suitors did not necessarily know it. Hence Agelaus thinks some one could escape by the λαύρη, the στόμα of which seems to have been just inside those gates. It was necessary to guard that opening, as otherwise a party entering the laven by the όρσοθ. from near the μυχὸς, might fall upon the rear of Odys. guarding the inner threshold. Eumæus therefore, thus guarding it, would be slightly in his rear, yet near enough to cooperate in spearing the suitors from that inner threshold,k the doors of which may be supposed open the while. It has been supposed possible that the lavon led to the armoury, so that one might return from the latter either to the main-gates, as did Eumæus, or to the όρσοθ. and further end of the μέγ., as did Melanthius. The fact of the λαύρη opening on the upper threshold would give it a high level, and account for the use of $\alpha \nu \dot{\alpha}$ in describing the entry into it by the $\dot{\alpha} \rho \sigma \sigma \vartheta$, which could not have been at a lower level than it. Those who hold that the thresholds

were not upper and lower, but outer and inner, may render ἀκρότατον παρ οὐδ. "beside the outmost threshold", yet still allow this view of the λαύρη in connexion with the ὀρσοδ. and armoury. The στόμα is described as ἀργάλεον, so that one stout champion might hold all assailants in check. Its narrowness was presumably such, therefore, as to admit persons only in single file.

(41) Another word little elucidated is μεσόδμαι, as applied to a house; for its sense in sing. as part of a ship see App. F. 1. (6). The μεσόδ. are conjoined with walls, beams, and pillars, and again with walls only.^m The following authorities should be cited.

Three Scholl. on τ. 37 interpret μεσόδ., alleging Aristarchus' authority, as μεσόστυλα, "intercolumnar spaces",* adding that others take it to mean the "intervals between (διαστήματα) the beams."

Another Schol. ibid. says, the "fillings-up (διαφοάγματα) between the pillars inserted about (περί) the walls to support the ends of the beams".

Eustath. p. 903, 49 (Rumpf.) says, "some say they were masses (στήλας) projecting, called ἀντήφειδες". He evidently has in view στήλας προβλῆτας. We find ἀντήφιδες in Thucyd. VII. 36, where "beams to resist crushing blows on a ship's bow" are meant, also in an unknown dramatic fragment.** Thus ἀντήφειδες may mean "buttresses". And Etymol. Mag. p. 537. 35, explains ἀντήφεις in a sense which amounts to this.

Other senses of usoodun from writers quoted by Rumpf, III. 30-4, are 1. a great beam passing (as often in old houses still) across a room from wall to wall. Hippocrates directs in a case of dislocated hip that the patient be slung up to it by the legs. 2. A partition, let down apparently from this beam, dividing the interior into two compartments. 3. A shed, booth, or other small erection; 4. any hiatus or void space in the midst. 1. occurs also in Q. Smyrnseus XIII. 451, where a blazing uso. falls on a fugitive. with which Rumpf compares Agamemnon's prayer that he might κατά ποηνές βαλέειν Πριάμοιο μέλαθοον αίθαλόεν. Pollux, VII. xxvII, explains κατήλιψ by μεσόδμη. Now κατηλιψ is also explained as μεσ. by Hesych., who adds, "a partition" (μεσότοιχον), "a beam supporting the roof", (which are senses 2. and 1. given above) and further, "the raised-flooring (luρίωμα) in a house, which is better". This suits Aristoph. Ran. 566 ἐπὶ τὴν κατήλιφ' εὐθὺς ἀνεπηδήσαμεν, but does not suit the Homeric palace. Favorinus, 1239, 36-45 adds nothing to the above shades of meaning, save some unimportant ones as regards a ship. 3. comes close to the sense given to usooorvia by Ducange, as quoted in the last note.

(42) Rumpf gives an elevation of a $\mu \varepsilon \sigma$, in his plans at the end of III, precisely resembling that of a gallery, as familiar to us in a church, sup-

^{*} Or, Rumpf says, "rooms or sheds built in such spaces", referring to Ducange Gloss. p. 914, who gives, s. v. μεσόστυλα, tabernæ in intercolumnüs exstructæ, or tabulata intercolumnüs affixu.

^{**} κοήμνη σεαυτήν έκ μέσης άντηριδος, ascribed to Eurip. by Etym. May. p. 112. 26. The μέλαθρον is used for the same purpose in Homer 1. 278. αψαμένη βρόχον αλκύν άφ' ύψηλοϊο μελάθρου.

ported between a wall and a row of pillars. Such a row of pillars he thinks ran parallel to the end wall and marked off a small end-section of the $\mu \dot{\epsilon} \gamma$, the middle of which end-section would be the $\mu \nu \chi \dot{\delta} c$. He thinks the galleries were hung between those pillars and that end wall, right and left of the $\mu \nu \chi \dot{\delta} c$, which would be perceived between them. Thus he prefers the $\mu \epsilon c \dot{\delta} c \tau \nu \lambda c$ interpretation of $\mu \epsilon c$, according to Ducange's view of it. I think that any such complexity of structure is wholly inadmissible in Homer's age. We have no hint of the use of such galleries, nor can they have served any useful end. Sleeping rooms and store-rooms lay elsewhere in sufficient abundance. Galleries are the devices of architects driven to economize space.

The sense which meets every condition of suiting the poet's general tenor, agreeing with the word's etymology, and having sufficient support from authority, as well as offering an analogy to the same word when used of a ship, is that of an interval or recessed space between a pair of engaged columns. Thus the sequence of "walls, beams, and pillars" with the uso. becomes evident; the notion of a middle space, not built $(\delta \dot{\epsilon} \mu \omega)$, but left by building, i. e. by raising pillars, is etymologically just; whilst the glosses given above of μεσόστυλα, δοκῶν διαστήματα, and especially 4. that of "a hiatus or void space in the midst", go exactly to the point required. Rumpf also quotes, in regard to the analogy of the ship, the word usgonoulov from Pseudo-Lucian. Amor. c. 6, τον ίστον έκ πων μεσοκ. ἄραντες κ. τ. λ. The μεσ. of the ship has also the Homeric epithet ποίλη, meaning (see App. F. 1. (6)) a socket-frame of two uprights and a third at their back, to receive and sustain the mast, when hoisted, from tumbling forwards. A pair of wooden balks near together, supporting and supported by a wall, gives exactly the corresponding image of the hiatus medius in the palace. They might be multiplied along the wall to any extent, and so form a relief of its surface. Thus they occur again in connexion with the rollow. This mural decoration is widely common, and probably highly ancient.

(43) An expression variously written ματάντηστιν, ματάντησιν, ματ' άντησιν (Schol.), deserves notice. Penelopê, ματάντηστιν θεμένη περικαλλέα δίφρον, was listening to the words of each man έν μεγάροισι. In favour of the compound we have πάταντα, παταντικού s in Homer, πατάντιον Soph. Ant. 512, Herod. VI. 103, 118, and ματαντάω Polyb. 30. 14, 3. In favour of the separate κατ' may be compared τονδ' (έλαφον) ... κατ' ακνηστιν μέσα νῶτα πληξα. The question of στ. or σ in the last syllable, may probably be decided, by the argument of the more difficult being more likely to suffer corruption, in favour of the or, which is the reading of all the mss. of Homer (Rumpf III. 84) with insignificant and probably corrupt variations. Still the Etym. Mag. p. 112, 17 in viewing αντηστιν as the accus. of a noun, has the analogy of πνηστις from πνάω, μνηστις from μνάομαι, πρηστις πρίστις from πρήθω πρίω. All the grammarians, however, regard it as an adverb, not a noun (Doederlein 707). It is not so easy to separate nat' from it, as if in tmesis with θεμένη, as Doederlein suggests, comparing τ. 101, v. 259, because συτηστιν alone is not easily justified as an adverb by analogy, unless we go to the Latin, as confestim, viritim, and the like. The meaning, however, seems plain. Penel. in the $\vartheta\acute{\alpha}i\alpha\mu\sigma\varsigma$, see above at (31), sets her chair near its door-way into the $\mu\acute{\epsilon}\gamma$, so that, without being seen, she could conveniently overhear (Fig. I. p). This seems to me a further incidental argument against a gynæceum, in which Rumpf, following the Schol., would place her (III.83). For it would not be so easy to hear voices in conversation, so as to catch what each said, in a gynæceum placed as he places it, viz. a further apartment beyond the $\mu\acute{\epsilon}\gamma$. and its $\mu\nu\chi\acute{o}\varsigma$, as in a chamber on the side; for the length of the $\mu\acute{\epsilon}\gamma$, was considerable, its breadth less so; although in either case she might equally be said to sit $\mu\alpha\tau\acute{\alpha}\nu\tau\eta\sigma\tau\iota\nu$, i. e. "right opposite to" the party in the $\mu\acute{\epsilon}\gamma$. More especially would her hearing be difficult, if we interpose such a cratitium opus and such $\mu\epsilon\sigma\acute{o}\delta\mu\alpha\iota$ as Rumpf supposes between her and that party.

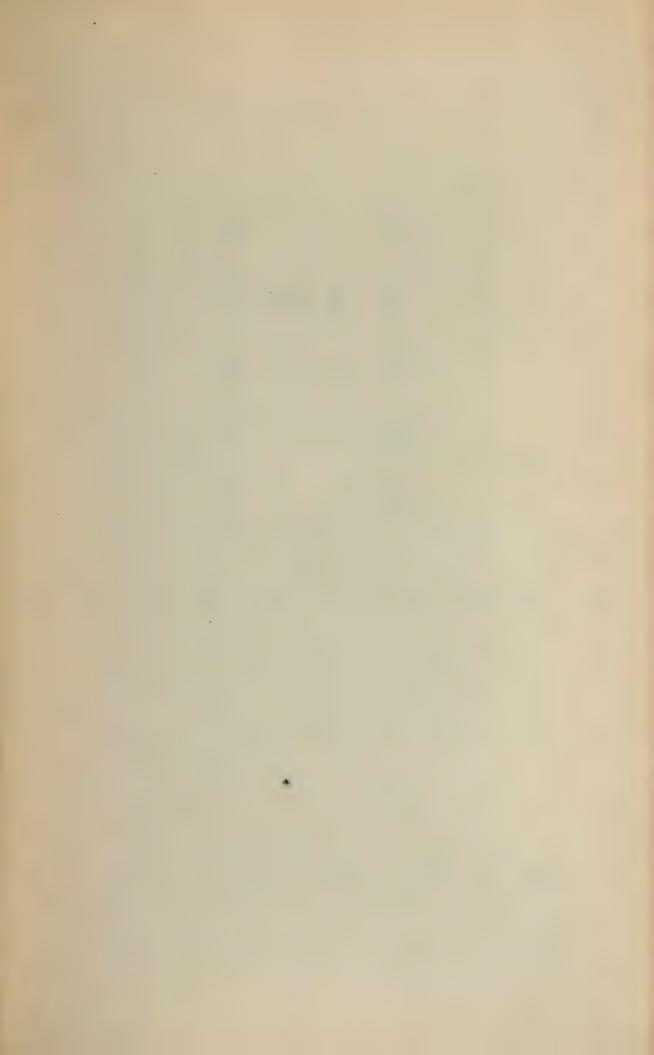
(44) The word avridvoor occurs in a single passage. Athenê there, after Eumæus has left his lodge to go to the city, draws near and stands xaz' αντίθ. κλισίης. Odys. and Telem. with the dogs are within. Telem. does not recognize her, Odys, and the dogs do. The dogs slink away whining to the further side through the lodge. She then beckons Odys. forth, w who goes out of the μέγαρον of the lodge, to the side of the fence of the court, and there stands before her. The reason why Telem, does not perceive her is that he is not favoured, as his father, with the gift of vision. I Now since, but for this, he would presumably have seen her, she must have been standing in the line of the lodge-door, but so far without it as to be at or near the court-wall. Odys., probably, on going forth stands before her a little out of the same line, as at the moment of his transformation, which follows, he is probably unseen by his son. Thus avrib. seems not to mean any distinct space specially so called, but merely the general position "opposite the door", and any point in the line of view through the door from within would satisfy it. The sense in Soph. Electr. 1433, βατε κατ' αντιθύρων όσον τάγιστα, is probably "the parts of the palace opposite to, i. e. on the further side from, the door", from the analogy of αντικνήμια (Aristoph. Ach. 219) "the part opposite the shin", artistouos "having the mouth opposite". Rumpf (II. 15) quotes a passage from Lucian, Alexander c. 16, where the soldiers pass in by the door to take a last look at their dying king, and pass out by an aperture made for the occasion κατά το άντίθυρον, apparently, in the wall opposite the door; i. e. opposite to but inside it: in Homer opposite but outside is what the sense requires; see the line BB' in Fig. I.

(45) The θόλος is mentioned only where Telem. executes the faithless women-servants. In that passage occurs twice the line μεσσηγής τε θόλου καλ ἀμύμονος ἔφπεος αυλῆς, followed the second time by είλεον ἐν στείνει ὅθεν οῦ πως ἡεν ἀλύξαι, "they cooped (the women) up in a narrow space whence there was no possibility of escape". The θόλος then stood near the fencewall of the court, the narrow space being, doubtless, that between the two. There were twelve women, and it seems implied that they were all executed at once, being hung with halters from a cable stretched from a pillar of the

αὐλή to the θόλος.* This would require probably a width of not less than 18 feet for this narrow space. This suggests a standard of measurement for the court itself. For this interval of 18 feet to have been relatively narrow, we can hardly suppose the distance across from the volog to the opposite further wall of the court to have been less than four times that space, or 72 feet, giving a total of 90 feet, besides the diameter of the vóloś itself perhaps amounting to 10 more. This gives 100 feet for the minimum length of the court, and probably it may have been larger. The height of the Dólos was probably not less than that of the fence-wall and alθουσα, which may reasonably be put at about 10 feet. The fact of the women being in a space whence there was no escape suggests an obstacle effectually closing it on one other side. This was probably the palace itself or one of its outlying θάλαμοι. In short the θόλ. would stand best in the angle made by the front-line of the main-pile with the fence-wall. It was, according to the Schol. round (πυπλοτεφής), and was used to put away household vessels and furniture in daily use. The historical Hólog at Athens was round, and was the dining hall of the Prytaneum (Plato Apol. XX. Andocid. de myst. 7. 11.). For these parts of the structure see Fig. I. D and C'C'.

[The essays referred to above as Rumpf I, II, and III, are respectively entitled de ædibus Homericis pars Ima, de æd. Hom, pars altera, de interioribus Homericarum ædium partibus. To Dr. Rumpf I am indebted for most of the references to the Etym. Mag., Hesych., Q. Smyrnæus, Pollux, Ducange, Suidas, Eustath., and Schreiber, given above; and I wish to acknowledge his courtesy in sending me a copy of one of his essays which was out of print.]

^{*} $\varkappa iovog$ έξάψας μεγάλης περίβαλλε θόλοιο: where the rule of position seems to favour the rendering; "having made it fast from a large pillar he passed it round the $\vartheta olog$ ". The following, $\mathring{v}\psi o \sigma'$ έπενταν $\mathring{v}\sigma a g$, would suit either pillar or $\vartheta olog$, but the latter best, as the nearer noun. Its top perhaps tapered so that a cable might be passed round it. A pillar of the $α\mathring{v}λ\mathring{\eta}$ indicates an $α\mathring{i}\vartheta ov g a$ on that face of it next which the $\vartheta olog$ lay, but which face of the $α\mathring{v}λ\mathring{\eta}$ that was, we cannot determine. It was not improbably the same $α\mathring{i}\vartheta ov g a$ as that under which the corpses of the suitors had been deposited, v. 449. The height of 10 or 12 feet, assigned above (33) to the $α\mathring{i}\vartheta ov g a$ and its pillars, would give an ample distance from the ground to satisfy the requirements of χ. 467, 473



A FIG. I. ILLUSTRATING APP. F.2. P H P 0 \mathcal{L} 0 0 0 K \boldsymbol{C} \boldsymbol{C} C(De \boldsymbol{A} . D Scale of Feet.

EXPLANATION OF PLAN FIG. I APP. F 2.

AAAA The court (avln) before the palace.

B The parts in front of the door $(\pi \varrho \acute{o} \vartheta v \varrho \alpha)$: any object in the line BB' is said to be situated $u\alpha \tau' \mathring{a}v\tau \acute{l} \vartheta v \varrho o v$.

These two together form the πρόδομος.

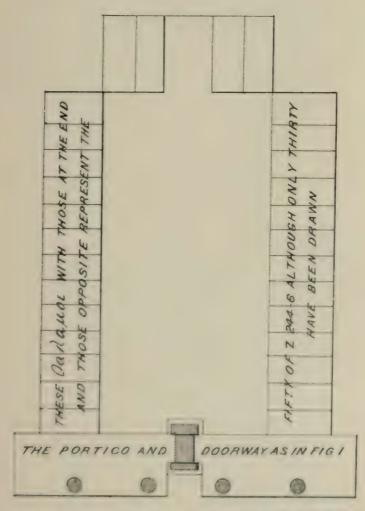
- CCCC The main portico (αίθουσα) along the palace front.
 - cccc Its supporting pillars: to the furthest of them horses might be tied when a chariot was put up against the wall-facings (ἐνώπια δ. 42) of the portico, and the mangers might be set for them at either end.
 - C'C' A side-portice in the court with similar pillars from one of which the cable was stretched to the the rotunda D in χ 473.
 - D The rotunda (vólos). This position for it, although not certain, is justified in App. F. 2 (45).
- EEEE The threshold (ovoo's) at the main-gate of the palace, the shaded portion representing the upper layer of wood, the margin round it showing that of stone below of ampler size. The strong black lines across the shading represent pairs of folding doors, inner and outer.
- FFFF The pillars supporting the roof of the hall $(\mu \dot{\epsilon} \gamma \alpha \rho o \nu)$ which is the interior large oblong around them. Six pillars are drawn, but the number is not a definite one. On one near the door the $\delta o \nu \rho o \delta \dot{o} \kappa \eta$ should stand at F'(20)(21).
 - G The hearth (ἐσχάρη).
 - ggg The thresholds leading from the hall to the chambers (δάλαμοι) on either side of it.
 - h The larger wassail-bowl (κρητήρ).
 - i The seat of state (δρόνος άργυρόηλος).
 - k The side-door (ορσοθύρη) leading from the rear right-hand corner round the flank of the pile by the passage (λάνρη).
 - Illl The side-passage (λαύρη) having its exit (στόμα) in the vestibule between the pairs of doors.
 - The exit of the side passage. Here Eumeus kept guard, and passing along the passage saw Melanthius in the armoury at N.

- n Outer threshold of Telemachus' chamber under the portico (28)
- o o The vertical lines at the side of the shaded block are the facings o' o' \((ἐνώπια)\) of the walls flanking the main entry between the pairs of doors.
 - H The recess (uvyos) at the remote extremity of the hall.
 - 1 The chamber of Odysseus, described in ψ .
 - K The chamber of Telemachus. That of Phænix (I. 469) and that of Nausicaa were perhaps similarly situated.
 - L The furthest $(\ddot{\epsilon}\sigma\chi\alpha\tau\sigma\varsigma)$ chamber which Penelopê unlocked to find the bow $(\varphi. 8-\varphi)$.
 - M The store-chamber where Euryclea abode and was with the female servants during the massacre $(\beta. 337-346, \text{comp. } \varphi. 382-5, 235-9)$.
 - p Penelopê's seat (κατάντηστιν) to hear the conversation in the hall; near this was probably the foot of the stair (κλίμαξ) by which she descended from above.
 - N The chamber into which the weapons were conveyed $(\tau. 4, \text{comp.} \tau. 140-1)$.
- qq The threshold leading into the side passage, at which Melanthius was seized (x. 180 foll.).
- rr The similar threshold of the store-chamber door into the side-passage.
- ss Doorways connecting the chambers with each other.
- 000 Chambers used for miscellaneous purposes, chiefly perhaps for stores.
 - PP Chambers in the rear of the palace one on either side of the recess.

 Their existence is very uncertain as the recess might have existed without them.
- NB. The dotted line represents the ground plan of the upper story projecting over the portico, and over some of the chambers on either side of the hall, see (32) (33).

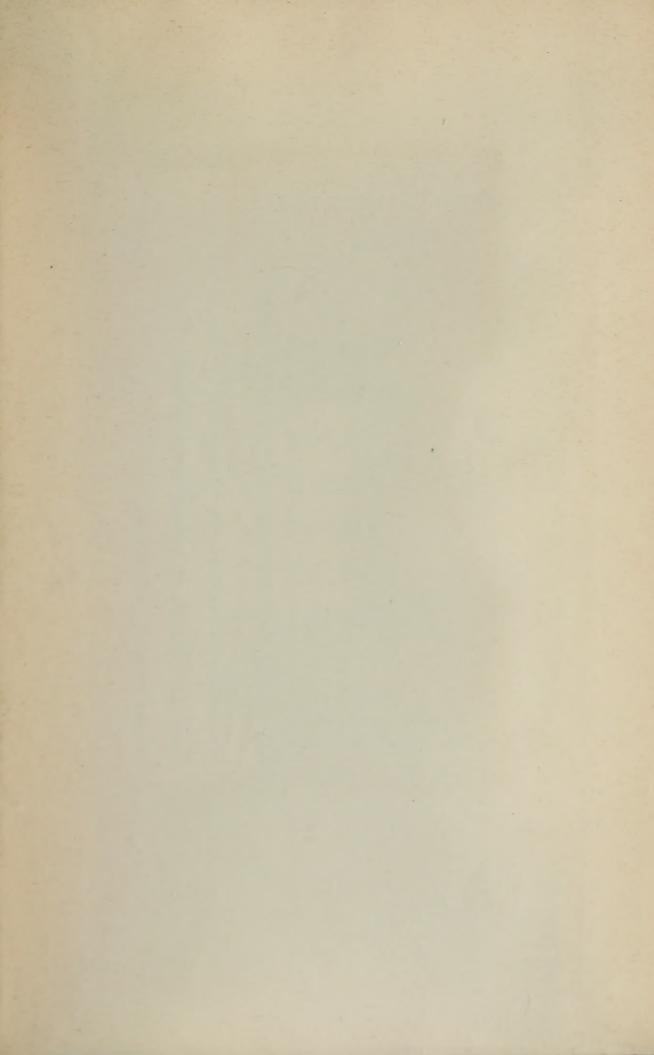
FIG. II. ILLUSTRATING APP. E. 2.

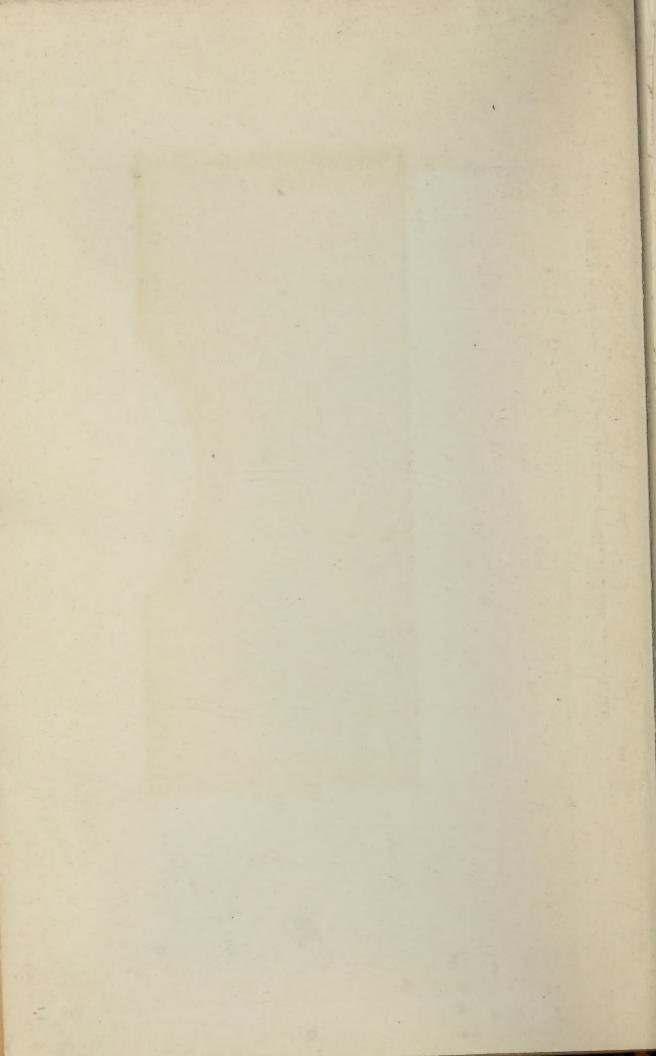
THE	TWELVE	Оананог	OF Z 247	-9-SEE (2	5) (26) (27)
FROM SU	CH A FRONT	PORTICO AS THIS	S ALL THE CHA	MBERS MAYHA	VE BEEN ENTERED



THE DETAILS OF THIS INTERIOR ARE TO BE UNDERSTOOD AS

BEING GENERALLY THE SAME AS INFIG.





LGr. H. venxHa. 2 Title The Odyssey of Homer, ed.by Hayman. 27374 Author Homer.

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